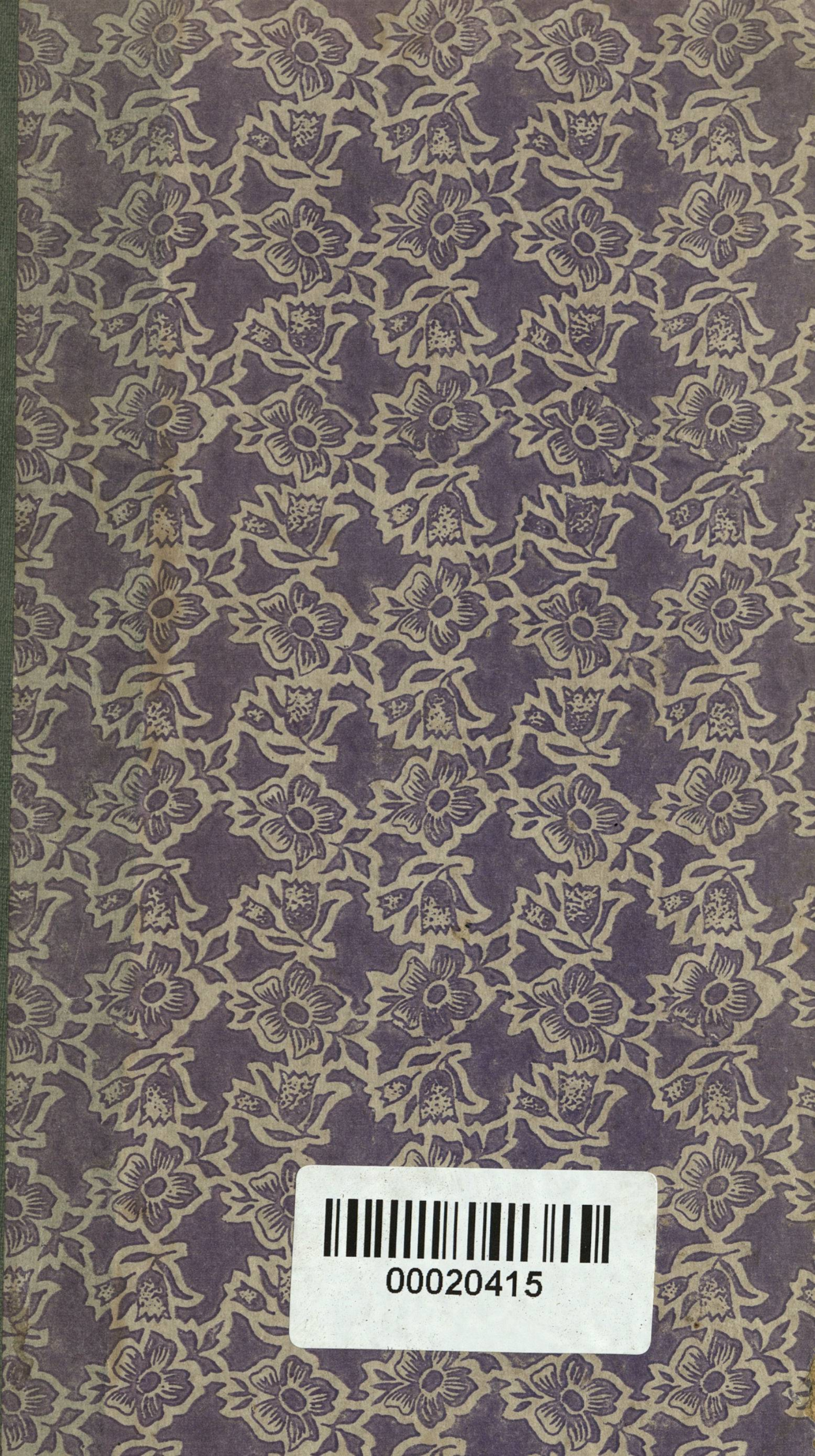

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A NEW AND GENERAL

BIOGRAPHICAL

DICTIONARY.

1784.

VOL. VIII.

A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY;

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES and WRITINGS

OF THE

Moſt Eminent Perſons

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PARTICULARLY THE BRITISH AND IRISH;

From the Earlieſt Accounts of Time to the preſent Period.

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A
UNIVERSAL, HISTORICAL, and LITERARY
DICTIONARY.

KEPLER (JOHN), the greateſt aſtronomer perhaps that any age has produced, was born at Wiel in the dutchy of Wirtemberg, the 27th Dec. 1751. His father, Henry Kepler, was deſcended from a family, which had raiſed themſelves under the emperors by their military ſervices, and was himſelf an officer of rank in the army; but afterwards, experiencing ill fortune, was obliged to ſell all he had, and ſupport himſelf and his family by keeping a public-houſe. He died in 1590, and left his ſon John to take what care of himſelf he could. His education had been hitherto neglected, as may eaſily be imagined; but, having a very great genius, and as great a deſire to cultivate it, he entered upon his ſtudies in philoſophy at Tubingen, immediately upon his father's death, and, two years after, purſued the mathematics in the ſame univerſity, under the famous Michael Moeſtlin. He made ſo great progreſs, and became ſo famous, that in 1503 he was invited to Gratz in Styria, to teach the mathematics there. He then applied himſelf entirely to aſtronomy, and publiſhed from time to time ſeveral works, the principal of which ſhall be mentioned immediately. In 1597, he entered into the married ſtate, which at firſt created him great uneaſineſs, from a diſpute which aroſe about his wife's fortune; and, the year after, he was baniſhed from Gratz on account of his religion, but afterwards recalled, and reſtored to his former dignity. However, the growing troubles and confuſions of that place inclined him to think of a reſidence elſewhere; and as Tycho

Weldleri hiſt. aſtron. cap. xv. 1.

Gaſſend. in Vit. Tychon.

Brahe, having ſettled in Bohemia, and obtained from the emperor all ſorts of conveniences for the perfecting of aſtronomy, was paſſionately deſirous of having Kepler with him, and had often ſolicited him by letters, he left the univerſity of Gratz, and removed into Bohemia with his family in 1600. In his journey he was ſeized with a quartan ague, which continued ſeven or eight months; ſo that all that time he could do Tycho but very little ſervice. Tycho and Kepler did not agree very well with each other, as little a time as they continued together. Kepler was offended at Tycho, for refuſing ſome ſervices to his family, which he had occaſion for: he was alſo diſſatisfied with his reſervedneſs; for Tycho did not communicate to him all that he knew; and, as he died in 1601, he did not give Kepler time to be very uſeful to him, or to receive any conſiderable advantages from him. Before his death, however, he introduced him to the emperor Rodolphus at Prague; for it was upon this condition that Kepler had conſented to leave Gratz; who received him very kindly, and made him his mathematician, upon condition that he ſhould ſerve Tycho as an arithmetician. From that time Kepler enjoyed the title of mathematician to the emperor all his life, and gained more and more reputation every year by his works. Rodolphus ordered him to finiſh the tables begun by Tycho, which were to be called the 'Rodolphine tables;' and he applied himſelf very vigorouſly to this work: but ſuch difficulties aroſe in a ſhort time, partly from the nature of it, and partly from the delay of the treaſurers, that the tables were not finiſhed and publiſhed till 1627. He complained, that, from 1602 and 1603, he was looked upon by the treaſurers with a very invidious eye; and when, in 1609, he had publiſhed a noble ſpecimen of the work, and the emperor had given orders that, beſides the expence of the edition, he ſhould immediately be paid the arrears of his penſion, which, he ſaid, amounted to 2000 crowns, and likewiſe 2000 more; yet, that it was not till two years after, that the generous orders of Rodolphus, in his favour, were put in execution. He met with no leſs diſcouragement from the financiers under the emperor Matthias, than under Rodolphus; and therefore, after ſtruggling with poverty for ten years at Prague, began to think of quitting his quarters again. He was then fixed at Lints by the emperor Matthias, who appointed him a ſalary from the ſtates of Upper Auſtria, which was

Gaſſend. in Vit. Tychon.

Ibid.

paid for ſixteen years. In 1613, he went to the aſſembly at Ratiſbon, to aſſiſt in the reformation of the calendar; but returned to Lints, where he continued to 1626. Nov. that year, he went to Ulm, in order to publiſh the "Rodolphin tables;" and afterwards, in 1629, with the emperor's leave, ſettled at Sagan in Sileſia, where he publiſhed the ſecond part of his "Ephemerides;" for the firſt had been publiſhed at Lints in 1617. In 1630, he went to Ratiſbon, to ſolicit the payment of the arrears of his penſion; but, being ſeized with a fever, which, it is ſaid, was brought upon him by too hard riding, he died there in Novmber, in his 59th year. Gaſſend. in Vit. Tychon.

His "Tabulæ Rodolphinæ" and "Ephemerides" have been mentioned already. We will now take notice of ſome, the principal, of his other works, which will give a farther idea of this very extraordinary man, and wonderful aſtronomer. In 1595, when he was only five and twenty, he publiſhed at Tubingen a work, under the title of "Prodromus diſſertationum coſmographicarum, continens myſterium coſmographicum, de admiranda proportione orbium cœleſtium, deque cauſis cœlorum numeri, magnitudinis, motuumque periodi, & genuinis, & propriis, demonſtratum per quinque regularia corpora geometrica." This, of all his works, he is ſaid to have eſteemed moſt. He was ſo charmed with it for ſome time, that he declared, he would not renounce the glory of the diſcoveries contained in it to be made elector of Saxony.

In 1609, he publiſhed at Prague his "Phyſica cœleſtis, tradita commentariis de motibus ſtellæ Martis:" in which he diſcovered ſo many great and wonderful things relating to the heavens, that, if he had publiſhed nothing elſe, he might, from this ſingle work, have claimed the honour of being the firſt who laid a ſolid foundation for phyſical aſtronomy. He labours here to demonſtrate, from Tycho's obſervations, that the planets do not move in circles, but in ellipſes, in one of whoſe foci is placed the ſun; and that their motions are regulated according to theſe two laws: firſt, 'that they deſcribe equal areas in equal times; 'and, ſecondly, that the ſquares of their periodical times 'are as the cubes of the diſtances;' both which are well known to be fundamental principles in the Newtonian aſtronomy. In the "Introduction" to his "Commentaries," he diſcovers plainly enough, that he had a very tolerable notion of gravity; for he compares the ſun to a magnet, whoſe power diffuſed carries round the other planets. He ſuppoſes alſo the moon's attraction to be the cauſe of the tides: 'Orbis virtutis tractoriæ,' ſays he, 'quæ eſt in luna, porrigitur uſque ad terras, et prolectat aquas ſub zonam torridam; quippe in occurſum ſuum quacunque in verticem loci incidit, inſenſibiliter in maribus incluſis, ſenſibiliter ubi ſunt latiſſimi alvei oceani, aquiſque ſpacioſa reciprocationis libertas.'

In 1618, he publiſhed at Lints his "Epitome aſtronomiæ Copernicanæ," in which he diſcovers ſome very "ſingular notions." He ſuppoſes there an anima motrix to reſide in all parts of the earth, to which he imputes a perpetual ſubterraneous heat, by which minerals, vegetables, and even ſome animals, are formed; and he inculcates the ſame notion in his "Libelli tres de cometis," publiſhed in 1719, where he ſays alſo of comets, that they are generated in the æther, as fiſhes are in the water; and that the æther, or univerſal expanſe, is as full of comets as the ſea is of fiſhes; but only that, for certain reaſons, they are not always viſible. Gaſſendus obſerves that, according to Kepler, 'all the ſtars are animated; and that, as all animals move by means of their muſcles, the earth and planets have alſo muſcles proportioned to their bulk, which are the inſtruments they move with. He gives the ſun alſo a very noble and active ſoul; and aſſerts, that his rays put into action the ſouls of the planets.' Agreeably to this notion of an anima motrix, he expreſſes himſelf thus in theſe books of comets: 'The faculty of the ſublunary world perceives, and is terrified at the comet, and, together with it, the other faculties of all ſublunary things.' And afterwards: 'The faculty of the earth being terrified at the unuſual appearance of the comet, in one part of the ſurface of the earth, ſweats out a great quantity of vapour, according to the quality of that part of its body; hence proceed great rains and floods.' Theſe ſingularities in Kepler have made thoſe of his order, who have not yet been backward to acknowledge his great merit, cenſure him with ſome degree of ſeverity. Thus Bullialdus ſays, 'he abounds with fictions, figmentis tumet;' and Schoockius, though he owns that 'no perſon performs better or more ſubtilly than Kepler, where he writes as a mathematician;' yet adds, 'that where he acts the natural philoſopher, no one perhaps writes more abſurdly; and is ſorry, that ſo excellent a man ſhould diſgrace the divine ſcience of mathematics with his phyſical abſurdities: for,' ſays he, 'what could

Opera, tom. 1. p. 635.

Aſtr. Philolaic. l. 2. ch. 14.

an old woman in a fever dream more ridiculous, than 'that the earth is a vaſt animal, which breathes out the winds through the holes of the mountains, as it were through a mouth and noſtrils? Yet he writes expreſsly thus in his "Harmonica Mundi," where he endeavours likewiſe ſeriouſly to prove, that the earth has a ſympathy with the heavens, and, by a natural inſtinct, perceives the poſition of the ſtars.' In his book "De montibus Martis," he alſo aſſerts, 'that the ſun is a great magnet or magnetical body, carried round upon its own center in a diurnal motion; and, by a certain diffuſed power, carries round the reſt of the planets.' Kepler was a man of a very great and uncommonly fertile genius, and did not, it is acknowledged, always confine himſelf to the bounds of mathematics; however, by Schoockius's leave, we will not ſuffer this laſt-mentioned notion, 'of the ſun's being a magnet, and carrying, by its diffuſed power, the planets around it,' to be ranked among the dreams of old women in fevers, becauſe it is ſo nearly conformable to the notion of gravity, on which a true ſyſtem of the planetary motions has ſince been founded.

This work was publiſhed at Lintz in 1619.

De ſcepticiſmo, lib. 4. p. 387.

There are other works of Kepler, of a ſmaller nature, which we have omitted, that we might not be tedious. One more however we will mention, for the ſake of ſome remarkable incidents which attended the publication of it; and that is his "Somnium aſtronomicum; de aſtronomia lunari, ſive de iis, quæ acciderent lunæ incolis, quam luminis et dierum diverſitatem experirentur, aliiſque aſtronomicis phænomenis hujuſmodi." In this work he began to draw up that ſyſtem of "Comparative Aſtronomy," which was afterwards purſued by Kircher, Huygens, and Gregory; but he had not the ſatisfaction of publiſhing it, for he died while it was printing. Upon this, Bartſchius, his ſon-in-law, and follower in his aſtronomical opinions, undertook the care of this book, and continued the impreſſion; but he was alſo interrupted in this employment by death. Lewis Kepler, his ſon, who was then a phyſician at Konigſberg in Pruſſia, was ſo ſtartled at theſe incidents, that he was with great difficulty prevailed upon to undertake the care of this book. He was afraid of loſing his life, as his father and brother-in-law had done; and his mother-in-law, the widow of John Kepler, who appears from hence to have been twice married, being in very narrow circumſtances, and burthened with children, was obliged to uſe many intreaties to engage

gage him in that work. At laſt ſhe ſucceeded: Lewis Kepler undertook it, and finiſhed it; though, as it is ſaid, not without ſome apprehenſions, that it might occaſion his death. It is ſtrange, that a man of ſenſe ſhould be frightened at theſe circumſtances, ſingular as they were; but is it not as ſtrange, that a learned profeſſor at Utrecht, from whom we have this account, ſhould make uſe of them to explode Kepler's doctrine concerning a world in the moon? Mean while we may obſerve, that a caſe of a ſimilar nature happened here in our own country, when Addiſon's works were firſt collected and publiſhed together in quarto. Addiſon himſelf wrote a dedication, with a deſign to preſent them to his friend Mr. Secretary Craggs; but both the author and the patron died before the impreſſion was finiſhed. The work then fell into Tickell's hands, who choſe the earl of Warwick for the new patron; but this earl died alſo before they were publiſhed. Upon which, ſays Atterbury, 'I cannot but think it a very odd ſet of incidents, that the book ſhould be dedicated by a dead man to a dead man; and even that the new patron, to whom Tickell choſe to inſcribe his verſes, ſhould be dead alſo before they were publiſhed. Had I been in the editor's place, I ſhould have been a little apprehenſive for myſelf, under a thought that every one who had any hand in that work was to die before the publication of it.'

Gerardus de Vries, in diſſertatione de Lunicolis, p. 253.

Epiſtolary Correſpondence, vol. I. p. 84.

We muſt not cloſe our account of Kepler without obſerving, that the higheſt deference has been paid to his authority, and the higheſt elogiums to his memory, by the greateſt genii in phyſical knowledge and aſtronomy, who have flouriſhed ſince his time. Des Cartes owns his obligations to him upon many occaſions; and ſo does our own immortal countryman ſir Iſaac Newton. The celebrated profeſſor of aſtronomy at Oxford, David Gregory, tells us, in the preface to his Aſtronomia, &c. that 'Kepler's "Rationes archetypicæ," "Concinnitates geometricæ," and "Proportiones harmonicæ," whatever may be ſaid of them, when conſidered mathematically, yet diſcover a force of genius, which we ſhall look for in vain in the writings of other aſtronomers.' And laſtly, the young, but able aſtronomer, Jeremiah Horrox, was ſo ſtruck with the admiration of Kepler, that he breaks out into a rapture, not natural to the coolneſs of a man of ſcience: 'Licet mihi Keplerum ſupra mortales admirari: licet egregium, diviniſſimum, aut ſi quid majus appellare;

'licet denique ſupra totam philoſophantium ſcholam vel 'unicum Keplerum æſtimare. Hunc ſolum canite, poetæ: 'hunc ſolum terite, philoſophi: de illo certi, habere iſtum 'omnia, qui habet Keplerum.' Yet, notwithſtanding all theſe fine things, it is worth remembering, becauſe it may be uſeful to men of other profeſſions as well as aſtronomers, that Kepler lived and died poor. Will it be ſaid, that 'ſua cuique poſteritas rependet'? Be it ſo: yet ſome will always be found captious enough to aſk, 'what a dead man can be the better, for what the living 'ſay of him?'

Aſtron. Kepler, de-fenſa, &c.

KETTLEWELL (JOHN), an Engliſh divine, remarkable for piety and learning, was born at North-Allerton in Yorkſhire, March the 10th, 1653. He was grounded in claſſical learning in the free-ſchool of that town, and ſent to St. Edmunds-hall, Oxford, in 1670. Five years after, he was choſen fellow of Lincoln-college, through the intereſt of Mr. George Hickes, who was fellow of the ſame, where he became a very conſiderable tutor. He entered into orders as ſoon as he was of age ſufficient, and diſtinguiſhed himſelf early by an uncommon knowledge in divinity. He was very young, when he wrote his celebrated book, intituled, "Meaſures of Chriſtian obedience:" he compoſed it in 1678, though it was not publiſhed till 1681. Dr. Hickes, to whom he ſubmitted it for correction, adviſed him to dedicate it to biſhop Compton, intending, by that means, to have him planted in London; and, accordingly, it came out at firſt with a dedication to his lordſhip: but, when that prelate appeared in arms againſt James II. Kettlewell gave orders to have the dedication razed out of the copies unſold, and alſo to have it omitted in the ſubſequent editions. Mean while this book occaſioned him to be ſo much taken notice of, that the old counteſs of Bedford, mother of the unfortunate William lord Ruſſel, took him, on that account, to be one of her domeſtic chaplains; and a greater favour he received, upon the ſame conſideration, from Simon lord Digby, who preſented him, July 1682, to the vicarage of Coleſhill, in Warwickſhire. After he had continued above ſeven years at this place, a great alteration happened in his condition and circumſtances; for, at the Revolution, being one of thoſe conſciencious men who refuſed to take the oaths of allegiance and ſupremacy to king William and queen Mary, he was deprived of his living in 1690. However, he did

The life of Mr. John Kettlewell, prefixed to the folio edition of his works, p. 3.

not ſpend the remainder of his days in a ſullen and inglorious indolence; but, retiring to London with his wife, whom he had married in 1685, he continued to write and publiſh books, as he had done during his reſidence in the country. There, amongſt other learned men, he was particularly happy in the friendſhip of Mr. Nelſon, with whom he concerted the "Model of a fund of charity for "the needy ſuffering, that is, the Nonjuring, clergy:" but being naturally of a tender and delicate frame of body, and inclined to a conſumption, he fell into that diſtemper in his 42d year, and died of it April the 12th, 1695, at his lodgings in Grays-Inn lane. He was buried three days after, in the ſame grave where abp. Laud was before interred, in the pariſh church of All-hallows, Barking; where a neat marble monument is erected to his memory. Mr. Nelſon, who muſt needs have known him very well, has given this great and noble character of him, in a preface to his "Five diſcourſes," &c. a piece printed after his deceaſe: 'He was learned without pride; wiſe and 'judicious without cunning; he ſerved at the altar without either covetouſneſs or ambition; he was devout without affectation; ſincerely religious without moroſeneſs; 'courteous and affable without flatery or mean compliances; juſt without rigour; charitable without vanity; 'and heartily zealous for the intereſt of religion without 'faction.' His works were collected and printed in 1718, in two volumes, folio: they are all upon religious ſubjects, unleſs his "Meaſures of Chriſtian obedience," and ſome tracts upon "New oaths," and the "Duty of allegiance," &c. ſhould be rather conſidered as of a political nature.

Keyſler's Life, prefixed to his Travels through Germany, &c.

KEYSLER (John George), a learned antiquary of Germany, and Fellow of the Royal Society in London, was born in 1689, at Thournau, a town belonging to the Counts of Giech. His father, who was of the Count's council, took an extraordinary care of his education; and, after a ſuitable preparation, ſent him to the univerſity of Hall, where he applied himſelf chiefly to the civil law; not neglecting, in the mean time, the Latin, Greek, and Hebrew languages, hiſtory, antiquity, and the ſciences. Soon after he left Hall, he was called to be preceptor to Charles Maximilian and Chriſtian Charles, Counts of Giech-Buchau: with whom, in 1713, he returned thither, and afterwards attended them in their travels. The firſt place of note they viſited was Utrecht, where he became acquainted with the learned Reland; who, diſcerning his uncommon capacity and particular turn, put him upon projecting an accurate hiſtory of the antiquities of his country. Keyſler viſited the chief cities of Germany, France, and the Netherlands, with his two young Counts; and gained great reputation among the learned, by illuſtrating, as he went along, ſeveral monuments of antiquity, particularly ſome fragments of Celtic idols, then lately diſcovered in the cathedral of Paris.

Having returned ſafe with his pupils, and acquired great honour by his care and management of them, he was afterwards pitched upon as a proper perſon to undertake the education of two grandſons of Baron Bernſtorf, firſt miniſter of ſtate to his Britannic Majeſty, as Elector; and, accordingly, he went to Hanover in 1716, and entered upon his office. However, in 1718, he obtained leave to go over to England, where he diſtinguiſhed himſelf ſo much in the antiquarian way, that he was complimented with being elected Fellow of the Royal Society. This honour he particularly owed to a learned eſſay, "De "Dea Nehalennia numine veterum Walachrorum topico." He gave an explication alſo of the Anglo-Saxon monument of antiquity on Saliſbury Plain, called Stonehenge; and likewiſe a "Diſſertation on the conſecrated "Miſſeltoe of the Druids." All theſe detached eſſays, with other ſelect diſcourſes on the Celtic and Northern antiquities, he publiſhed ſoon after his return to Hanover, in Latin, under this title, "Antiquitates ſelectæ ſeptentrio-"nales et Celticæ, quibus plurima loca conciliorum et ca-"pitularium explanantur, dogmata theologiæ Ethnicæ Cel-"tarum gentiumque ſeptentrionalium cum moribus et in-"ſtitutis majorum noſtrorum circa idola, aras, oracula, "templa, lucos, ſacerdotes, regum electiones, comitia, "et monumenta ſepulchralia, una cum reliquiis Gentiliſmi "in cœtibus Chriſtianorum, ex monumentis potiſſimum "hactenus ineditis fuſe perquiruntur, cum figuris æri in-"ciſis. Hanov. 1720." 12mo.

When the two young barons Bernſtorf had been ten years under his care, it was time for them to go abroad: and, accordingly, he went with them to Tubingen, at which univerſity they ſtayed a year and a half. Then they ſet out on a grand tour: they viſited the upper part of Germany, Switzerland, and took a particular view of Italy; and then returned to Vienna, where they ſpent three months. Their next progreſs was in Upper Hungary,

gary, Bohemia, and other parts of Germany. In 1731, they paſſed through Lorrain into France, thence croſſed the Channel into England, and made Holland the laſt ſtage of their travels. From this tour proceeded a large and entertaining work, which has been tranſlated into Engliſh, in four volumes 4to, and publiſhed under the following title: "Travels through Germany, Bohemia, Hungary, "Switzerland, Italy, and Lorrain: giving a true and juſt "deſcription of the preſent ſtate of thoſe countries; their "natural, literary, and political hiſtory, manners, laws, "commerce, manufactures, painting, ſculpture, architec"ture, coins, antiquities, curioſities of art and nature, "&c. illuſtrated with copper-plates engraven from draw"ings taken on the ſpot. By John-George Keyſler, F.R.S. "Carefully tranſlated from the ſecond edition of the Ger"man. Lond. 1756."

Keyſler, after his return, ſpent the remainder of his days under the patronage and protection of his noble pupils, who committed to his care their fine library and muſeum, and allowed him a very handſome income. He led a happy tranquil life; declining all public employment, keeping himſelf ſingle that he might not be incumbered with family-affairs, and chiefly converſing with the illuſtrious dead, who were the companions of his retirement. He died in his 54th year, June 20, 1743, of an aſthma; after viewing with intrepidity the gradual approach of death.

Faſti Oxon. v. II.

Kennet's Regiſter, &c. p. 853.

KIDDER (Dr. RICHARD), a very learned Engliſh biſhop, was born, as Wood ſays, in Suſſex, but, as others ſay, in Suffolk. In 1649, he was ſent to Emmanuel college in Cambridge, where he took his Bachelor and Maſter of Arts degree at the regular times. He was preſented by his college to the vicarage of Stanground, in Huntingdonſhire; from which he was ejected, for nonconformity, in 1662, by virtue of the Bartholomew act: but, conforming ſoon after, he was preſented, by Arthur earl of Eſſex, to the rectory of Raine, in Eſſex, 1664. Here he continued till 1674, when he was preſented to the rectory of St. Martin's Outwich, London, by the Merchant-Taylors company. Sept. 1681, he was inſtalled into a prebend of Norwich; and, in 1689, made Dean of Peterborough, in the room of Simon Patrick, promoted to the ſee of Chicheſter. Upon the deprivation of Ken, Biſhop of Bath and Wells, for not taking the oaths to

King William and Queen Mary, and Beveridge's refuſal of that ſee; Kidder, to whom it was offered next, did not prove ſo ſcrupulous; but, being nominated thereto in June 1691, was conſecrated the Auguſt following. In 1693, he preached the lecture founded by the Hon. Robert Boyle, being the ſecond that preached it. His ſermons on that occaſion are inſerted in, 'Demonſtration of the 'Meſſias, in three parts: the firſt of which was publiſhed in 1694, the ſecond in 1699, and the third in 1700, 8vo. It is levelled againſt the Jews; and the author makes in it an excellent uſe of his great knowledge of the Hebrew and Oriental languages, for which he had long been famous. He wrote alſo, "A Commentary on the "five books of Moſes; with a diſſertation concerning the "author or writer of the ſaid books, and a general argu- "ment to each of them." This Commentary was publiſhed in 1694, in two volumes 8vo; and the reader, in the preface, is thus acquainted with the occaſion of it: 'Many years are now paſſed ſince a conſiderable number 'of the London clergy met together, and agreed to pub- 'liſh ſome ſhort notes upon the whole Bible, for the uſe 'of families, and of all thoſe well-diſpoſed perſons that 'deſired to read the holy ſcriptures to their greateſt ad- 'vantage. At that meeting, they agreed upon this worthy 'deſign, and took their ſeveral ſhares, and aſſigned ſome 'part to them who were abſent. I was not preſent at 'that meeting; but I was ſoon informed, that they had 'aſſigned to me the Pentateuch.—The work was begun 'with common conſent; we did frequently meet; and 'what was done was communicated from time to time to 'thoſe that met together and were concerned. The me- 'thods of proceeding had been adjuſted, and agreed to; a 'ſpecimen was printed, and an agreement was made when 'it ſhould be put to the preſs. I finiſhed my part in order 'thereto; but ſo it fell out, that, ſoon after all this, the 'clouds began to gather apace, and there was great ground 'to fear, that the Popiſh party were attempting to ruin 'the Church of England.---Hence it came paſs, that the 'thoughts of purſuing this deſign were laid aſide; and 'thoſe that were concerned in it were now obliged to 'turn their ſtudies and pens againſt that dangerous enemy. '---During this time alſo, ſome of the perſons con- 'cerned in this work were taken away by death; and 'thus the work was hindered, that might elſe have been 'finiſhed long ſince.---I, having drawn up my notes upon 'this occaſion, do now think myſelf obliged to make them public,' &c. To the firſt volume is prefixed a diſſertation, wherein the biſhop ſets down, and anſwers, all the objections made againſt Moſes's being the author of the Pentateuch: and having conſidered, among the reſt, one objection drawn by Le Clerc, from Gen. xxxvi. 31, and ſpoken in pretty ſevere terms of him, ſome letters paſſed between them, which were printed by Le Clerc, in his "Bibliotheque Choiſee," wherein ſatisfaction is made for the cenſure that had been paſſed upon him. Dr. Kidder had likewiſe borne a part in the famous Popiſh controverſy, during which he publiſhed the following tracts: 1. "A ſecond dialogue between a new Catholic convert and a Proteſtant; ſhewing why he cannot believe the doctrine of tranſubſtantiation, though he do firmly believe the doctrine of the Trinity." 2. "An examination of Bellarmine's thirtieth note of the church, of the confeſſion of adverſaries." 3. "The texts which Papiſts cite out of the Bible for the proof of their doctrine, "of the ſacrifice of the maſs," examined." 4. "Reflections on a French Teſtament, printed a Bourdeaux 1686, pretended to be tranſlated out of the Latin by the divines of Louvain." He publiſhed alſo ſeveral ſermons and tracts, which we need not be particular about here.

Cleric. Proleg. comment. in Pentateuch.

This prelate died, Nov. 1703, in his palace at *Wells*, and was privately buried in the cathedral. Through a moſt unhappy accident, in the night between the 26th and 27th of that month, he was killed in his bed, with his lady, by the fall of a ſtack of chimnies, occaſioned by the great ſtorm. He was a very clear, elegant, learned writer; and one of the beſt divines of his time.

KILLIGREW, an Engliſh name for many ingenious perſons of both ſexes, and of the ſame family too. The firſt we meet with, is CATHARINE, the daughter of Sir Anthony Cooke, who was born at Giddy-hall, in Eſſex, about 1530; and married to Henry Killigrew, Eſq; a Corniſh gentleman of good abilities, who, for the ſervices he did his country in the quality of an ambaſſador, was knighted. This lady, having the advantages of an excellent education, joined to an elegant natural genius, became, like many other ladies her contemporaries, very learned. She underſtood the Hebrew, Greek, and Latin tongues, and was famous for her ſkill in poetry; a ſmall ſpecimen of which is preſerved by Sir John Harrington in his notes to the tranſlation of Arioſto, and by Fuller in his "Worthies."

Athen. Oxon. v. II.

KILLIGREW (William), deſcended from this family, was the eldeſt ſon of Sir Robert Killigrew, knt. and born at Hanworth in Middleſex, 1605. He became a gentleman commoner of St. John's college, Oxford, in 1622; where continuing about three years, he travelled abroad, and, after his return, was made governor of Pendennis caſtle, and of Falmouth haven in Cornwall. After this, he was called to attend Charles I, as one of the gentlemen uſhers of his privy-chamber; in which employment he continued till the breaking-out of the civil wars, and then had the command given him of one of the two great troops of horſe that guarded the king's perſon. He was in attendance upon the king when the court reſided at Oxford, and was created doctor of civil law in 1642; and, when the king's affairs were ruined, he ſuffered, as the other Cavaliers did, and compounded with the Republicans for his eſtate. Upon the Reſtoration of Charles II, he was made gentleman-uſher of the privy-chamber again; and, on that king's marriage, was created his firſt vice-chamberlain, in which ſtation he continued twenty-two years. He died in 1693, and was buried in Weſtminſter-abbey. He was the author of four plays, which were printed at Oxford, 1666, in folio, and have been applauded by men very eminent in poetry; particularly by Waller, who addreſſes a copy of verſes to him, upon his altering his "Pandora," from a tragedy into a comedy, becauſe not approved on the ſtage. There is another play aſcribed to him, called "The Imperial Tragedy, 1699," folio. There is alſo a little poem of his extant, which was ſet to muſic by the noted Henry Lawes. Wood ſays, that after he retired from court, in his declining age, he wrote "The artleſs midnight thoughts of a gentleman at court, who for many years built on ſand, which every blaſt of croſs fortune has defaced, but now has laid new foundations on the rock of his ſalvation, 1684." 8vo; of which the 2d edition, with additions, was dedicated to Charles II: and another work, intituled, "Midnight and daily thoughts, in proſe and verſe, 1694." 8vo.

KILLIGREW (Thomas), brother of the former, was born in 1611, and diſtinguiſhed alſo by uncommon natural parts. He was page of honour to Charles I, and groom of the bed-chamber to Charles II, with whom he had ſuffered many years exile. During his abode beyond ſea, he took a view of France, Italy, and Spain; and was honoured by his majeſty with the employment of reſident at the ſtate of Venice, whither he was ſent in Aug. 1651. In this abſence from his country, he applied his leiſure hours to poetry, and the compoſition of ſeveral plays; of which Sir John Denham, in a jocular way, takes notice, in his poem on our author's return from his embaſſy to Venice. Though Denham mentions but ſix, our author wrote nine plays in his travels, and two at London; all which were printed, with his picture before them, in one volume folio, at London, 1664. There is, beſides theſe plays of his, "A letter concerning the poſſeſſing and diſ-" "poſſeſſing of ſeveral nuns in the nunnery at Tours, in" "France;" dated Orleans, Dec. the 7th, 1635, and printed in three ſheets folio. He died in 1682, and was buried in Weſtminſter-abbey. He had been twice married. He was a man of very droll make, and had an uncommon vein of humour, with which he uſed to divert that merry monarch Charles II; who on that account was fonder of him than of his beſt miniſters, and would give him acceſs to his preſence, when he denied it to them. It was uſually ſaid of him, that, when he attempted to write, he was nothing near ſo ſmart as he was in converſation: which was juſt the reverſe of Cowley, who ſhone but little in company, though he excelled ſo much with his pen. Hence Denham, who knew them both, has taken occaſion thus to characteriſe their reſpective excellences and defects:

'Had Cowley ne'er ſpoke, Killigrew ne'er writ,
'Combin'd in one, they'd made a matchleſs wit.'

KILLIGREW (Henry), brother of the former, was born in 1612, educated in grammar learning under the celebrated Farnaby, and ſent to Chriſt-church, Oxford, in 1628. In 1638, having taken his degrees in arts, he went into orders, and became a chaplain in the King's army. In 1642, he was created doctor of divinity; and the ſame year made chaplain to James Duke of York, and prebendary of Weſtminſter. Afterwards he ſuffered, as an adherent in the King's cauſe; but, at the Reſtoration, was made almoner to the Duke of York, ſuperintendant to the affairs of his chapel, rector of Wheatamſtead, in Hertfordſhire, and maſter of the Savoy hoſpital in Weſtminſter. He wrote, when only ſeventeen years of age, a tragedy, called "The Conſpiracy," which was admired by ſome wits of thoſe times; particularly by Ben Jonſon, then living, 'who 'gave a teſtimony of it (ſays Langbaine) even to be envied,' and by Lord Falkland. An imperfect copy of this getting out in 1638, he afterwards cauſed it to be republiſhed in 1652, with the new title of "Pallantus and Eudora." He publiſhed a volume of ſermons, which had been preached at court in 1685, 4to; and alſo two or three occaſional ſermons. The year of his death does not appear.

KILLIGREW (ANNE) 'a Grace for beauty, and 'a Muſe for wit', as Wood ſays, was the daughter of Henry Killigrew, juſt recorded; and born in London, a little before the Reſtoration. She gave the earlieſt diſcoveries of genius; which being improved by a polite education, ſhe became eminent in the arts of poetry and painting. Dryden ſeems quite laviſh in her commendation; but Wood aſſures us, that he has not ſaid any thing of her, which ſhe was not equal, if not ſuperior to. She was a great proficient in the art of painting, and drew the duke of York, afterwards James II, and alſo the ducheſs, to whom ſhe was a maid of honour; which pieces are highly applauded by Dryden. She drew ſeveral hiſtory-pieces, alſo ſome portraits for her diverſion, and likewiſe ſome pieces of ſtill-life. Mr. Becket did her picture in mezzotinto, after her own painting, which is prefixed to her poems. Theſe engaging and polite accompliſhments were the leaſt of her perfections; for ſhe crowned all with an exemplary piety, and unblemiſhed virtue. This amiable woman died of the ſmall-pox, June 1685, when ſhe was *no more* than in her 25th year: upon which ſad occaſſion Dryden's Muſe put on the mourning habit, and lamented her death moſt movingly, in a very long ode. The year after, were printed and publiſhed her "Poems," in a large thin quarto: which, beſides the publiſher's preface, and Dryden's ode, contains an hundred pages. She was buried in the Savoy chapel, where is a very neat monument fixed in the wall, with a Latin inſcription on it, ſetting forth her beauty, her accompliſhments, her virtue and piety.

Athen. Ox. v. II.

KIMCHI (RABBI DAVID), a famous Jewiſh commentator upon the Old Teſtament, who lived at the end of the 12th and beginning of the 13th century. He was by birth a Spaniard, ſon of the rabbi Joſeph Kimchi, and brother of rabbi Moſes Kimchi, both men of eminent learning among the Jews: but he himſelf far exceeded them both, being the beſt grammarian in the Hebrew language the Jews ever had. This abundantly appears, not only from his Commentary on the Old Teſtament, which gives great light into the literal ſenſe of the Hebrew text, but alſo from a grammar and dictionary, which he wrote of the Hebrew language; both, by many degrees, the beſt in their kind. The firſt of theſe he calls Michol, and the other Sepher Shoraſhim, that is, "the book of roots." Buxtorf made his "Theſaurus Linguæ Hebrææ" out of the former; and his "Lexicon Linguæ Hebrææ" out of the latter. David Kimchi was a violent adverſary of the Chriſtians, '*magnus Chriſtianorum adverſator*,' as Grotius ſays; and therefore had a right to be called a good Jew, in the ſame ſenſe as we call thoſe good Church-of-England men, who are vehemenent oppoſers and perſecutors of Diſſenters. Kimchi, however, was not only remarkable for his zeal, but alſo for his uncommon abilities and learning; and his writings have ever been held in ſuch eſtimation among the Jews, that none can riſe to any degree of reputation for letters and theology, who have not read and ſtudied them.

KING (JOHN), a learned Engliſh biſhop, was born at Wornal about 1559, educated in Weſtminſter-ſchool, and ſent to Chriſt-church, Oxford, in 1576; where he took, in due time, his degrees in arts. He was afterwards chaplain to queen Elizabeth; archdeacon of Nottingham in 1590; doctor of divinity in 1601; dean of Chriſt-church in 1605; and biſhop of London in 1611. Beſides his "Lectures upon Jonah," printed in 1594, he publiſhed ſeveral ſermons. James I. uſed to ſtyle him "the king "of preachers;" and lord chief juſtice Coke often declared, that "he was the beſt ſpeaker in the ſtar-chamber in his "time." He was ſo conſtant in preaching, after he was a biſhop, that he never miſſed a Sunday, when his health permitted. He died, March 30, 1621; and, ſoon after, the Papiſts reported, that he died a member of their church: but the falſity of this ſtory was ſufficiently expoſed by his ſon Henry, in a ſermon at St. Paul's croſs; and by biſhop Godwin, in the appendix to his "Commentarius de Præſulibus Angliæ."

Fuller's Church hiſt. B. X.

KING (Henry), ſon of the preceding, was born at Wornall, in January 1591; educated partly at Thame in Oxfordſhire, and partly at Weſtminſter; and elected ſtudent of Chriſt-church-Oxford in 1608. After taking his degrees, and entering into orders, he became chaplain to James I. afterwards archdeacon of Colcheſter; then reſidentiary of St. Paul's, and canon of Chriſt-church; doctor of divinity in 1625; afterwards chaplain to Charles I; dean of Rocheſter in 1638; and biſhop of Chicheſter in 1641. Though he was always eſteemed puritanically affected, and had been promoted to Chicheſter in order to pleaſe that party; yet, upon the breaking out of the civil wars, and the diſſolution of epiſcopacy, he was treated by them with great ſeverity. At the Reſtoration he recovered his biſhopric; and Wood tells us, that 'he was eſteemed, by many per'ſons of his dioceſe and neighbourhood, the epitome of 'all honours, virtues, and generous nobleneſs, and a per'ſon never to be forgotten by his tenants and the poor.' He died October 1669, after having publiſhed ſeveral works: viz. 1. "Sermons," printed at different times. 2. "Ex"poſition of the Lord's Prayer, 1628," 4to. 3. "The "Pſalms of David, from the new tranſlation of the Bible, "turned into metre, &c. 1651," 12mo. 4. "A deep groan "fetched at the funeral of the incomparable and glo"rious monarch king Charles I. 1649," in one ſheet. "5. Poems, elegies, paradoxes, ſonnets, 1657," 8vo. 6. Divers Latin and Greek poems, publiſhed in ſeveral books. 7. There is a letter of his to Mr. Iſaac Walton, concerning the three imperfect books of Hooker's Eccleſiaſtical polity; dated at Chicheſter, Nov. 17, 1664, and prefixed to Walton's life of Hooker.

KING (Edward), an excellent youth, whom we here mention rather with a view to gain than to give information, was a fellow of Chriſt's College, Cambridge, in 1632 and 1633. He was unfortunately drowned in his paſſage from Cheſter to the Iriſh ſeas; a circumſtance which gave birth to the admirable "Lycidas" of Milton. How well

Nichols's Select Collection of Poems, vol. VII. p. 76.

——"He knew
Himſelf to ſing, and build the lofty rhyme,"

may be ſeen by the admirable ſpecimens exhibited in the "Collection" which furniſhes this brief memorial. It is not eaſy to determine whether his Hexameters, his Alcaic

Odes, or his Iambics, have the greater ſhare of merit. Even his Epigrams, allowing the method of them to be truly epigrammatic, ſhew the hand of a maſter; and the whole of his performances prove him to be poſſeſſed of a genius which was by no means over-rated with the attention and the friendſhip of Milton.

Life prefixed to King's Works, by Nichols, 1776.

KING (Dr. William), an ingenious and humourous Engliſh writer, was born in London 1663, ſon of Ezekiel King, a gentleman. He was allied to the noble families of Clarendon and Rocheſter [a]. From Weſtminſter ſchool, where he was a ſcholar on the foundation under the care of Dr. Buſby, he was at 18 elected to Chriſt Church, Oxford, and admitted a ſtudent there in Michaelmas term 1681.

Early in life, Mr. King became poſſeſſed of a ſmall paternal eſtate in Middleſex. From his occaſionally mentioning "his tenants in Northampton and Leiceſterſhire," his Biographers have ſuppoſed him to have been a landholder alſo in thoſe counties; but there is little authority for ſuch a ſuppoſition. However, from his going out Compounder when he took his firſt degree, it is plain that he had a tolerable fortune, which enabled him to indulge his genius and inclination in the choice and method of his ſtudies. He took his firſt degree in arts, Dec. 8, 1685; proceeded regularly to M. A. July 6, 1688; and the ſame year commenced author. A religious turn of mind, joined to the warmeſt regard for the honour of his country, prompted him to reſcue the character and name of Wickliffe, our firſt Reformer, from the calumnies of Monſ. Varillas. The thing had been publicly requeſted alſo, as a proper undertaking for ſuch as were at leiſure, and would take the trouble. Mr. King, therefore, deeming himſelf to be thus called forth to the charge, readily entered the liſts; and, with a proper mixture of wit and learning, handſomely expoſed the blunders of that French author, in "Reflections upon Monſ. Varillas's Hiſtory of Hereſy, Book I. Tom. I. ſo far as relates to Engliſh matters, more eſpecially thoſe of Wickliffe [b]." About this time, having fixed on the Civil Law for his profeſſion, he entered upon that line in the Univerſity.

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[a] In his *Adverſaria*, p. 261, of volume I, he calls lord Harcourt "his couſin;" and ſee what he ſays, p. 244, of his "great grandfather."

[b] Mr. Edward Hannes, another young ſtudent of Chriſt Church, had alſo a hand in this tract, which is the firſt in the collection.

In 1690, he tranſlated, from the French of Monſieur and Madame Dacier, "The Life of Marcus Aurelius "Antoninus, the Roman Emperor; together with ſome "ſelect Remarks on the ſaid Antoninus's Meditations con-"cerning himſelf, treating of a natural Man's Happineſs, "&c. as alſo upon the Life of Antoninus." About the ſame time he wrote "A Dialogue ſhewing the way to Mo-"dern Preferment;" a droll ſatire, which contains ſome ſolid truths, under the diſguiſe of a converſation between three illuſtrious perſonages; the Tooth-drawer to Cardinal Porto-Carero; the Corn-cutter to Pope Innocent XI; and the Receiver General to an Ottoman Mufti. July 7, 1692, he took his degree of B. and D. LL. and Nov. 12. that year, by the favour of Abp. Tillotſon, obtained a *Fiat*; which, admitting him an advocate at Doctors Commons, enabled him to plead in the courts of the civil and eccleſiaſtical Law. In 1693, he publiſhed a tranſlation of "New Manners and Characters of the two great Brothers, "the Duke of Bouillon and Mareſchal Turenne, written "in French by James de Langlade, Baron of Saumieres." Either in this, or early in the following year, appeared a very extraordinary *morçeau*, under the title of "An Anſwer "to a Book, which will be publiſhed next week, intituled, "A Letter to the Reverend Dr. South, upon occaſion of a "late Book, intituled Animadverſions on Dr. Sherlock's "Book, intituled, A Vindication of the Holy and Ever-"bleſſed Trinity. Being a Letter to the Author." In Auguſt 1694, Mr Moleſworth publiſhing his "Account "of Denmark as it was in the year 1692," our Author took up his pen once more in his country's cauſe, the honour of which was thought to be blemiſhed by that account; Mr. Scheel, the Daniſh Miniſter, having preſented a memorial againſt it. Animated with this ſpirit, he drew up a cenſure of it, which he printed in 1694, under the title of "Animadverſions on the pretended account of "Denmark." This was ſo much approved by Prince George, conſort to the Princeſs Anne, that the Doctor was ſoon after appointed ſecretary to her Royal Highneſs.

In 1697, he took a ſhare with his fellow-collegians at Chriſt Church, in the memorable diſpute about the genuineneſs of Phalaris's Epiſtles. His firſt appearance in that controverſy was owing to his being accidentally preſent at a converſation between Dr. Bentley and Mr. Bennet the bookſeller, concerning the MS. of Phalaris in the King's Library. Mr. Boyle, when anſwering Bent-

ley's

ley's Diſſertation, applied to our Author for the particulars of what paſſed on that occaſion; which he received in the ſhort but expreſſive Letter which Boyle has printed in his book, in 1698, with the teſtimonies of Mr. Bennet and Mr. Gibſon (who had been employed as the Collator). Stung by theſe ſtubborn facts, Dr. Bentley, in the enlarged edition of his Diſſertation, 1699, endeavoured to invalidate their force, by an attempt to weaken the credibility of the witneſſes. On Dr. King, in particular, he has condeſcended to beſtow near eight pages of his Preface, a ſhort ſpecimen of which is annexed to the Letter we have laſt referred to. In a ſecond letter to Mr. Boyle, our author, with great modeſty, refutes the groundleſs calumny, and proves that Dr. Bentley himſelf has confirmed his teſtimony in every particular, except having omitted the great Critic's beautiful ſimilitude of "a ſqueezed "orange."

King's Works, vol. I. p. 114.

In the progreſs of the controverſy, Dr. King publiſhed his "Dialogues of the Dead," written (as he ſays) "in "ſelf-defence," and replete with that ſpecies of banter which was his peculiar talent, and which muſt have greatly mortified his adverſary. How much Dr. King had this controverſy at heart, may be ſeen by the various memoranda concerning it which are ſcattered up and down in his works. At the end of 1698, or early in 1699, came out "A Journey to London in the year 1698, "after the ingenious Method of that made by Dr. Martin "Liſter the ſame year;" which he deſigned as a vindication of his country. This was a ſpecimen of that particular humour in which he excelled. Dr. King thought it better than any of his former works, as he frequently wrote afterwards under the name of "The Author of the Jour"ney to London."

It has been pretty generally allowed, that Dr. King, though he could not endure his buſineſs as an Advocate, made an excellent Judge in the Court of Delegates, as often as he was called to that Bench. The fatigue, however, of a Civilian's duty was too great for his natural indolence; and he retired to his ſtudent's place at Chriſt Church, to indulge his predominant attachment at better leiſure.

From this time, giving way to that *fuga negotii* ſo incident to the poetical race, he paſſed his days in the purſuit of the ſame raviſhing images, which, being aptly moulded, came abroad in manuſcript, in the form of pleaſant tales and other pieces in verſe, at various times, as they happened to be finiſhed. Many of theſe he afterwards collected, and publiſhed, with other pieces, in his "Miſcel-"lanies."

In 1700, he publiſhed, without a name, a ſevere ſatire on the credulity of Sir Hans Sloane, intituled. "The "Tranſactioneer, with ſome of his Philoſophical Fancies, "in two Dialogues." The irony in this tract is admirable; and it muſt be acknowledged, notwithſtanding the deſervedly high character of Sir Hans as a phyſician and a naturaliſt, that our Author has in many places diſcovered the vulnerable heel of Achilles, and that his ſatirical obſervations are in general well founded.

Early in 1701, Dr. King was re-called to the buſy ſcenes of life. His friend James the third earl of Angleſea (who had ſucceeded to that title April 1, 1690), married, Oct. 28, 1699, the lady Catharine Darnley, natural daughter to King James II, by Catharine counteſs of Dorcheſter, and had by her one daughter. After living together little more than a year, a diſpute aroſe between them, which ended not but in a ſeparation. Lord Angleſea ſolicited the aſſiſtance of Dr. King, and the force of friendſhip prevailed over his natural averſion to the wrangling of the bar. He complied with the requeſt; took abundant pains for his old friend, more than he was ever known to do; and made ſuch a figure in the Earl's defence, as ſhewed him to have had abilities in his profeſſion equal to any occaſion that might call for them, and effectually eſtabliſhed his reputation in the character of a Civilian, as he had already done in that of a polite Writer [B].

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[c] Dr. King's Biographers having been regularly miſtaken in mentioning this circumſtance, by ſuppoſing it to have happened after his return from Ireland in 1708; we ſhall exhibit a few dates, to aſcertain the preciſe period. Feb. 25, 1700-1, the counteſs petitioned the upper houſe of parliament, "that her lord might waive "his privilege, or that ſhe might have "leave to bring in a bill of ſepara-"tion, for his cruelty." Two days after, their lordſhips were pleaſed to direct the earl of Rocheſter, lord Ferrers, lord Haverſham, and lord Somers, to go to the lady Angleſea, and endeavour to perſuade her to return to her huſband, and to let her know that the earl declared he was ready to receive her, and, upon her ſubmiſſion and good behaviour, would treat her with kindneſs; and that, in all caſes, ſhe ſhould be ſafe from any violence. March 3, the earl of Rocheſter gave the houſe an account of their friendly negotiation; which in the end proved fruitleſs. The ſame day, leave was given to bring in a bill for their ſeparation; againſt which lord Haverſham ſingly entered a ſpirited proteſt, from arguments ſuggeſted by the Civilians; moſt probably from Dr. King, on whom lord Angleſea ſo much depended. The bill was brought in March 6; and, after repeated hearings of counſel, civilians, and witneſſes, and a ſolemn declaration from the counteſs, "that ſhe thought her life would be

Notwithſtanding the reputation acquired by Dr. King in this cauſe, he never afterwards attained any ſtriking eminence in a profeſſion where conſtant aſſiduity and a long courſe of years are requiſites for the acquiſition of fame. Captivated by the Muſes, he neglected buſineſs, and, by degrees, as is natural to ſuch tempers, began to dread and abhor it. Heedleſs of thoſe neceſſary ſupplies which a due attention would actually have brought to his finances, they were ſo much impaired by his neglect, and by the gay courſe of life which he led, that he gladly accepted the offer of preferment in Ireland; a ſure ſign that his practice was then not very conſiderable, as he is perhaps the only Civilian that ever went to reſide in Ireland after once having experienced the emoluments of a ſettlement in Doctors commons. The exact period of his quitting this kingdom cannot now be aſcertained. It has been generally ſuppoſed that he went with the earl of Pembroke, who was appointed lord lieutenant in April 1707. But he was certainly in Ireland much earlier, as we have a correct copy of "Mully of Mountown," in 1704, from the Author himſelf, with a complaint that, before that time, ſome ſpurious copies had crept into the world. It is probable, therefore, that his preferment was owing to the united intereſts of the earl of Rocheſter, his relation, (lord-lieutenant of Ireland from Dec. 12, 1700, to Feb. 4, 1702-3), and his noble patron the earl of Pembroke (lord high admiral of England and Ireland from Jan. 18, 1701-2 to May 1702). If this conjecture be allowed, the date is fixed clearly to the beginning of 1702, and the thread of the hiſtory is properly connected. Dr. King was now in a new ſcene of action. He was judge of the high court of admiralty in Ireland, ſole commiſſioner of the prizes, and keeper of the records in Bermingham's Tower. The latter, indeed, was rather a matter of honour than a profit; the ſalary being at that time but ten pounds a year, though afterwards advanced to 400. He was likewiſe appointed vicar general to the lord primate, Dr. Narciſſus Marſh. With theſe honours he was well received and countenanced by perſons of the higheſt rank,

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"in danger if ſhe ſhould again live "with the earl," it was paſſed, April 29, 1701; agreed to by the commons, May 14; and received the royal aſſent, June 12. The earl died Jan. 21, 1701-2; and his lady was a ſecond time married, March 1, 1705, to John Sheffield, duke of Buckingham and Normanby, who had before had two wives. She died March 13, 1742-3: her character, which is ſomewhat extraordinary, and is ſaid to have been written by herſelf, may be ſeen in Mr. Pope's works, vol. VIII.

and might have made his fortune if the change of climate could have wrought a change in his diſpoſition. But ſo far was he from treaſuring up the money in a manner thrown into his lap, that he returned to England with no other treaſure than a few merry poems and humourous eſſays.

" It is vain to put wealth within the reach of him " who will not ſtretch out his hand to take it. King " ſoon found a friend as idle and thoughtleſs as himſelf, " in Upton, one of the judges, who had a pleaſant houſe, " called Mount-town near Dublin, to which King fre- " quently retired; delighting to neglect his intereſt, for- " get his cares, and deſert his duty. Here he wrote Mully " of Mountown, a poem, by which, though fanciful readers " in the pride of ſagacity have given it a political inter- " pretation, was meant originally no more than it expreſ- " ſed, as it was dictated only by the author's delight in the " quiet of Mountown." Dr. Johnſon.

Nov. 25, 1708, the Earl of Wharton was appointed lord lieutenant. His ſecretary, Mr. Addiſon, immediately on his arrival in Ireland, was made keeper of the records; and Dr. King returned to London, where he almoſt immediately gave the world thoſe admirable inſtances of the humour ſo peculiarly his own, by publiſhing " Uſeful Tranſactions in Philoſophy and other " ſorts of Learning [D]. The laſt of theſe, containing " A Voyage to the Iſland of Cajamai in America," is one of the ſevereſt and merrieſt ſatires that ever was written in proſe.

He next employed himſelf in finiſhing his " Art " of Love," with a Preface, " containing the Life of " Ovid." The Doctor's virtuous diſpoſition is no where more remarkably diſtinguiſhed than in this piece; wherein both the ſubject and the example ſo naturally lead into ſome leſs chaſte images, ſome looſer love which ſtands in need of a remedy. It is divided into fourteen books, moſt of them ending with ſome remarkable fable and intereſting novel. In 1709, he alſo publiſhed, " The Art " of Cookery, in imitation of Horace's Art of Poetry; " with ſome Letters to Dr. Liſter and others, occaſioned " principally by the Title of a Book publiſhed by the " Doctor, being the Works of Apicius Cœlius, concern- " ing the Soups and Sauces of the Ancients. With an

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[D] From January to Auguſt, 1709.

"Extract of the greateſt Curioſities contained in that "Book." Neither the Poem nor any of the Letters has a date; nor has "The Art of Love." Whether we ſhould impute this to our Author's indolence, or to affectation (for he has treated ſuch exactneſs in his "Dialogues "of the Dead" with ſome comtempt), is uncertain; but he carried it to great exceſs. Even the volume of "Miſcellanies," which he collected himſelf, is without a date, either in the general title-page, or in that of any particular tract.

Aug. 3, 1710, appeared the firſt number of "The "Examiner," the ableſt vindication of the meaſures of the Queen and her new Miniſtry [E].

Swift began with N° 13, and ended by writing part of N° 45; when Mrs. Manley took it up, and finiſhed the firſt volume: it was afterwards reſumed by Mr. Oldiſworth, who compleated four volumes more, and publiſhed nineteen numbers of a ſixth volume, when the Queen's death put an end to the work. The original inſtitutors of that paper ſeem to have employed Dr. King as their Publiſher, or oſtenſible Author, before they prevailed on their great Champion to undertake that taſk. It is not clear which parts of the firſt Ten numbers were Dr. King's; but he appears pretty evidently the writer of N° 11, Oct. 12; N° 12, Oct. 19; and N° 13, Oct. 26 [F]; and this agrees with the account given by the publiſher of his Poſthumous Works, who ſays, he undertook that paper about the 10th of October. On the 26th of October, no Examiner at all appeared; and the next number, which was publiſhed Nov. 2, was written by Dr. Swift. Our Author's warm zeal for the Church carried him naturally on the ſide of Sacheverell; and he had a hand, in his dry ſarcaſtic way, in many political eſſays of that period. He publiſhed, with this view, "A friendly Letter from honeſt "Tom Boggy, to the Rev. Mr. Goddard, Canon of Windſor, occaſioned by a Sermon preached at St. George's "Chapel, dedicated to her Grace the Ducheſs of Marlbo-

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[E] "About a dozen of theſe papers," Swift tells us, "written with "much ſpirit and ſharpneſs, ſome by "Secretary St. John, ſince lord Bolingbroke; others by Dr. Atterbury, "ſince biſhop of Rocheſter; and others "again by Mr. Prior, Dr. Freind, &c. "were publiſhed with great applauſe. "But theſe gentlemen being grown "weary of the work, or otherwiſe "employed, the determination was, "that I ſhould continue it, which I "did accordingly eight months. But, "my ſtyle being ſoon diſcovered, and "having contracted a great number "of enemies, I let it fall into other "hands, who held it up in ſome manner until her majeſty's death."

[F] When Barber collected the Examiners into a volume, this number was omitted.

"rough, 1710;" and "A Second Letter to Mr. Goddard, "occaſioned by the late Panegyric given him by the Re"view, Thurſday, July 13, 1710." Theſe were ſucceeded by "A Vindication of the Rev. Dr. Henry Sa"cheverell, from the falſe, ſcandalous, and malicious, "Aſperſions, caſt upon him in a late infamous Pamphlet, "intituled, 'THE MODERN FANATICK:' Intended "chiefly to expoſe the Iniquity of the Faction in general, "without taking any conſiderable Notice of their poor "mad Tool Biſſet in particular. In a Dialogue between "a Tory and a Whig [G]." This maſterly compoſition had ſcarcely appeared in the world, before it was followed by "Mr. Biſſet's Recantation; in a Letter to the Rev. "Dr. Henry Sacheverell;" a ſingular banter on that enthuſiaſtic madman; whom our Author once more thought proper to laſh, in "An Anſwer to a Second ſcandalous "Book that Mr. Biſſet is now writing, to be publiſhed "as ſoon as poſſible." Dr. White Kennet's celebrated Sermon on the death of the firſt duke of Devonſhire, occaſioned, amongſt many other publications, a *jeu d'eſprit* of Dr. King, under the title of "An Anſwer to Clemens "Alexandrinus's Sermon, upon 'Quis Dives ſalvetur?' "What Rich Man can be ſaved?' Proving it eaſy for a "Camel to get through the Eye of a Needle." In 1711, Dr. King very diligently employed his pen, in publiſhing that very uſeful book for ſchools, his "Hiſtorical "Account of the Heathen Gods and Heroes, neceſſary "for the underſtanding of the ancient Poets;" a work ſtill in great eſteem, and of which there have been ſeveral editions. About the ſame time he tranſlated "Political "Conſiderations upon Refined Politics, and the Maſter"ſtrokes of State, as practiſed by the Ancients and Mo"derns, written by Gabriel Naude, and inſcribed to the "Cardinal Bagni." At the ſame period alſo he employed himſelf on "Rufinus, or an Hiſtorical Eſſay on the Fa"vourite Miniſtry under Theodoſius and his Son Arca"dius; with a poem annexed, called 'Rufinus, or the "Favourite." Theſe were written early in 1711, but not printed till the end of that year. They were levelled againſt the Duke of Marlborough and his adherents; and were

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[G] Dr. King was undoubtedly aſſiſted in this ſevere treatiſe by Charles Lambe, M. A. and by Sacheverell himſelf; and there is good reaſon to believe that they were alſo jointly Authors of "The Principles of "Deiſm, truly repreſented and ſet in "a clear Light. In Two Dialogues "between a Sceptick and a Deiſt, "1708," 8vo; an admirable defence both of Natural and Revealed Religion.

written with much aſperity. Towards the cloſe of 1711, his fortunes began to re-aſſume a favourable aſpect; and he was recommended by his firm friend Swift to an office under the government. "I have ſettled Dr. King," ſays that great Writer, "in the Gazette; it will be worth two "hundred pounds a year to him. To-morrow I am to "carry him to dine with the Secretary." And in another letter, he tells the archbiſhop of Dublin, "I have got "poor Dr. King, who was ſome time in Ireland, to be "Gazetteer; which will be worth two hundred and fifty "pounds per annum [H] to him, if he be diligent and "ſober, for which I am engaged. I mention this, be-"cauſe I think he was under your grace's protection in "Ireland." From what Swift tells the archbiſhop, and a hint which he has in another place dropt, it ſhould ſeem that our Author's finances were in ſuch a ſtate as to render the ſalary of Gazetteer no contemptible object to him. "Patrick is gone," ſays Dr. Swift, "to the burial "of an Iriſh footman, who was Dr. King's ſervant; he "died of a conſumption, a fit death for a poor ſtarving "Wit's footman!" The office, however, was beſtowed on Dr. King in a manner the moſt agreeable to his natural temper; as he had not even the labour of ſoliciting for it. On the laſt day of December, 1711, Dr. Swift, Dr. Freind, Mr. Prior, and ſome other of Mr. Secretary St. John's friends, came to viſit him; and brought with them the key of the Gazetteer's-office, and another key for the uſe of the paper-office, which had juſt before been made the receptacle of a curious collection of mummery, far different from the other contents of that invaluable repoſitory [I]. On the firſt of January, our Author had the honour of dining with the Secretary; and of thanking him for his remembrance of him at a time when he had almoſt forgotten himſelf. He entered on his office the ſame day; but the extraordinary trouble he met with in diſcharging its duties proved greater than he could long endure. Mr. Barber, who printed the Gazette, obliged him to attend till three or four o'clock, on the mornings when that paper was publiſhed, to correct the errors of the preſs; a confinement which his verſatility would never

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[H] It was worth three hundred pounds a year to his predeceſſor, Mr. Steele; and was much more conſiderably augmented in favour of Mr. Ford, who ſucceeded Dr. King.

[I] The figures of the Devil, the Pope, Cardinals, Sacheverell, &c. which were intended to have been carried in proceſſion on Queen Elizabeth's day, but were ſeized by order of the Secretary of State. See Swift's Journal to Stella, Nov. 17 and 19, 1711.

have brooked, if his health would have allowed it, which at this time began greatly to decline. And this, joined to his natural indiſpoſition to the fatigue of any kind of buſineſs, furniſhed a ſufficient pretence for reſigning his office about Midſummer 1712; as we find, on the firſt of July, his ſucceſſor thus pointed out: "I have made Ford "gazetteer; and got two hundred pounds a year ſettled on "the employment by the ſecretary of ſtate, beſides the "perquiſites. It is the prettieſt employment in England "of its bigneſs; yet the puppy does not ſeem ſatisfied with "it! I think people keep ſome follies to themſelves till "they have occaſion to produce them. He thinks it not "genteel enough, and makes twenty difficulties. It is "impoſſible to make any man eaſy. His ſalary is paid "him every week, if he pleaſes, without taxes or abate"ment. He has little to do for it. He has a pretty office, "with coals, candles, paper, &c.; can frank what letters "he will; and his perquiſites, if he takes care, may be "worth one hundred pounds more." Such was the office which our Author thought proper to give up, through indolence rather than from any real grievance he felt in its execution. The late hours were a temporary inconvenience, ariſing from an inſolvent act having been at that time paſſed, which for a little while ſwelled the Gazette enormouſly with advertiſements. But this, the Doctor muſt have foreſeen, could not be of long duration. On quitting his employ, he retired to the houſe of a friend, in the garden-grounds between Lambeth and Vauxhall, where he enjoyed himſelf principally in his library; or, amidſt ſelect parties, in a ſometimes too liberal indulgence of the bottle [K]. He ſtill continued, however, to viſit his friends in the metropolis, particularly his relation the earl of Clarendon, who reſided in Somerſet-houſe.

Dr. Johnſon.

"One of his amuſements at Lambeth, where he reſided, "was to mortify Dr. Teniſon, the archbiſhop, by a "public feſtivity, on the ſurrender of Dunkirk to Hill; "an event with which Teniſon's political bigotry did not "ſuffer him to be delighted. King was reſolved to coun-

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[K] Mr. Pope, in that remarkable letter to lord Burlington, which deſcribes his journey with Lintot, puts this ſingular character of Dr. King into the mouth of the bookſeller: "I "remember Dr. King could write "verſes in a tavern, three hours "after he could not ſpeak." And Pitt, in his Epiſtle to Mr. [ſince Bp.] Lowth, has put the ſame idea into verſe:

"'Twas from the bottle, King deriv'd
"his wit;
"Drank till he could not ſpeak, and
"then he writ."

"teract his ſullenneſs, and at the expence of a few barrels "of ale filled the neighbourhood with honeſt merriment."

We have two publications of Dr. King, in the courſe of this year, beſides his "Rufinus" already mentioned. One was, "Britain's Palladium; or Lord Bolingbroke's "Welcome from France." This was publiſhed Sept. 13, 1712. The other piece was, "Uſeful Miſcellanies, "Part I. 1712." He ſeems to have intended a continuation, if his life had been prolonged. As autumn advanced, the Doctor drooped inſenſibly, and then neither cared to ſee, or to be ſeen by, any one: and, winter drawing on, he ſhut himſelf up entirely from his neareſt friends; and would not ſo much as ſee his noble relation, till his lordſhip, hearing of his weak condition, ſent his ſiſter to fetch him in a chair to a lodging he had provided for him oppoſite Somerſet-houſe in the Strand, where, next day, about noon, being Chriſtmas-day, 1712, he yielded up his breath, with the patience and reſignation of a Philoſopher, and with the true devotion of a Chriſtian Hero: but would not be perſuaded to go to reſt the night before, or even to lie down, till he had made ſuch a will as he thought was agreeable to the inclinations of Lord Clarendon. After his death, this noble Lord took care of his funeral; and had him decently interred in the North Cloyſters of Weſtminſter-abbey, where he lies next to his maſter Dr. Knipe [L], to whom he had a little before dedicated his "Hiſtorical Account of the Heathen Gods." In 1732, his "Remains," with an Account of his Life and Writings, were publiſhed. They were re-publiſhed in 1734, under the new title of "Poſthumous Works," and with the addition of the Editor's name, "Joſeph Brown, M. D." who purchaſed the original manuſcripts from Dr. King's ſiſter; and again, with a title to the ſame purport, in 1739. They are incorporated in a complete edition of Dr. King's "Original Works in Verſe and Proſe, "1776," 3 vols. 8vo, in ſuch places as were moſt ſuitable to the connexion of the reſpective pieces.—The moſt ſtriking parts of our Author's character are theſe; In his morals, he was religious and ſtrictly virtuous. He was a man of eminent learning and ſingular piety, ſtrictly conſcientious in all his dealings, and zealous for the cauſe rather than the appearance of religion. His chief pleaſure conſiſted in trifles; and he was never happier than when he thought he was hid from the world: yet he loved company, pro-

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[L] See Dart's Weſtminſter, vol. II. p. 139. There is no monument, or grave-ſtone, to his memory.

vided they were ſuch as tallied with his humour (for few people pleaſed him in converſation.) His diſcourſe was chearful, and his wit pleaſant and entertaining. His philoſophy and good ſenſe prevailed over his natural temper, which was ſullen, moroſe, and peeviſh; but he was of a timorous diſpoſition, and the leaſt ſlight or neglect would throw him into a melancholy ſtate of deſpondency. He would ſay a great many ill-natured things, but never do one. He was made up of tenderneſs and pity, and tears would fall from him on the ſmalleſt occaſion.

He has deſcribed himſelf in the following verſes, found in his pocket-book at his death, being then freſh written with a lead pencil:

"I ſing the various chances of the world,
"Through which men are by fate or fortune hurl'd;
"'Tis by no ſcheme or method that I go,
"But paint in verſe my notions as they flow;
"With heat the wanton images purſue;
"Fond of the old, yet ſtill creating new;
"Fancy myſelf in ſome ſecure retreat;
"Reſolve to be content, and ſo be great!"

KING (Dr. William), archbiſhop of Dublin, was deſcended of an ancient family, and born at Antrim in Ireland, May the 1ſt, 1650. At twelve years of age, he was ſent to the grammar-ſchool at Dungannon, in the county of Tyrone; and, at ſeventeen, to Trinity-college near Dublin, where he took the degrees in arts, as he became of proper ſtanding. In 1674, he was admitted into prieſt's orders by abp. Parker of Tuam; who, taking him for his chaplain in 1676, preſented him the ſame year to a prebend, and afterwards to the precentorſhip, of Tuam. In 1679, he was promoted by his patron, then abp. of Dublin, to the chancellorſhip of St. Patrick, and to the pariſh of St Warburgh in Dublin. He had the reputation of uncommon abilities and learning; and a ſeaſon was now approaching, which gave him a fair opportunity of diſplaying them. Accordingly, in the reign of James II, when Popery began to raiſe her head, he, following the example of his Engliſh brethren, boldly entered the liſts; and undertook the Proteſtant cauſe in Ireland, againſt Peter Manby, the dean of Londonderry, who had lately gone over to the Catholic faith. In 1687, Manby having publiſhed a pamphlet in vindication of his conduct, intituled,

Life of King, prefixed to his Original works in verſe and proſe, by Nichols, 1776.

tuled, "Conſiderations which obliged him to embrace the "Catholic religion," our author drew up "An Anſwer," and printed it at Dublin the ſame year in 4to. Manby, encouraged by the court, and aſſiſted by the moſt learned champions of the church of Rome, publiſhed a reply, called "A reformed cathechiſm, &c;" and our author ſoon after rejoined, in "A vindication of the anſwer to "the conſiderations, 1688," 4to. Manby dropped the controverſy, but diſperſed a ſheet of paper, artfully written, with this title, "A letter to a friend, ſhewing the vanity of "this opinion, that every man's ſenſe and reaſon are to "guide him in matters of faith:" but our author did not ſuffer this to paſs without confuting it, in "A Vindication "of the Chriſtian religion and Reformation, againſt the at-"tempts of a late letter, &c. 1688," 4to.

The deanery of St. Patrick's becoming vacant at this time, Dr. King was elected to it; and appeared ſo active in ſupporting the Revolution, which had now taken place, that, after the landing of king James in Ireland in 1689, he was twice confined in Dublin-caſtle. He was attacked, not long after, in a weekly paper, called "The Abhor-"rence," with an intent to render him more obnoxious; and was alſo aſſaulted in the ſtreet, where a muſket with a lighted match was levelled at him. He was likewiſe diſturbed in the performance of divine ſervice at his church ſeveral times, particularly on Candlemas-day; when ſeven officers who were there ſwore aloud, that they would cut his throat. All this did not diſcourage him; but he ſtill perſiſted, and took his doctor's degree this ſame year, 1689. Upon king James's retreat to France, after the battle of the Boyne in 1690, he preached a thankſgiving ſermon on that occaſion in November; and, January following, was promoted to the biſhopric of Derry. In 1691, he publiſhed at London, in 4to, "The ſtate of the Pro-"teſtants in Ireland, under the late king James's govern-"ment: in which their carriage towards him is juſtified, "and the abſolute neceſſity of their endeavouring to be "freed from his government, and of ſubmitting to their "preſent majeſties, is demonſtrated." The third edition, with additions, was printed at London, the year after, in 8vo. Burnet ſpeaks of this book in the following terms: "This copious hiſtory is ſo well received, and ſo univer-"ſally acknowledged to be as truly as it is finely written, "that I refer my readers to the account of thoſe matters, "which is fully and faithfully given by that learned and "zealous prelate." It was attacked however the ſame year by Mr. Charles Leſley; who, with his uſual zeal, ſays, that "there is not one ſingle fact he has inquired into, "but he has found it falſe in whole or in part, aggravated "or miſrepreſented, ſo as to alter the whole face of the "ſtory, and give it perfectly another air and turn; inſo-"much, that, though many things he ſays were true, yet "he has hardly ſpoke a true word, that is, told truly and "nakedly, without a warp." Though few, as we imagine, will form their judgment of King's book from this account of it by Leſley; yet all may allow, that there is a kind of colouring peculiar to, and characteriſtic of, each party, and that the very ſame facts, when related by an hiſtorian of different political principles, ſhall have a very different appearance, and alſo make a very different impreſſion upon a reader.

History of his own times, v. I.

Anſwer, p. 105.

The public tranquillity being now perfectly reſtored, the biſhop applied himſelf more particularly to the duties of his paſtoral care; and, reviewing the ſtate of his dioceſe, preſently diſcovered, that, by the great number of colonies lately tranſported from Scotland, many of his people were Diſſenters from the eſtabliſhed church, which they oppoſed with as much zeal as the Papiſts. As he had therefore employed his pen againſt the Papiſts, when danger was apprehended from them; ſo now he took it up againſt the Preſbyterians, whom he endeavoured to perſuade to conformity, in a piece intituled, "A diſcourſe con-"cerning the inventions of men in the worſhip of God. "Dublin, 1694," 4to. But, inſtead of perſuading them to a compliance, the attempt only ſerved to engage him in a ſecond controverſy with theſe Diſſenting adverſaries, one of whoſe miniſters, Mr. Joſeph Boyce, preſently publiſhed "Remarks, &c." in which, however, he allows, that the biſhop's diſcourſe was written with an air of ſeriouſneſs and gravity, becoming the weight of the ſubject, as well as the dignity of his character. Upon this, the biſhop returned an anſwer, under the title of "An admo-"nition to the Diſſenting inhabitants of the dioceſe of "Derry, concerning a book lately publiſhed by Mr. J. B. "intituled, Remarks, &c." 1695, 4to: to which Mr. Boyce replying, the biſhop rejoined in "A ſecond admonition to "the Diſſenting inhabitants, &c." publiſhed the ſame year at Dublin, in 4to: and ſo the controverſy ended, having wrought as much effect as controverſies uſually do.

In 1702, he publiſhed at Dublin, in 4to, his celebrated treatiſe "De origine mali;" which was republiſhed the ſame year at London in 8vo; wherein our author makes it his buſineſs to ſhew, how all the ſeveral kinds of evil, with which the world abounds, are conſiſtent with the goodneſs of God, and may be accounted for without the ſuppoſition of an evil principle. We do not find that any exceptions were made to this work at home; but it fell under the cognizance of ſome very eminent foreigners. Mr. Bernard having given an abridgment of it in his "Nouvelles de la republique des lettres" for May and June 1703, that abridgement fell into the hands of Mr. Bayle; who, obſerving his Manichean ſyſtem to be in danger therefrom, did not ſtay till he could ſee and conſult the book itſelf, but examined the hypotheſis of our author, as it was repreſented in Bernard's extracts, and in a paſſage cited by the writers of the "Acta eruditorum "Lipſiæ," which had been omitted by Bernard. Bayle was blamed for this by Bernard, and not without reaſon, as he had manifeſtly miſtaken the prelate's meaning in many particulars, and attacked him upon principles which he would have denied; but the diſpute did not end ſo: Bayle afterwards replied to Bernard; and, having procured the biſhop's book, made ſeveral new obſervations upon it, which were publiſhed in the 5th tome of his Reponſe, &c. Leibnitz alſo wrote "Remarks" on this work, which however he ſtyles "a work full of elegance "and learning." Theſe remarks, which are in French, were publiſhed by Des Maizeaux, in the third volume of the "Recueil de diverſes pieces ſur la philoſophie, &c. "par Meſſ. Leibnitz, Clarke, Newton, &c." at Amſterdam, 1720, in three volumes 12mo. In the mean time the biſhop, though he did not publicly and formally reply to theſe writers, yet left a great number of manuſcript papers, in which he conſidered their ſeveral objections to his ſyſtem, and laboured to vindicate it from every the leaſt cavil. Theſe papers were afterwards communicated to Mr. Edmund Law, M. A. fellow of Chriſt's-college in Cambridge, who had tranſlated the biſhop's book, and written notes upon it; and who thereupon printed a ſecond edition of his tranſlation, in the notes to which he inſerted the ſubſtance of thoſe papers. The whole came out with this title, "An eſſay on the origin of evil, by "Dr. William King, late lord archbiſhop of Dublin: "tranſlated from the Latin, with notes, and a diſſerta-

Bayle, Reponſe aux queſtions d'un provincial, tom. 2.

"tion concerning the principle and criterion of virtue, and "the origin of the paſſions. The ſecond edition. Corrected and enlarged from the author's manuſcripts. To "which are added, two ſermons by the ſame author; the "former concerning Divine preſcience, the latter on the "Fall of man." Lond. 1732, in two volumes 8vo. A third edition was publiſhed in 1739.

The ſame year alſo, that he publiſhed his book "De "origine mali," viz. 1702, he was tranſlated to the archbiſhopric of Dublin. He was appointed one of the lords juſtices of Ireland in 1717, and held the ſame office twice afterwards in 1721 and 1723. He died at his palace in Dublin, May the 8th, 1729. Beſides the works abovementioned, he publiſhed ſeveral occaſional ſermons. That "concerning Divine preſcience," which was printed by Mr. Law, was preached and publiſhed in 1709, with this title; "Divine predeſtination and fore-knowledge con-"ſiſtent with the freedom of man's will:" and as the biſhop, in this diſcourſe, had ſtarted a doctrine concerning the moral attributes of the Deity, as if different from the moral qualities of the ſame name in man, he was attacked upon this head by writers of very unlike complexions: by Dr. John Edwards, in a piece called "The divine perfec-"tions vindicated, &c:" and by Anthony Collins, Eſq: in a pamphlet, intituled, "A vindication of the divine "attributes, &c." both in 1710. The archbiſhop did not enter into a controverſy, yet endeavoured to remove all objections to his general ſcheme, with which this was intimately connected, in thoſe papers; the ſubſtance of which, as we have obſerved, was printed in Mr Law's notes, after his death.

KING (Peter), chancellor of England, and famous for his eccleſiaſtical learning, as well as his knowledge in the law, was born in 1669 at Exeter, Devonſhire. His father was an eminent grocer and ſalter in that city; and, though a man of conſiderable ſubſtance, and deſcended from a good family, was determined to bring up his ſon to his own trade. With this view, he took him into his buſineſs, and kept him at his ſhop for ſome years: however, the ſon's inclination being ſtrongly bent to learning, he took all opportunities of gratifying his paſſion. He laid out all the money he could ſpare in books, and devoted every moment of his leiſure hours to ſtudy; ſo that he became, in reality, an excellent ſcholar, before the world ſuſpected any thing of the matter. His acquaintance with Mr. Locke, who was his uncle by his mother's ſide, and who left him half his library at his death, was of vaſt advantage to him. That gentleman, after ſome diſcourſe, being greatly ſurpriſed and pleaſed with the prodigious advances his nephew had made in literature, adviſed him to go and perfect himſelf at Leyden; and it is ſaid to have been by his advice, that Mr. King afterwards entered himſelf a ſtudent at the Inner Temple, and applied himſelf to the law; in which profeſſion his great parts, and indefatigable induſtry, for he was remarkable for both, ſoon made him famous.

In the mean time, he gave a proof of uncommon learning, by publiſhing, when he was no more than twenty-two years of age, the firſt part of a work intituled, "An "inquiry into the conſtitution, diſcipline, unity, and "worſhip of the primitive church, that flouriſhed within "the firſt three hundred years after Chriſt, faithfully "collected out of the extant writings of thoſe ages," 1691, 8vo. This was written with a view to promote the ſcheme of a comprehenſion with the Diſſenters: and the author has abundantly ſhewn that ſpirit of peace, unity, and moderation, which he recommends in a very powerful manner to all the parties concerned. He afterwards publiſhed the ſecond part of the "Enquiry into the con-"ſtitution, &c." Having deſired in his preface, with a true air of modeſty, and in a very unaffected way, to be ſhewn either publicly or privately any miſtakes he might have made, that requeſt was firſt complied with by Mr. Edmund Elys; between whom and our author there paſſed ſeveral letters upon the ſubject in 1692, which were publiſhed by Mr. Elys in 1694, 8vo. under the title of "Letters on ſeveral ſubjects."

Mr. King had not been many years at the Temple, when he had acquired as high a reputation for his knowledge in law, as he had before for his knowledge in divinity; ſo that in 1699, he obtained a ſeat in the houſe of commons, as repreſentative for the borough of Beer-Alſton in Devonſhire: and the ſame honour was continued to him, not only in the enſuing, which was the laſt parliament of King William, but alſo in the five ſucceeding parliaments of Queen Anne. In the mean time, as if loth to quit his old purſuits, the more beloved perhaps for having been the firſt, he completed ſome collections he had already made from eccleſiaſtical antiquity; and, having digeſted them into proper order, and made alſo proper remarks upon them, he publiſhed them in 1702, 8vo, under the title of “The hiſtory of the apoſtles creed, with critical obſervations “on its ſeveral articles.” This treatiſe is written with ſurpriſing judgment and learning; and Peter de Coſte, who ſent an abſtract of it in French to Bernard, to be publiſhed, as it accordingly was, in his Nouvelles de la republique des lettres for Nov. and Dec. 1702, has related a very remarkable particular concerning it. He tells us, that an Engliſh prelate, diſtinguiſhed for his erudition, being perſuaded it could hardly be any thing better than a wretched rhapſody out of ſeveral diſcourſes on the ſubject before printed, and eſpecially Pearſon's “Expoſition “of the Creed,” who ſeemed to have exhauſted that matter, took it up, and began to read it with this diſadvantageous prepoſſeſſion: but that he was quickly convinced of his miſtake, and ſurpriſed to find ſo many curious things, not to be met with in Pearſon, without perceiving any thing borrowed from that writer's “Expoſition.”

Henceforward our author found himſelf under a neceſſity of dropping all farther purſuits in this way. The great buſineſs, which his abilities, as a lawyer, brought into his hands, left him no time to ſpare; and in a few years his merit in the law was diſtinguiſhed by the higheſt honours. July 1708, he was choſen recorder of London; and knighted by queen Anne, September following. In 1709, he was appointed one of the managers of the houſe of commons, at the trial of Sacheverell. Upon the acceſſion of George I. he was appointed lord chief juſtice of the court of common-pleas, and ſoon after ſworn of the privy-council. He was created a peer, May the 25th, 1725, by the title of lord King, baron of Ockham in Surrey; and the great ſeal, being taken from Lord Maccleſfield, was delivered to him the firſt of June following. He is not ſuppoſed to have made that figure as chancellor, as was expected from the character that raiſed him to it; and it is ſaid, that more of his decrees were repealed by the houſe of lords, than of any other chancellor's in the ſame ſpace of time. However, he took extraordinary pains in the diſcharge of his office, which, impairing his conſtitution by degrees, brought him at laſt into a paralytic diſorder; and, his diſtemper increaſing, he reſigned the ſeals the 26th Nov. 1733, and his life July the 22d following. He died at his ſeat at Ockham, leaving behind him four ſons and two daughters, and a widow, the daughter of

Richard Seys, of Boverton, in Glamorganſhire, eſq. The motto under his coat of arms is, "Labor ipſe voluptas," which has been thought to be choſen by him with great propriety, as being the characteriſtic quality of his nature; although, as we have obſerved, he had very uncommon parts.

KING (Dr. William), ſon of the Rev. Peregrine King, was born at Stepney, in Middleſex, in 1685; and, after a ſchool education at Saliſbury, was entered of Baliol College, Oxford, July 9, 1701. Proceeding on the law line, he took his doctor's degree in 1715; was ſecretary to the Duke of Ormond and the Earl of Arran, when chancellors of the univerſity; and was made principal of St. Mary Hall in 1718. When he was candidate for the univerſity, in 1722, he reſigned his office of ſecretary; but his other preferment he enjoyed (and it was all he did enjoy) to the time of his death. Dr. Clarke, who oppoſed him, carried his election; and, after this diſappointment, in 1727, he went over to Ireland. With what deſign he went thither is to us unknown; but his enemies ſay, it was for the purpoſes of intrigue, and to expoſe himſelf to ſale. But he ſays himſelf, and there are no facts alledged to diſprove it, "At no time of my life, either in England or Ireland, either from the preſent or any former government, have I aſked, or endeavoured by any means to obtain, a place, penſion, or employment of any kind. I could aſſign many reaſons for my conduct; but one anſwer I have always ready: I inherited a patrimony, which I found ſufficient to ſupply all my wants, and to leave me at liberty to purſue thoſe liberal ſtudies, which afforded me the moſt ſolid pleaſures in my youth, and are the delight and enjoyment of my old age. Beſides, I always conceived a ſecret horror of a ſtate of ſervility and dependence: and I never yet ſaw a placeman or a courtier, whether in an higher or lower claſs, whether a prieſt or a lay-man, who was his own maſter." During his ſtay in Ireland, he is ſaid to have written an epic poem, called "The Toaſt [A]," bearing the name of Scheffer, a Laplander, as its author, and of Peregrine O Donald, Eſq; as its tranſlator; which was a political

Dr. King's Apology, p. 20. 4to. Oxf. 1755.

Ib. p. 21.

Letter to Dr. King, occaſioned by his Apology, Lond. 8vo. 1755.

ſatire,

[A] It now ſells for an extravagant price; and has been re-printed, but without (one of its principal beauties) the notes and obſervations, in Almon's "New Foundling Hoſpital of Wit."

ſatire, and was printed and given away to friends, but never ſold.

On the dedication of Radcliffe's library, 1749, he ſpoke a Latin oration in the theatre at Oxford, which was received with the higheſt acclamations by a ſplendid auditory. Mr. Warton, in "The Triumphs of Iſis," pays him a very great compliment on that occaſion, in the following lines:

See on yon Sage how all attentive ſtand,
To catch his darting eye and waving hand.
Hark! he begins with all a Tully's art
To pour the dictates of a Cato's heart.
Skill'd to pronounce what nobleſt thoughts inſpire,
He blends the ſpeaker's with the patriot's fire.
Bold to conceive, nor timorous to conceal,
What Britons dare to think, he dares to tell.
'Tis his alike the ear and eye to charm,
To win with action, and with ſenſe to warm.
Untaught in flowery diction to diſpenſe
The lulling ſound of ſweet impertinence;
In frowns or ſmiles, he gains an equal prize,
Nor meanly fears to fall, nor creeps to riſe:
Bids happier days to Albion be reſtor'd,
Bids ancient juſtice rear her radiant ſword:
From me, as from my country, wins applauſe,
And makes an Oxford's a Britannia's cauſe.

But this oration, which was ſoon after printed, did not meet with ſuch favourable reception from the public; for he was attacked in ſeveral pamphlets on account of it, in which he was charged with writing barbarous Latin, with being diſaffected to the government, and that he inſtigated the younger members of the univerſity to ſedition and licentiouſneſs: very heavy accuſations, if we may not candidly ſuppoſe them dictated by the ſpirit of malevolence and party zeal.

Again, in 1755, when the memorable conteſt happened in Oxfordſhire, his attachment to the old intereſt drew on him the reſentment of the new. He was libelled in news papers and in pamphlets; and charged with the following particulars, viz. that he was an Iriſhman; that he had received ſubſcriptions for books never publiſhed to the amount of 1500 l. of which ſum he had defrauded his ſubſcribers; that he had offered himſelf to ſale both in England and Ireland, and was not found worth the purchaſe; that he was the writer of "The London Evening

"Poſt;" the author of a book in queen Anne's reign, intituled, "Political Conſiderations, 1710," in which there was falſe Engliſh; and of a book then juſt publiſhed, called, "The Dreamer, 1754," 8vo. At this time he publiſhed his "Apology" in 4to, and plauſibly vindicated himſelf from the ſeveral matters charged on him, except only the laſt article, of his being author of "The Dreamer;" and warmly retaliated on his adverſaries.

Anecdotes of Bowyer, by Nichols, p. 594.

Beſides ſeveral curious works of his own [B], he publiſhed the five firſt volumes of Dr. South's ſermons.—He was known and eſteemed by the firſt men of his time for wit and learning; and muſt be allowed to have been a polite ſcholar, an excellent orator, and an elegant and eaſy writer both in Latin and Engliſh. The late Mr. Cole of Milton had often ſeen him at St. Mary's church, Cambridge, when he uſed to be on a viſit to Mr. Mackenzie. He was a tall, lean, well-looking man. Mr. Cole was informed that he lies buried in Ealing church, as lord of the manor, or leſſee of the great tithes. There is no monument or epitaph for him; but the Doctor himſelf, not long before his death, which happened Dec. 30, 1763, drew up the following very curious one, in order to be engraved on a ſilver caſe, in which he directed his heart ſhould be preſerved, in ſome convenient part of St. Mary Hall.

Epitaphium GUILIELMI KING,
A ſeipſo ſcriptum pridie nonas Junii,
Die natali Georgii III. MDCCLXII.
"Fui
GUILIELMUS KING, LL. D.
Ab anno MDCCXIX. ad annum MDCC—.
Hujus Aulæ Præfectus.
Literis humanioribus à puero deditus,
Eas uſque ad ſupremum vitæ diem colui.
Neque vitiis carui, neque virtutibus;
Imprudens et improvidus, comis et benevolus;
Sæpe æquo iracundior,
Haud unquam ut eſſem implacabilis.

[B] Among theſe are, 1. Miltoni Epiſtola ad Pollionem (Lord Polwarth); 2. Sermo Pedeſtris; 3. Scamnum, Ecloga; 4. Templum Libertatis, in three Books; 5. Tres Oratiunculæ; 6. Epiſtola Objurgatoria; 7. Antonietti Ducis Corſorum Epiſtola ad Corſos de rege eligendo; 8. Eulogium Jacci Etonenſis; 9. Aviti Epiſtola ad Periſſam, virginem Scotam, &c. 10, "Oratiuncula habita in domo Convocationis Oxon. cum Epiſtola dedicatoria, 1757." He alſo was the author of "Epitaphium Richardi Naſh."

A

A luxuriâ pariter ac avaritiâ
(Quam non tam vitium
Quàm mentis inſanitatem eſſe duxi)
Prorſus abhorrens.
Cives, hoſpites, peregrinos
Omnino liberaliter accepi,
Ipſe et cibi parcus, et vini parciſſimus.
Cum magnis vixi, cum plebeiis, cum omnibus,
Ut homines noſcerem, ut me ipſum imprimis:
Neque, eheu, novi!
Permultos habui amicos;
At veros, ſtabiles, gratos,
(Quæ fortaſſe eſt gentis culpa)
Perpauciſſimos,
Plures habui inimicos;
Sed invidos, ſed improbos, ſed inhumanos,
Quorum nullis tamen injuriis
Perinde commotus fui
Quàm deliquiis meis.
Summam, quam adeptus ſum, ſenectutem
Neque optavi, neque accuſavi.
Vitæ incommoda neque immoderatè ferens,
Neque commodis nimium contentus.
Mortem neque contempſi neque metui.
Deus optime,
Qui hunc orbem et humanas res curas,
Miſerere animæ noſtræ!"

There is a ſtriking likeneſs of Dr. King in Worlidge's view of the inſtallation of Lord Weſtmoreland as chancellor of Oxford in 1761.

KIRCHER (ATHANASIUS), a famous philoſopher and mathematician, and withal a moſt learned man, was born at Fulde in Germany, 1601. He entered into the ſociety of Jeſuits, 1618; and, after going through the regular courſe of ſtudies, during which he ſhewed moſt amazing parts and induſtry, he taught philoſophy, mathematics, the Hebrew and Syriac languages, in the univerſity of Wirtzburg, in Franconia. The war, which Guſtavus Adolphus of Sweden made in Germany, diſturbing his repoſe here, he retired into France, and ſettled in the Jeſuits college at Avignon, where he was in 1635. He was afterwards called to Rome, to teach mathematics in the Roman college; which he did ſix years. He ſpent the remainder of his life in that city; and, for ſome time,

Niceron, &c Tom. xxvii.

profeſſed the Hebrew language. He died in 1680, after having publiſhed as many books as, one would think, might employ a good part of his life even to tranſcribe; for they conſiſt of twenty-two volumes in folio, eleven in quarto, and three in octavo. His works are rather curious than uſeful, oftimes favouring much of viſion and fancy; and if they are not always accompanied with the greateſt exactneſs and preciſion, the reader, we preſume, will not be aſtoniſhed. His principal work is, "Oedipus Ægyptiacus: hoc eſt, univerſalis hieroglyphicæ veterum doctrinæ temporum injuria abolitæ, inſtauratio. Romæ, "1652, &c." in four volumes, folio. Kircher was more than ordinarily addicted to the ſtudy of hieroglyphical characters; and, if he could not always find a true meaning for them, he contrived the moſt plauſible in his power. As his rage for hieroglyphics was juſtly eſteemed ridiculous, ſome young ſcholars, it is ſaid, had a mind to divert themſelves a little at his expence. With this view, they engraved ſome unmeaning fantaſtic characters, or figures, upon a ſhapeleſs piece of ſtone, and had it buried in a place which was ſhortly to be dug up. Then they carried it to Kircher, as a moſt ſingular curioſity in the antique way; who, quite in raptures, applied himſelf inſtantly to explain the hieroglyphic, and made it, at length, the moſt intelligible thing in the world. If this ſtory was not true, there is no doubt but it might have been; and if Kircher had been made a dupe in the ſcience of antiques, ſo have ten thouſand beſides him. The making of antiques is a trade which has been conſtantly practiſed in all ages, and upon good foundation; ſince nothing is ſo ſeparable as a fool and his money. Among Kircher's other works are, "Ars Magneſia;" "Lingua Egyptiaca "reſtituta;" "Obeliſcus Pamphilius;" "Iter extaticum "cœleſte;" "Iter extaticum terreſtre;" "Mundus ſubterraneus, in quo univerſæ naturæ majeſtas & divitiæ "demonſtrantur;" "Arca Noe;" "Turris Babel;" "Organon mathematicum ad diſciplinas mathematicas "facili methodo addiſcendas;" "Ars magna ſciendi in "duodecim libros digeſta." For this laſt work he was commended by the fanatic Kuhlman, who was as great a viſionary in religious, as Kircher was in learned matters, and therefore rather more ridiculous.

See KUHLMAN. There was alſo CONRAD KIRCHER, a Proteſtant, of Augſburg, who diſtinguiſhed himſelf by a Greek concordance

cordance of the Old Teſtament, publiſhed, in two volumes, at Frankfort, in 1607. This work is uſeful, and ſerves for a Hebrew lexicon; the author having put the Hebrew words on one ſide, and the Greek of the Septuagint on the other; and having alſo cited thoſe paſſages where they differ from each other. The author has followed the Complutenſian edition of the Septuagint.

KIRCHMAN (JOHN), a learned German, was born, 1575, at Lubeck, where his father was a merchant. He ſtudied in his native place till he was eighteen years of age; and then went to Frankfort on the Oder, where he continued four years, in a conſtant attendance upon lectures, and cloſe application to his books. He afterwards ſtudied in the univerſity of Jena, and then in that of Straſburg. He had a great mind to travel, but he was not rich enough to bear the expences of it: however, not long after, a burgo-maſter of Luneburg, who had received a great character of him, choſe him to accompany his ſon into France and Italy. He returned to Germany in 1602; and, ſtopping at Roſtock, gave there ſuch proofs of his learning, that the next year he was appointed profeſſor of poetry. The work which he publiſhed in 1604, "De "funeribus Romanorum," gained him the reputation of a very learned man. He afterwards publiſhed another work, "De annulis," which was alſo much eſteemed, as it illuſtrated antiquity very well in that particular. He married a wife the ſame year that he commenced author, namely, in 1604; and the compoſer of his funeral oration tells us, that he did it purely for the propagation of his ſpecies; for, "as he endeavoured to improve literature by "the offspring of his mind, ſo he deſigned to increaſe "mankind by the offspring of his body." He did not miſs his aim, for he had a great many children. Being looked upon as no leſs careful, than ſkilful in the education of youth, he had a great many ſcholars ſent to him from the other cities of Germany. The magiſtrates of Lubeck, wanting a new principal or rector for their college, deſired him to take that office upon him; and he was accordingly inſtalled into it in 1613. He performed the functions of it the remainder of his days with the utmoſt application; though the decline of the college, which happened in his time, was falſely aſcribed by ſome to his negligence. He died, March 20, 1643; and, the 4th of May, his funeral oration

Bayle's Dict.

oration was pronounced at Lubeck by James Stolterſhot, who had married his eldeſt daughter.

The two works already mentioned are his principal performances; yet he was the author of other things; of treatiſes upon logic and rhetoric, and funeral orations. He publiſhed alſo, in Latin, "The horoſcope of the firſt-"born ſon of the moſt illuſtrious prince, Adolphus Frederic, "duke of Mecklenburg, 1624," in quarto. He was a man of a good deal of ſuperſtition, and had a great deal more learning than parts.

KIRSTENIUS (PETER), a profeſſor of phyſic at Upſal, and phyſician extraordinary to Chriſtina queen of Sweden, was born, Dec. 25, 1577, at Breſlaw, in Sileſia, where his father was a merchant. He loſt his parents when he was very young, but his guardians took good care of his education; and, as they intended him for his father's profeſſion, had him well inſtructed in arithmetic, and ſuch other knowledge as might prepare him for it. But Kirſtenius's turn did not lie this way; he had a paſſion for letters, which, as they did not think proper to controul, he was left to indulge at full length. He learned the Greek and Latin tongues, to which he alſo joined a little Hebrew and Syriac. As phyſic was his intended object, he cultivated natural philoſophy, botany, and anatomy, with the greateſt care, in his native place. Afterwards he went to viſit the univerſities of Leipſic, Wittemberg, and Jena; and having made a great progreſs, during four years, under the profeſſors there, he took a journey into the Low-Countries, and into France. He had been told, that a man cannot diſtinguiſh himſelf in the practice of phyſic, unleſs he underſtands Avicenna; and, knowing the tranſlation of that phyſician's works to be very bad, he had a ſtrong inclination to learn Arabic. To this he was urged by Joſeph Scaliger and Iſaac Cauſabon, who judged him proper to do great ſervice to the republic of letters in that way; and he reſolved to read not only Avicenna, but alſo Meſue, Rhaſis, Abenzoar, Abukaſis, and Averroes. This paſſion did not hinder him from gratifying the inclination he had to travel, in which he ſpent ſeven years from home. He took a doctor of phyſic's degree at Baſil, in 1601; and then he viſited Italy, Spain, England, and even Greece, and Aſia. Soon after his return into Sileſia, he went to Jena, and married a wife there, by whom he had eight children. In 1610,

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he was choſen, by the magiſtrates of Breſlaw, to have the direction of their college and their ſchools; but he afterwards reſigned that difficult employment, being obliged to it by a fit of ſickneſs, and applied himſelf intirely to the ſtudy of Arabic, and to the practice of phyſic. He ſucceeded greatly in his application to that language, and was ſo zealous to promote the knowledge of it, that he employed all the money he could ſpare in printing Arabic books. We are not told why he removed into Pruſſia; but he had reaſons to be well ſatisfied with this removal; for it gave him an opportunity of entering into the family of chancellor Oxenſtiern, whom he accompanied into Sweden; where, in 1636, he was appointed profeſſor of phyſic in the univerſity of Upſal, and phyſician to the queen. His conſtitution, however, was much broken, and he did not enjoy theſe advantages above four years; for he lived only till the 8th of April, 1640. He was one of thoſe few, who joined piety to the practice of phyſic. It is obſerved in his epitaph, that he underſtood twenty-ſix languages.

He publiſhed ſeveral works, for which divines are as much obliged to him, as thoſe of his own faculty: as, 1. "Grammatica Arabica, 1608," 2. "Tria ſpecimina characterum Arabicorum, &c. 1609," fol. 3. "Decas ſacra "Canticorum & Carminum Arabicorum ex aliquot MSS. "cum Latina ad verbum interpretatione, 1609," 8vo. 4. "Vitæ quatuor evangeliſtarum ex antiquiſſimo codice MS. "Arabico erutæ, 1609," fol. 5. "Liber ſecundus ca-"nonis Avicennæ, typis Arabicis ex MSS. editus, & ad "verbum in Latinum tranſlatus, notiſque textum concer-"nentibus illuſtratus, 1610," fol. 6 Liber de vero uſu & "& abuſu medicinæ, 1610," 8vo. 7. "Notæ in evange-"lium S. Matthæi ex collatione textuum Arabicorum, Sy-"riacorum, Ægyptiacorum, Græcorum, et Latinorum, "1611," fol. 8. "Epiſtola S. Judæ ex MS. Heidelber-"genſi Arabico ad verbum tranſlata, &c. 1611," fol. and a "Latinoration," delivered when he was inſtalled rector of the lege at Breſlaw, in 1610.

KNELLER (Sir Godfrey), an eminent painter, was born at Lubeck, a city of Holſtein in Denmark, about 1648. His grandfather enjoyed an eſtate near Hall, in Saxony, where he lived in great eſteem among ſeveral princes of Germany; his father was educated at the univerſity of Leipſic; whence he removed into Sweden, being employed by the dowager of Guſtavus Adolphus; after whoſe death, he married and ſettled at Lubeck.

His ſon Godfrey was ſent to Leyden, after having been ſufficiently inſtructed in the Latin tongue; where he applied himſelf to the mathematics, particularly to fortification, being at firſt deſigned for ſome military employment; but his genius leading him ſtrongly to drawing figures after the hiſtorical manner, he ſoon made great improvements in it, ſo as to be much taken notice of and encouraged. From this city he was removed to Amſterdam, and placed under Rembrant: but, not contented with that guſto of painting, where exact deſign and true proportion were wanting, his father ſent him into Italy at the age of ſeventeen. He ſtudied at Rome under Carlo Marat and Bernini, and began to acquire fame in hiſtory-painting, having firſt ſtudied architecture and anatomy; the latter aptly diſpoſing him to reliſh the antique ſtatues, and to improve duly by them. He then removed to Venice, where had great marks of civility from the Donati, Gartoni, and many other noble families, for whom he drew ſeveral hiſtories, portraits, and family pictures, by which his fame was conſiderably increaſed in that city. This, however, could not detain him there: by the importunity of ſome friends, he was prevailed on to come into England, where his ſkill and merit ſoon made him known. He drew the picture of Charles II, by the recommendation of the duke of Monmouth, more than once; and his majeſty was ſo taken with his ſkill in doing it, that he uſed to come and ſit to him at his houſe in the piazza of Covent Garden. He was ſent by this prince into France, to draw the French king's picture, where he had the honour likewiſe of drawing moſt of the royal family; but this did not influence him to ſtay long in that kingdom, although it happened at the death of his great patron Charles II.

At his return, he was well received by king James and his queen, and conſtantly employed by them, until the Revolution; after which, he continued principal painter to king William, who dignified him with the honour of knighthood. Neither the king nor queen ever ſat to any other perſon: and it is very remarkable of this painter, that he had the honour to draw ten crowned heads; four kings of England, and three queens; the czar of Muſcovy; Charles III, king of Spain, afterwards emperor, when he was in England; and the French king, Lewis XIV, beſides ſeveral electors and princes. By this means, his reputation became ſo univerſal, that the emperor Leopold dignified him as a nobleman and knight of the holy Roman empire, by a patent, which he generouſly ſent him by count Wratiſtan, his ambaſſador in England, in 1700; and in which there is an acknowledgment made of the ſervices of his anceſtors to the houſe of Auſtria. King William ſent him to draw the elector of Bavaria's picture at Bruſſels, and preſented him with a rich gold chain and medal. From ſeeing and ſtudying many noble works of Rubens, he began to change his ſtyle and manner of colouring; imitating that great maſter, whom he judged to have come neareſt to nature of any other. Moſt of the nobility and gentry of England have had their pictures drawn by him: from which a great number of mezzotinto prints and others engraved have been made, which ſpeak for him by the high eſteem they are in all over Europe. His draught is moſt exact: no painter ever excelled him in a ſure out-line and graceful diſpoſal of his figures, nor took a better reſemblance of a face, which he ſeldom failed to expreſs in the moſt handſome and agreeable turn of it; always adding to it a mien and grace, ſuitable to the character and peculiar to the perſon he repreſented. He always lived in great eſteem and reputation, abounding no leſs in wealth than ſplendor, and in both far ſurpaſſing any of his predeceſſors. He ſpent the latter part of his life at Whitton, near Hampton-court; where he built a houſe after a complete manner, and furniſhed it in all reſpects accordingly.

Beſides the honours already mentioned, Sir Godfrey Kneller was, out of the great regard paid to him by the univerſity of Oxford, preſented by that learned body with the degree of doctor of the civil law. He was alſo admitted gentleman of the privy-chamber to king William, to queen Anne, and to king George I. (who created him a baronet); and was honoured in ſeveral reigns with being a deputy-lieutenant of the county of Middleſex, and in the commiſſion of the peace for that and other counties. He died Oct. 27, 1723; and was buried at Whitton; but a monument by Ryſbrach was erected for him in Weſtminſter Abbey, with a flattering epitaph by Pope. Several curious inſtances of his vanity are produced by Mr. Walpole; who very juſtly aſks, "Can one wonder a man was vain, "who had been flattered by Dryden, Addiſon, Prior, "Pope, and Steele?"

Anecdotes of Painting, 8vo. vol. III. p. 212.

His pictures, in public places, are theſe which follow:
King William on a white horſe, at Hampton-court.
The celebrated beauties of his time, there alſo.
The king of Spain, afterwards emperor, at Windſor.
A Chineſe convert, there; a whole length.
The duke of Glouceſter, at the lower houſe, there.
King George at Guildhall, London.
Dr. Wallis, and his own picture, at Oxford.
His own ſtair-caſe at Whitton, moſt part of it drawn by himſelf, the reſt by La Guerre.
A family-piece for the duke of Buckingham.
Queen Anne and the duke of Glouceſter.
The Kitt-cat club, at Mr. Tonſon's ſeat at Barn-Elms.
Sir Iſaac Newton; and Lady Mary Wortley Montague.

As a proper concluſion to this account, we will ſubjoin the following copy of verſes, which were written by a friend and admirer of this celebrated painter:

Kneller, whoſe hand by power ſupreme was taught
To reach the higheſt images of thought;
To imitate what gods themſelves had made,
And paint their works in vary'd light and ſhade;
By art ev'n nature to preſerve alive,
And make mortality itſelf ſurvive:
Whoſe hand from envious Time catch'd ev'ry grace,
Baulk'd his keen ſcithe, and ſav'd the matchleſs face;
The tree of life held out before the view,
And beauty's paradiſe wherein it grew,
With all its pleaſing charms its lovelieſt features drew.
Whoſe ſkill, not only to the looks confin'd,
Unveil'd to ſight the beauties of the mind:
When now he had finiſh'd all this world could ſhow,
Whate'er was fair, or great, or good below;
When now his day was done, Kneller is gone,
His ſun is ſet to riſe in worlds unknown.
Though gone to thoſe, on earth his aſhes lie,
Glorious remains of what could only die:
Whoſe fame ne'er can, whoſe works ſhall ever raiſe
His own, the nobleſt monument of praiſe.

Anecdotes of Bowyer, by Nichols, p. 27.

KNIGHT (Samuel D.D.), a native of London, (where his father was free of the Mercers company) received the early part of the education at St. Paul's ſchool; and was thence admitted of Trinity-college, Cambridge; where having taken his degree of M.A. he became chaplain to Edward earl of Orford, who preſented him to the rectory of Borough-green, in Cambridgeſhire, to which he was inſtituted Nov. 3, 1707. He afterwards was collated by Bp. Moore to a prebendal ſtall in the church of Ely, June 8, 1714; and preſented by him to the rectory of Bluntteſham in Huntingdonſhire, June 22 following; was made chaplain to George II. in Feb. 1730-1; and promoted by Bp. Sherlock to the archdeaconry of Berks, 1735. He publiſhed the lives of Eraſmus and Dean Colet, 1724, 1726, 8vo; died Dec. 16, 1646, in the 72d year of his age; and was buried in the chancel of Blunteſham church, where a neat monument of white marble is erected to his memory, with an inſcription written by his friend Mr. Caſtle, late dean of Hereford, who knew him well, and has given him a character, which all who remember Dr. Knight will readily allow to be a juſt one: 'Hic juxta ſitus eſt Samuel Knight, S. T. P. eccleſiæ Elienſis præbendarius, com. Berkenſis Archidiaconus, et hujus eccleſiæ rector: Rei Antiquariæ cujuſcumque generis cultor ſtudioſus; præcipuè vero famæ virorum ingenii, virtutis et literarum laude maximè inſignium, fautor eximius; prout ea quæ ſcripſit de vitâ rebuſque geſtis celeb. Eraſmi et Coleti, palàm teſtatum faciunt. Concionando aſſiduus; rebuſque gerendis ſedulus, præſertim iis quibus aut amorem inter amicos, longinquitate diſſitos, fovere, aut publicum Eccleſiæ commodum promovere, aut quamplurimis prodeſſe potuerit: adeò ut poſteris jure commendetur, tanquam humano generi amicus. Laboribus, ſtudiis, negotiis tandem confectus, in hoc loco placidam invenit quietem, beatam expectans reſurrectionem. Ob. Dec. 10, 1746, ætat. 72. Hoc monumentum, reverentiæ et pietatis ergo, poſuit filius unicus.'

Bentham's Ely, p. 264.

Dr. Knight was once poſſeſſed of a MS. "Life of Biſhop Patrick," written in the Biſhop's own hand, which he lent to Mr. Whiſton. And in a letter printed in the "Reliquiæ Galeanæ," he mentions Mr. Strype's having recommended it to him to write a Life of Archbiſhop Bancroft. Mr. Nichols has ſeveral of his original letters to Dr. Zachary Grey.—Dr. Knight's ſon now (1784) lives in the pariſh of Milton, near Cambridge, being lord of the manor and rector of the church, as alſo Stanwick in Northamptonſhire, and of the ſinecure of Fulham near London.

Whiſton's Memoirs, p. 295.
168.

KNOLLES (Richard) an Engliſhman, who has written a good hiſtory of the Turks, was born in Northamptonſhire, and educated at Oxford, where he was admitted about 1560; but we are not told of what college, though it is ſaid he was, after taking his degrees, choſen

Athen. Oxon.

fellow of Lincoln-college. When he had continued there ſome time, Sir Peter Manhood, of St. Stephen's near Canterbury, 'minding to be a favourer of his ſtudies,' ſays Wood, 'called him from the univerſity, and preferred 'him to be maſter of the free-ſchool at Sandwich, in 'Kent.' It was an odd way of favouring a man's ſtudies, to call him from an univerſity, and make him a ſchool-maſter: but no matter; he did much good in his profeſſion, and ſent many well-grounded ſcholars to the univerſities. He compoſed "Grammaticæ Latinæ, Græcæ, & Hebraicæ compendium, cum radicibus. Lond. 1600:" and ſo far he acted properly, within his ſphere, and in a manner one ſhould have expected; but he did more: he projected great works, extremely foreign to the genius and character of a ſchool-maſter: he wrote hiſtory, and wrote it well too. His "Hiſtory of the Turks," which was firſt printed in 1610, folio, and which he ſpent twelve years in compoſing, has immortalized his name. In the latter editions of this book, for there have been ſeveral, it beareth this title: "The general hiſtory of the Turks, from the firſt "beginning of that nation, to the riſing of the Ottoman "family," &c. Some have ſuggeſted, that Knolles was not the ſole author of this hiſtory, becauſe there appear in it ſeveral tranſlations from Arabic hiſtories, which language ſome have again affirmed him not to have been converſant in: but this is mere ſurmiſe, and inſufficient to deprive him of the leaſt mite of that credit, which juſtly attends the work. It has been continued, ſince Knolles's death, by ſeveral hands. One continuation was made from the year 1628, to the end of 1637, collected out of the diſpatches of Sir Peter Wyche, knt. ambaſſador at Conſtantinople. But the beſt continuation of the Turkiſh hiſtory is made by Paul Ricaut, Eſq. conſul of Smyrna, from 1623 to 1677, printed at London, 1680, in folio. Ricaut began his "Hiſtory of the Turkiſh empire," from a period earlier than Knolles had left off: for he tells us, in his preface to the reader, that 'the reign of Sultan 'Amurat, being imperfectly wrote in Knolles's hiſtory, 'conſiſting, for the moſt part, of abrupt collections, he 'had thought fit, for the better completing the reign of 'that ſultan, and the whole body of our Turkiſh hiſtory, 'to deliver all the particular tranſactions thereof with his 'own pen.'

Knolles wrote alſo, "The lives and conqueſts of the 'Ottoman kings and emperors, to the year 1610," which was not printed till after his death, in 1621: to which time it was continued by another hand. And, laſtly, he wrote "A brief diſcourſe of the greatneſs of the Turkiſh "empire, and wherein the greateſt ſtrength thereof conſiſteth, &c." He died at Sandwich in 1610, and left behind him the character of a judicious, learned, and worthy man.

[illegible]TT (EDWARD), a Jeſuit, whoſe true name was [illegible]as Willſon, and memorable for his having given [illegible]caſion to Chillingworth's famous book, called "The Re"ligion of Proteſtants," was born at Pegſworth near Morpeth in Northumberland, 1580. He was entered among the Jeſuits in 1606, being already in prieſts orders; and is repreſented in the "Bibliotheca patrum ſocietatis Jeſu," as a man of low ſtature, but of great abilities: 'vir magnis 'animi dotibus humili in corpore præditus.' He taught divinity a long time in the Engliſh college at Rome, and was a rigid obſerver of that diſcipline himſelf which he as rigidly exacted from others. He was then appointed ſub-provincial of the province of England; and, after he had exerciſed that employment out of the kingdom, he was ſent thither to perform the functions of provincial. He was twice honoured with that employment. He was preſent, as provincial, at the general aſſembly of the orders of the Jeſuits, held at Rome in 1646, and was elected one of the definitors. He died at London, January 4, 1655-6, and was buried in the church of St. Pancraſs, near that city.

Des Maiſeaux's life of Chillingworth, p. 44.

This Jeſuit was the author of ſeveral works, in all which he has ſhewn great acuteneſs and learning. In 1630, he publiſhed a little book, called "Charity miſtaken; with "the want whereof Catholics are unjuſtly charged, for "affirming, as they do with grief, that Proteſtancy, un"repented, deſtroys ſalvation." This book was anſwered by Dr. Potter, provoſt of Queen's-college, Oxford, in 1633, by a piece intituled, "Want of charity juſtly charged "on all ſuch Romaniſts, as dare without truth or mo"deſty affirm, that Proteſtancy deſtroyeth Salvation." The Jeſuit replied, in 1634, under this title, "Mercy and "Truth; or, charity maintained by Catholics;" which occaſioned Chillingworth to publiſh the work above-mentioned. The Jeſuit, in the preface to his "Mercy and "Truth," had ſpoken contemptuouſly of the learning of the Engliſh divines, as conſiſting only in 'ſome ſuperficial

‘ talent of preaching, languages, and elocution, and not ‘ in any deep knowledge of philoſophy, eſpecially of ‘ metaphyſics, and much leſs of that moſt ſolid, profitable, ſubtile, and ſuccinct method of ſchool-divinity.’ ‘ In this,’ ſays Chillingworth to him, ‘ you ‘ have diſcovered in yourſelf the true genius and ſpirit of ‘ detraction. For, taking advantage from that, wherein [illegible] ‘ envy itſelf cannot deny but they are very emi[illegible] ‘ which requires great ſufficiency of ſubſtantia[illegible] ‘ you diſparage them as inſufficient in all thing[illegible] ‘ if, forſooth, becauſe they diſpute not eternally, *utr*[illegible] ‘ *chimæra bombinans in vacuo poſſit comedere ſecundas intentiones?* whether a million of angels may not ſit upon a ‘ needle's point? becauſe they fill not their brain with notions that ſignify nothing, to the utter extermination of ‘ all reaſon and common ſenſe, and ſpend not an age in ‘ weaving and unweaving ſubtile cobwebs, fitter to catch ‘ flies than fouls; therefore they have no deep knowledge ‘ in the acroamatical part of learning,’ &c.

Preface to Religion of Proteſtants.

Mean while, Knott being informed that Chillingworth was preparing an anſwer to his book againſt Potter, could not bear with patience, that the ſame perſon, who was once accounted a glorious acquiſition to their party, ſhould now become a champion for the Proteſtants. This did ſo affect him, that he would not wait for the publication of the ſaid book, but attempted to prejudice the public, both againſt Chillingworth and his work, in a vile libel, called, “ A direction to be obſerved by N. N. if he mean “ to proceed to anſwering the book intituled, ‘ Mercy and ‘ Truth, or charity maintained by Catholics, &c.’ 1636.” Nor did Knott's activity in this affair ſtop here; for, lurking about Oxford, when he heard that Chillingworth's anſwer was printing, he found means to have the ſheets as they were wrought off from the preſs. Abp. Laud, having information from Dr. Potter, ſent a letter to Dr. Baylie, the vice chancellor, in which he tells him, that ‘ he cannot have too careful an eye, either over Pullin, ‘ or the reſt; for certainly ſome are about that place, to ‘ ſeduce as many as they can; and particularly Dr. Potter ‘ writes me word, that Knott is now in Oxford (I would ‘ you could lay hold of him) and hath the ſheets from ‘ the preſs, and as they are done; that he pays five ‘ ſhillings for every ſheet; and that you are acquainted ‘ with this rumour.’ I pray be very careful in this alſo, ‘ for I know the Jeſuits are very cunning at theſe tricks.

See art. Chillingworth.

‘ but if you have no more hold of your printers, than ‘ that the preſs muſt lie thus open to their corruption, I ‘ ſhall take a ſourer courſe than perhaps is expected. For ‘ though perhaps they go ſo cunningly to work, as that I ‘ ſhall not be able to make a legal proof of this foul miſ‑ ‘ demeanor; yet if I find that Knott makes a more ſpeedy ‘ anſwer than is otherwiſe poſſible without ſuch ſeeing of the ‘ ſheets, I ſhall take that for proof enough, and proceed to ‘ diſcommiſſion your printer, and ſuppreſs his preſs. And, ‘ I pray, fail not to let him know ſo much from me.’ This letter is dated Croydon, Sept. 15, 1637. Laud's Remains, p. 141.

Knott, ſeeing that by all his arts he had not been able to deter Chillingworth from publiſhing his Anſwer, tried once more to prejudice the public againſt it; and for that purpoſe, in 1638, the ſame year that the Anſwer was publiſhed, put out a pamphlet, intituled, “Chriſtianity main“tained: or, A diſcovery of ſundry doctrines tending to “the overthrow of the Chriſtian religion; contained in “the Anſwer to a book intituled Mercy and Truth, or “Charity maintained by Catholics.” Here, we ſee, he charges Chillingworth with the overthrow of the Chriſtian religion, becauſe he oppoſed the principles of the Church of Rome; but, after all, he ſays no more here, than what he had affirmed in his former pamphlet, that ‘ the infal‘lible authority of the church of Rome being denied, no ‘ man can be aſſured, that any parcel of ſcripture was ‘ written by divine inſpiration; and that none can deny ‘ that infallible authority, but he muſt abandon all infuſed ‘ faith and true religion:’ which, as Chillingworth obſerves, amounts to this, that ‘ all Chriſtians, beſides the ‘ Papiſts, are open fools, or concealed atheiſts.’ Preface, &c. §. 14, 15. The truth is, this pamphlet is but a paraphraſe of the firſt: the ſame accuſations are brought over and over again, and little or no notice is taken of Chillingworth's anſwers. Knott had rather applied himſelf to the little arts of diminiſhing Chillingworth's credit, than to his proper buſineſs, which was a ſolid confutation of his book: and, with this view, he affirmed, that ‘ ſo many alterations had been made by the ‘ cenſors in Mr. Chillingworth's manuſcript, that the book ‘ was quite another thing, from what it was firſt drawn up by ‘ the author.’ This he pretended to know from ſeeing the Chriſtianity maintained, p. 70. ſheets as they came from the preſs. What alterations were made is not, as we know of, any where ſaid. Chillingworth himſelf informs us, that ‘ his book had paſſed the ‘ fiery trial of the exact cenſures of many underſtanding ‘judges, who were very careful to let nothing ſlip contrary ‘to truth and ſound orthodox doctrine;’ but very well obſerves, that ‘therefore, whatſoever cauſeleſs jealouſies may ‘be entertained concerning his perſon, yet his book, in ‘reaſon and common equity, ought to be free from them.’ Preface, &c. § 4.

As for Knott, he was himſelf ſenſible, that this pamphlet of his could never be looked upon as a ſatisfactory anſwer to Chillingworth’s book; and therefore he promiſes a larger work. ‘I would not have the reader conceive,’ ſays he, ‘that in this little volume I have touched ‘all this man’s doctrines which tend to the overthrow of ‘Chriſtianity, but only ſuch as were moſt obvious. Nor ‘is it my purpoſe, at this time, exactly to confute his ‘grounds, or anſwer his objections, which may be done ‘hereafter. My main buſineſs is to demonſtrate, that, ‘under the name of Chriſtian, he undermines Chriſtianity, ‘and ſettles Socianiſm: which is the cauſe, that moved ‘me to ſet forth this ſhort treatiſe for a preſent antidote, ‘till a larger anſwer can be publiſhed.’ Preface to Chriſtianity maintained, &c. p. 11. This larger anſwer however did not come out till 1652, when it was printed at Ghent, and called “Infidelity unmaſked; or, The Confutation of a book publiſhed by William Chillingworth, “under this title, The Religion of Proteſtants a ſafe way “to ſalvation.” It contained 949 pages in quarto, beſides the preface and index; ſo that nothing at leaſt was wanting in point of bulk. Knott’s anſwer coming out fourteen years after the publication of Chillingworth’s book, and nine years after Chillingworth’s death, it might have been expected, that his heat and animoſity were over; but nothing, it ſeems, could bring him to a better temper: and as, in his laſt pamphlet, he had accuſed Chillingworth of overthrowing Chriſtianity, ſo in this book he directly charges him with infidelity. The learned Mr. Thomas Smith, fellow of Chriſt’s-college in Cambridge, publiſhed in 1653, an Engliſh tranſlation of “Daille’s Apology for “the Reformed churches, with the preface containing the “judgement of an univerſity man concerning Mr. Knott’s “laſt book againſt Mr. Chillingworth.’ It may not be amiſs to produce this judgment of Smith, as it will convey a very adequate idea of Knott’s performance. ‘The chief book,’ ſays Smith, ‘that is now extolled by our ‘Romaniſts, is one lately ſet forth by Mr. Edward Knott, intituled, “Infidelity unmaſked, or The confutation of Mr. ‘Chillingworth, &c.” Wherewith if any wavering Proteſtant chance to be ſhaken in his belief (whereof though

‘ the Romaniſts generally boaſt much, I ſee no danger, ‘ becauſe I have, after much enquiry, not heard of two in ‘ England that have had the patience to read it over, ’tis ſo ‘ full of monſtrous tenets and impertinencies) I ſhall intreat, ‘ for his ſatisfaction, to read likewiſe over Mr. Chillingworth’s book, againſt which it was writ; and he ſhall ‘ find Mr. Chillingworth’s a ſufficient anſwer to it, if he ‘ pleaſe to compare ſection to ſection, from the beginning ‘ to the end of each. For he will perceive that the moſt ‘ weighty arguments of Mr. Chillingworth are paſſed by, as ‘ the ſick man in the highway was by the Jew, without ‘ notice taken, and the reſt ſo jejunely handled, and ſo far ‘ from a complete anſwer, (though ’tis ſufficiently known, ‘ that Mr. Knott being in ſuch high place, and dividing ‘ part of the taſk among many of his inferiors, and making uſe of thoſe three folio’s writ by Mr. G. H. againſt ‘ Mr. Chillingworth, had all the human advantages that ‘ could be had) that methinks he may unchriſten his book ‘ a little more, and recall that επιγραφη, The confutation ‘ of Mr. Chillingworth’s book, reſerving only the reſt, ‘ Infidelity unmaſked: and that in relation to himſelf.’

Preface, &c. p. 14.

Knott, beſides the performances already mentioned, wrote “Monita utiliſſima pro patribus miſſionis Anglicanæ,” that is, “Moſt uſeful advices for the fathers of “the Engliſh miſſion:” but this work was not printed, for political reaſons, which are eaſy enough to be conceived.

KNOWLER (William, LL. D.) baptiſed May 9, 1699, was the third ſon of Gilbert Knowler, gent. of Herne in Kent, and uncle to the preſent Gilbert Knowler, Eſq. the laſt of a family which Philipott mentions as being ſettled in that pariſh in the reign of queen Elizabeth. Dr. Knowler was educated at St. John’s College, Cambridge; and was chaplain to the firſt Marquis of Rockingham, who preſented him firſt to the rectory of Irthlingborow, and afterwards to the more valuable one of Boddington, both in Northamptonſhire. He was editor of “The Earl of Strafforde’s Letters and Diſpatches, 1739,” folio; and in 1766 had prepared for the preſs an Engliſh tranſlation of Chryſoſtom’s “Comment on St. Paul’s Epiſtle to the “Galatians;” in the preface to which he introduces this judicious obſervation on the Fathers: “Some have thought “nothing too much to be ſaid in their praiſe; others have “denied them a ſhare of common ſenſe. The preſent cry “is againſt them; and if it continue a few years, they muſt

Anecdotes of Bowyer, by Nichols, pp. 443, 601; and Hiſtory of Herne, p. 105.

“ be a prey to moths and worms, to the great detriment “ of young ſtudents in divinity, not to ſay to the public “ in general. I think they have not had a fair trial. Their “ works are locked up in the learned languages; many “ pieces have been aſcribed to them, which, were they “ alive, they would diſown and be aſhamed of. Hence “ they are ſwoln to an enormous bulk. Then comes an “ enemy, and culls out of theſe ſpurious pieces exceptionable paſſages, produces them before a packed jury; the “ laugh goes round, and they are condemned in the lump.” The tranſlation he repreſents to be “ a plain and literal “ one;” and acknowledges that the beauty of Chryſoſtom's original “ muſt ſuffer greatly in the garb a country divine “ has given him, who has reſided ſix and twenty years “ on his cure, and ſeldom been abſent from his pariſh.” He then proceeds to give a good account of his author; and alſo of Jerom, who was contemporary with Chryſoſtom.

KNOX (JOHN) an eminent Scottiſh miniſter, and a chief inſtrument and promoter of the Reformation in his country, was deſcended of an ancient and honourable family, and born 1505 at Giffard, in the county of Eaſt Lothian, Scotland. After paſſing through a grammar-ſchool, he was ſent to the univerſity of St. Andrew's, and placed under Mr. John Major; who, though a very acute ſchoolman, and deep in theology, was in time out-done by his pupil. Knox, however, examining the works of Jerom and Auſtin, began to diſreliſh this ſubtilizing method, altered his taſte, and applied himſelf to plain and ſolid divinity. At his entrance upon this new courſe of ſtudy, he attended the preaching of Thomas Guilliam, a black-friar, whoſe ſermons were of extraordinary ſervice to him; and Mr. George Wiſhart, ſo much celebrated in the hiſtory of this time, coming from England in 1554, with commiſſioners from king Henry VIII; Knox, being of an inquiſitive nature, learned from him the principles of the Reformation; with which he was ſo well pleaſed, that he renounced the Romiſh religion, and became a zealous Proteſtant. He had taken his degrees long ago, and was in prieſts orders; ſo that his renouncing of Popery made him particularly obnoxious to the clergy; and the biſhop of St. Andrews proſecuted him with ſuch ſeverity, that he was obliged to abſcond, and fly from place to place. This made him reſolve to retire to Germany, where the Reformation was gaining ground; knowing that, in England, though the pope's authority was ſuppreſſed, yet the greater part of his doctrine remained in full vigour. He was however diverted from his purpoſe, and prevailed on to return to St. Andrew's, Jan. 1547; where he ſoon after accepted a preacher's place, though ſorely againſt his will.

He now ſet openly, and in good earneſt, about the buſineſs of the Reformation. His firſt ſermon was upon Dan. vii. 23—28; from which text he proved, to the ſatiſfaction of his auditors, that the Pope was Antichriſt, and that the doctrine of the Romiſh church was contrary to the doctrine of Chriſt and his apoſtles: and he likewiſe gave the notes both of the true church, and of the antichriſtian church. Hence he was convened by his ſuperiors; he was alſo engaged in diſputes; but things went proſperouſly on, and Knox continued diligent in the diſcharge of his miniſterial function, till July 1547, when the caſtle of St. Andrew's, in which he was, was ſurrendered to the French; and then he was carried with the garriſon into France. He remained a priſoner on board the galleys, till the latter end of 1549, when, being ſet at liberty, he paſſed into England; and, going to London, was there licenſed, and appointed preacher, firſt at Berwick, and next at Newcaſtle. During this employ, he received a ſummons, in 1551, to appear before Cuthbert Tonſtall biſhop of Durham, for preaching againſt the maſs. In 1552, he was appointed chaplain to Edward VI; it being thought fit, as Mr. Strype relates, that the king ſhould retain ſix chaplains in ordinary, who ſhould not only wait on him, but be itineraries, and preach the goſpel all the nation over. The ſame year he came into ſome trouble, on account of a bold ſermon preached upon Chriſtmas-day, at Newcaſtle, againſt the obſtinacy of the Papiſts. In 1552-3, he returned to London, and was appointed to preach before the king and council at Weſtminſter; who put Cranmer abp. of Canterbury upon giving him the living of Allhallows in London, which was accordingly offered him; but he refuſed it, not caring to conform to the Engliſh liturgy, as it then ſtood. Some ſay, that king Edward would have promoted him to a biſhopric; but that he even fell into a paſſion when it was offered him, and rejected it as favouring too much of Antichriſtianiſm.

History, book iv. p. 289.

He continued however his place of itinerary-preacher till 1553-4, when queen Mary came to the throne; but then, leaving England, he croſſed over to Dieppe in France, and went thence to Geneva. He had not been long there, when he was called by the congregation of Engliſh refugees, then eſtabliſhed at Franckfort, to be preacher to them; which vocation he obeyed, though unwillingly, at the command of John Calvin. He left Frankfort in 1755; and, after a few months ſtay at Geneva, reſolved to viſit his native country, and went to Scotland. Upon his arrival there, he found the profeſſors of the Reformed religion much increaſed in number, and formed into a ſociety under the inſpection of ſome teachers; and he aſſociated with them, and preached to them. He converſed familiarly with ſeveral noble perſonages, and confirmed them in the truth of the Proteſtant doctrine. In the winter of 1555, he taught for the moſt part in Edinburgh. About Chriſtmas he went to the weſt of Scotland, at the deſire of ſome Proteſtant gentlemen; but returned to the eaſt ſoon after. The Popiſh clergy, being greatly alarmed at the ſucceſs of Knox in promoting the Proteſtant cauſe, ſummoned him to appear before them at Edinburgh, May 15, 1556; but, ſeveral noblemen and gentlemen of diſtinction ſupporting him, the proſecution was dropped. This very month he was adviſed to write to the queen regent an earneſt letter, to perſuade her, if poſſible, to bear the Proteſtant doctrine; which, when the queen had read, ſhe gave to James Beaton, abp. of Glaſcow, with this ſarcaſm: "Pleaſe you, my "lord, to read a paſquil."

While our Reformer was thus occupied in Scotland, he received letters from the Engliſh congregation at Geneva, earneſtly intreating him to come thither; accordingly, July 1556, he left Scotland, went firſt to Dieppe in France, and thence to Geneva. He had no ſooner turned his back, than the biſhops ſummoned him to appear before them; and, upon his non-appearance, paſſed a ſentence of death upon him for hereſy, and burnt him in effigy at the Croſs in Edinburgh. Againſt this ſentence, he drew up, and afterwards printed at Geneva, in 1558, "An appellation "from the cruel and unjuſt ſentence pronounced againſt "him by the falſe biſhops and clergy of Scotland, &c." He had a call to Scotland in 1556-7, and it was Calvin's judgment that he ſhould obey it; upon which, he proceeded in his way thither as far as to Dieppe; and there received letters to ſtop his progreſs. It ſeems there was much inconſtancy among the Proteſtants in Scotland; at which Knox, being offended, ſent them letters of admonition,

nition, and then returned to Geneva. There in 1558, he printed his treatiſe intituled "The firſt blaſt of the trumpet againſt the monſtrous regiment of women." His chief motives to write this, were the cruel and bloody government of queen Mary of England, and the endeavours of Mary of Lorrain, queen regent of Scotland, to break through the laws, and introduce tyrannical government. He deſigned to have written a ſubſequent piece, which was to have been called "The ſecond blaſt;" but queen Mary dying, and he having a great opinion of queen Elizabeth, and great expectations to the Proteſtant cauſe from her, went no farther.

April 1559, he determined to return to his native country, and would have viſited England in his way, but queen Elizabeth's miniſters would not ſuffer him. He arrived at Scotland in May, and applied himſelf with great activity to promote the Reformation there. In order to have the Reformed doctrine preached throughout the kingdom, a diviſion was made thereof into twelve diſtricts; and the diſtrict of Edinburgh was aſſigned to Knox. Theſe twelve miniſters, one aſſigned to each diſtrrict, compoſed a confeſſion of faith, which was afterwards ratified by parliament: they alſo compiled the firſt books of diſcipline for that church. Auguſt 1561, the queen arrived from France, and immediately ſet up a private maſs in her own chapel; which afterwards, by her protection and countenance, was much frequented. This excited the zeal of Knox, who expreſſed great warmth againſt allowing it: and, an act of the privy-council being proclaimed at Edinburgh the 25th of that month, forbidding any diſturbance to be given to this practice, under pain of death, Knox openly, in his ſermon the Sunday following, declared, that "one maſs was more frightful to him, than ten "thouſand armed enemies, landed in any part of the realm." This freedom gave great offence to the court, and the queen herſelf had a long conference with him upon that and other ſubjects. In 1563, he preached a ſermon, in which he expreſſed his abhorrence of the queen's marrying a Papiſt; and her majeſty, ſending for him, expreſſed much paſſion, and thought to have puniſhed him; but was prevailed on to deſiſt at that time. The enſuing year, lord Darnley, being married to the queen, was adviſed by the Proteſtants about the court to hear Mr. Knox preach, as thinking it would contribute much to procure the good-will of the people: he accordingly did ſo; but was ſo much offended at his ſermon,

mon, that he complained to the council, who ſilenced Knox for ſome time. His text was Iſaiah xxiv. 13 and 17: "O "Lord, our God, other lords than Thou have reigned "over us." From theſe words he took occaſion to ſpeak of the government of wicked princes, who, for the ſins of the people, are ſent as tyrants and ſcourges to plague them; and, among other things, he ſaid, that "God ſets over "them, for their offences and ingratitude, boys and women."

In 1567, Knox preached a ſermon at the coronation of James VI. of Scotland, and afterwards the Iſt of Great-Britain; and alſo another at the opening of the parliament. He went vigorouſly on with the work of reformation; but, in 1572, was infinitely offended with a convention of miniſters at Leith, where it was agreed, that a certain kind of epiſcopacy ſhould be introduced into the church. At this time his conſtitution was quite broken; and what ſeems to have given him the finiſhing ſtroke, was the dreadful news of the maſſacre of the Proteſtants at Paris about this time. He had ſtrength enough to preach againſt it, which he deſired the French ambaſſador might be acquainted with; but he fell ſick ſoon after, and died Nov. 24, 1572, after having ſpent ſeveral days in the utmoſt devotion. He was interred at Edinburgh, ſeveral lords attending, and particularly the earl of Morton, that day choſen regent: who, as ſoon as he was laid in his grave, ſaid, "There lies a man, who in "his life never feared the face of a man, who hath been "often threatened with dag and dagger, but yet hath ended "his days in peace and honour. For he had God's provi-"dence watching over him, in a ſpecial manner, when his "very life was ſought."

As to his character, he was, like Luther, one of thoſe extraordinary perſons, of whom few, if any, are obſerved to ſpeak with ſufficient temper. All that we find of him, in this way, is either extravagant encomium or ſenſeleſs invective; and therefore it can be no entertainment to concern ourſelves with either. As to his family, he was twice married, and had children by both his wives: two ſons by the firſt, who were educated at St. John's-college in Cambridge, and choſen fellows of the ſame. He requeſted the general aſſembly, which met at Edinburgh in 1566, for leave to viſit theſe ſons in England; but they were only at ſchool then, being ſent to the univerſity after his death. As to his writings, they were neither numerous nor large: 1. "A faithful admonition to the poſſeſſors of the goſpel "of Chriſt within the kingdom of England, 1554." 2. "A

" letter to queen Mary, regent of Scotland, 1556." 3. " The " appellation of John Knox, &c." mentioned above, 1558. 4. " The firſt blaſt, &c." mentioned above, 1558. 5. " A " brief exhortation to England, for the ſpeedy embracing " of Chriſt's goſpel, heretofore, by the tyranny of Mary, " ſuppreſſed and baniſhed, 1559." After his death, came out, 6. " His hiſtory of the reformation of religion within " the realm of Scotland," &c. at the end of the fourth edition of which, at Edinburgh, 1732, in folio, are ſubjoined all the forementioned works. He publiſhed alſo a few pieces in the controverſial way, againſt the Anabaptiſts, as well as Papiſts; and alſo his ſermon before lord Darnley.

KNUZEN (MATTHIAS), a celebrated Atheiſt, born in the country of Holſtein. He carried his madneſs to ſuch a height, that he publickly maintained Atheiſm, and undertook long journies on purpoſe to make proſelytes. He was a turbulent man, and had firſt broached his impious notions at Koningſberg, in Pruſſia, about 1673. He boaſted, that he had a great many followers in the chief cities of Europe; at Paris, at Amſterdam, at Leyden, in England, at Hamburgh, at Copenhagen, at Stockholm, at Rome; and that he had even ſeven hundred at Jena. His followers were called Conſcientiaries; becauſe they aſſerted, that there is no other God, no other religion, no other lawful magiſtracy, but conſcience. He gave the ſubſtance of his ſyſtem in a ſhort letter, dated from Rome; the contents of which may be reduced to the following heads: " Firſt, there is neither a God nor a devil; ſecondly, ma" giſtrates are not to be valued, churches are to be deſpiſed, " and prieſts rejected; thirdly, inſtead of magiſtrates and " prieſts, we have learning and reaſon, which, joined " with conſcience, teach us to live honeſtly, to hurt no " man, and to give every one his due; fourthly, matri" mony does not differ from fornication; fifthly, there is " but one life, which is this, after which there are neither " rewards nor puniſhments; ſixthly, the holy ſcripture is " inconſiſtent with itſelf." The letter may be found in the edition of " Micrælii ſyntagma hiſtoriæ eccleſiaſticæ, 1699." Knuzen diſperſed alſo ſome writings in the German tongue. But all the above was refuted, in the ſame language, by a Lutheran profeſſor, named John Muſæus, who undertook that work, in order to remove the ſuſpicions that might be entertained to the prejudice of the univerſity of Jena.

Bayle's Dict.

The impertinences of this German (if we take his own account) ſhew us, that the notions of natural religion, the ideas of *honeſtum*, the impreſſions of reaſon, and even the inward light of conſcience, may continue in the mind of a man, even after the notion of the being of God, and the belief of another world, are entirely rooted out.

Kœmpfer's life by Dr. Scheuchzer his tranſlator, prefixed to his Hiſtory of Japan, Lond. 1728, fol.

KOEMPFER (Engelbert), an eminent German, was born Sept. 16, 1651, at Lemgow, in Weſtphalia, where his father was a miniſter. After ſtudying in ſeveral towns, and making a quick progreſs, not only in the learned languages, but alſo in hiſtory, geography, and muſic vocal and inſtrumental, he went to Dantzick; where he made ſome ſtay, and gave the firſt public ſpecimen of his proficiency, by a diſſertation "de diviſione majeſtatis," in 1673. He then went to Thorn, and thence to the univerſity of Cracow; where, for three years, ſtudying philoſophy and foreign languages, he took the degree of doctor in philoſophy; and then went to Koningſberg, in Pruſſia, where he ſtayed four years. All this while he applied himſelf very intenſely to phyſic and natural hiſtory. He next travelled to Sweden, where he ſoon recommended himſelf to the univerſity of Upſal, and to the court of Charles XI, a great encourager of learning; inſomuch that great offers were made him, upon condition that he would ſettle there. But he choſe to accept the employment of ſecretary of the embaſſy, which the court of Sweden was then ſending to the ſophi of Perſia; and in this capacity, he ſet out from Stockholm, March 20, 1683. He went through Aaland, Finland, and Ingermanland, to Narva, where he met Fabricius the ambaſſador, with whom he arrived at Moſcow the 7th of July. The negotiations at the Ruſſian court being ended, they proceeded on to Perſia; but had like to have been loſt in their paſſage over the Caſpian ſea, by an unexpected ſtorm and the unſkilfulneſs of their pilots. During their ſtay in Georgia, Kœmpfer went into ſearch of ſimples, and of all the curioſities that could be met with in thoſe parts. He viſited all the neighbourhood of Siamachi; and to theſe laborious and learned excurſions we owe the many curious and accurate accounts he has given us in his "Amœnitates exoticæ."

Fabricius arrived at Iſpahan in Jan. 1684, and ſtayed there near two years; during all which time of his abode, in the capital of the Perſian empire, Kœmpfer made every poſſible advantage. The ambaſſador, having ended his negotiations towards the cloſe of 1685, prepared to return into Europe; but Kœmpfer did not judge it expedient to return with him, reſolving to go further into the Eaſt, and make ſtill greater acquiſitions by travelling. With this view, he entered into the ſervice of the Dutch Eaſt-India company, in the quality of chief ſurgeon to the fleet, which was then cruiſing in the Perſian gulph, but ſet out for Gamron Nov. 1685. He ſtayed ſome time in Sijras, where he viſited the remains of the ancient Perſepolis, and the royal palace of Darius, whoſe ſcattered ruins are ſtill an undeniable monument of its former ſplendor and greatneſs. As ſoon as he arrived at Gamron, he was ſeized with a violent fit of ſickneſs, which was near carrying him off; but, happily recovering, he ſpent a ſummer in the neighbourhood of it, and made a great number of curious obſervations. He did not leave that city till June 1688, and then embarked for Batavia; whither, after touching at many Dutch ſettlements, in Arabia Felix, on the coaſts of Malabar, in the iſland Ceylon, and in the gulph of Bengal, he arrived in September. This city having been ſo particularly deſcribed by other writers, he turned his thoughts chiefly to the natural hiſtory of the country about it. He poſſeſſed many qualifications neceſſary for making a good botaniſt: he had a competent knowledge of it already, a body inured to hardſhips, a great ſtock of induſtry, and an excellent hand at deſigning. May 1690, he ſet out from Batavia on his voyage to Japan, in quality of phyſician to the embaſſy, which the Dutch Eaſt India company ſends once a year to the Japaneſe emperor's court, and he ſpent two years in this country, making, all the while, moſt diligent reſearches into every thing relating to it. He quitted Japan, in order to return to Europe, Nov. 1692, and Batavia Feb. 1693. He ſtayed near a month at the Cape of Good-Hope, and arrived at Amſterdam in October.

April 1694, he took a doctor of phyſic's degree at Leyden, on which occaſion he communicated, in his theſes, ſome very ſingular obſervations, which he had made abroad. At his return to his native country, he intended immediately to digeſt his papers and memoirs into proper order; but, being appointed phyſician to his prince, he fell into too much practice to purſue that deſign with the vigour he deſired. He married the daughter of an eminent merchant at Stolzenau, in 1700. The long courſe of travels, the fatigue of his profeſſion, and ſome family-uneaſineſſes, ariſing (as it is ſaid) from the debts he had contracted, had very much impaired his conſtitution; ſo that, after a variety of ailments, he died Nov. 2, 1716. His "Hiſtory "of Japan" is in great eſteem.

KONIG (George Matthias), a learned German, was born at Altorf in Franconia, 1616; and afterwards became profeſſor of poetry and of the Greek tongue, and library-keeper, in the univerſity there. He ſucceded his father in this laſt office. He was well verſed in the belles lettres, in divinity, and in the oriental languages. He was extremely deaf ſome years before he died; ſo that he was a good deal hindered in the diſcharge of his academical functions. He died Dec. 29, 1699, aged 83 years; having ſurvived a wife, whom he married in 1648, and four children. He gave ſeveral public ſpecimens of his learning, but is principally known for a work, intitled, "Bibliotheca vetus et nova," printed at Altorf, 1678, 4to. This is a bigrophical dictionary, which, though it abounds with defects, and has been ſeverely cenſured by ſome, is nevertheleſs very uſeful; to biographers particularly, who ought therefore, if only out of gratitude, to give its author's name a place in their dictionaries.

KORTHOLT (Christian), a learned profeſſor of divinity at Kiel, was born Jan. 15, 1633, at Burg, in the Iſle of Femeren, near the Baltic ſea, in the country of Holſtein. He was ſent firſt to the ſchool at Burg, where he continued till he was ſixteen: hence he removed to Sleſwick, where he purſued his books two years more; and afterwards ſtudied in the college of Stetin, where he gave public proofs of his progreſs by ſome theſes. Going to Roſtoch, in 1652, he aſſiduouſly frequented the lectures of the profeſſors; but his father's death obliged him to leave that univerſity in a year. He afterwards returned to it, and took the degree of doctor in philoſophy, in 1656. Then he went to ſtudy in the univerſity of Jena, where he gained great reputation by the academical acts, and alſo by private lectures read on philoſophy, the eaſtern tongues, and divinity. He left Jena in 1660, and viſited the univerſities of Leipſic and Wittemberg. He afterwards returned to Roſtoch, where he was made Greek profeſſor in 1662; and took a doctor of divinity's degree the ſame year. He married in 1664, and next year was invited to be ſecond profeſſor of divinity in the univerſity juſt founded at Kiel. He was ſo zealous for the proſperity of that new univerſity, and ſo grateful for the kindneſs of the duke of Holſtein, his maſter, that he refuſed all the employments, though very beneficial and honourable, which were offered him in ſeveral places. The prince beſtowed upon him, in 1680, the profeſſorſhip of eccleſiaſtical antiquities; and declared him vice-chancellor of the univerſity for life, in 1689: and he diſcharged the duty of thoſe offices with great ability, application, and prudence. His death, which happened March 31, 1694, was a great loſs to the univerſity of Kiel, and to the republic of letters. He was the author of ſeveral works, one of which we will give the title of, becauſe two great Engliſhmen are mainly concerned in it. It runs thus: "De tribus impoſtoribus magnis liber, Edvardo Herbert, Thomæ Hobbes, & Benedicto Spinozæ oppoſitus. Cui addita appendix, qua Hieronymi Cardani & Edvardi Herberti de animalitate hominis opinionis philoſophicæ examinatæ, 1680," 8vo.

KOTTERUS (Christopher) was one of the three fanatics, whoſe viſions were publiſhed at Amſterdam in 1657, with the following title, "Lux in tenebris." He lived at Sprottow in Sileſia; and his viſions began in June 1616. He fancied he ſaw an angel, under the form of a man, who commanded him to go and declare to the magiſtrates, that unleſs the people repented, the wrath of God would make dreadful havock. His paſtor and friends kept him in for ſome time, nor did he execute his commiſſion, even though the angel had appeared ſix times; but in 1619, being threatened with eternal damnation by the ſame ſpirit, there was no reſtraining him any longer. Kotterus was laughed at; nevertheleſs his viſions continued, and were followed by extaſies and prophetic dreams. He waited on the elector Palatine, whom the Proteſtants had declared king of Bohemia, at Breſlaw, in 1620, and informed him of his commiſſion. He went to other places, and, in 1625, at Brandenburg. He got acquainted, the ſame year, with Comenius, who became a great favourer of his prophecies. As they chiefly preſaged happineſs to the elector Palatine, and the reverſe to the emperor, ſo he became at length obnoxious, and, in 1627, was cloſely impriſoned, as a ſeditious impoſtor. He eſcaped better than was expected; but he was ſet on the

See Di BICIUS.

See COMENIUS.

the pillory, and baniſhed the emperor's dominions, not to return upon pain of death. Upon this he went to Luſatia, then ſubject to his electoral highneſs of Saxony; and lived there unmoleſted till his death, which happened in 1647. He was ſixty-two years of age. Whether this man was more fool, madman, or knave, is hard to ſay: probably a mixture of all three. He was not diſcouraged from propheſying, though his predictions were continually convicted of falſity by the event: but there is nothing equal to the impudence of a fanatic.

KOULI KHAN (THAMAS, alias NADIR), was born, in 1687, at a village in the province of Cheraſan, in Perſia. His father was a ſhepherd, and the ſon in his youth followed the ſame occupation. He was ſoon weary however of that humble life. He ſtole 700 ſheep from his father, which he ſold at Meſched; and, with the money he made of them, got together ſeveral lawleſs fellows, put himſelf at their head, and began to rob the caravans. He continued this method of life ſeven years, and acquired great riches by his robberies. He had under his command 6000 reſolute fellows, well armed, well diſciplined, and practiſed to ſlaughter. Being thus become formidable, he carried his views beyond the plunder of defenſeleſs peaſants. He offered his ſervices to the Schah Thamas, whoſe throne Eſchref an uſurper now poſſeſſed, to deliver his country from her enemies the Aghwans, who had lorded it over the Perſians for five years with the utmoſt barbarity. The Sophi gave him the command of his army. The new general entirely defeated the numerous army of Eſchref, conducted Schah Thamas in triumph to Iſpahan, and eſtabliſhed him upon the throne of his anceſtors. Eſchref, having got together all his treaſures and his women, fled towards Candabar with 10,000 men. Kouli Khan, at the head of 15,000 men, went in purſuit of him. He recommended it to the king to go againſt the Turks with the reſt of his army, aſſuring him, that, as ſoon as he had ſecured Eſchref, he would fly to his aſſiſtance. Kouli Khan at laſt came up with the uſurper, and prepared for an engagement, which was very ſoon deciſive. The Aghwans ſurrounded were either cut in pieces or taken: Eſchref was among the priſoners, and all his treaſures fell into the hands of the victor. Kouli Khan ordered both eyes to be put out, and ſome days after had him beheaded. The jewels, which were of ineſtimable value, he took to himſelf.

The Perſian hero, part I. p. 125. & ſeq.

himſelf. The money, which amounted to ſix millions in ſpecie, he diſtributed among the ſoldiers, and ſecured their affections by this liberality.

He compelled the province of Candabar to return to their obedience, and obliged the Great Mogul to reſtore all that he had taken during the troubles of Perſia. He then haſtened back to ſuccour the Sophi, whom he ſuppoſed to be engaged with the Turks. But he was ſurpriſed to find, when he came near Iſpahan, that he had concluded a peace with the Porte, diſbanded his army, and ſent him orders to do the ſame. Theſe orders he received with indignation, exclaimed againſt the ignominious peace, and his effeminate prince. Inſtead of diſbanding his army, which now conſiſted of 70,000 men, he marched with it to Iſpahan; ſeized the Schah Thamas, impriſoned him in a ſtrong fortreſs; and in an aſſembly of the chief men of Perſia got him depoſed, and his ſon, an infant of ſix months old, proclaimed Schah, by the name of Schah Abbas the IIId. In his name Kouli Khan aſſumed to himſelf the ſovereign power, and preſently iſſued a manifeſto diſclaiming the late peace with the Turks. In conſequence of this manifeſto he marched towards the Turkiſh frontiers. This war continued three years, in which he diſplayed the greateſt military talents, and obtained the moſt ſignal victories that are to be met with in hiſtory. After having recovered all that had been taken from Perſia, he concluded a peace with the Ottoman Porte in 1736. The following year the young Schah Abbas died. Kouli Khan convoked an aſſembly of the chief men of the kingdom. He enumerated to them the great ſervices he had done to his country, enlarged on the diſguſt he had met with, and the fatigues he had undergone, acquainting them with his deſign of reſigning the regency, and ſpending the remainder of his days in retirement: he recommended to them to chuſe a new Schah or King, endowed with ſuch qualifications as might prevent the misfortunes they had experienced in former reigns, and maintain the glory of their monarchy.

Hanway's hiſtorical account of the Britiſh trade over the Caſpian ſea, vol. IV.

As ſoon as he had retired, ſome of his creatures propoſed to petition him to accept of the Perſian diadem. This propoſal, we may believe, was readily agreed to, as they were ſurrounded by an army of 100,000 men entirely devoted to their general. Not one offered any objections but the high prieſt, which were ſoon ſilenced by a bowſtring; and the next day Kouli Khan was proclaimed with all teſtimonies of public joy. As he thought war would be a better prop to his throne than peace, he immediately carried his victorious arms againſt the Mogul, and in one ſingle battle conquered almoſt that whole empire. In this expedition he killed 200,000 people, and brought away a treaſure worth above 145 millions, in which was the Imperial throne ſet with diamonds of an immenſe value. He now thought of chaſtiſing the Uſbec Tartars, who had been his ſecret enemies during all his wars. He twice defeated them, though ſuperior in number; and took their capital, Buchara, by ſtorm; upon which, all the country ſubmitted to the conqueror. By taking from the Mogul all that lay between the former limits of Perſia and the Indus, and by ſubduing the whole country of the Uſbeck, he vaſtly enlarged the bounds of his empire. But he fell into a ſtate, which ſeemed to border upon diſtraction. He attempted to change the religion of Perſia to that of Omar; hanged up the chief prieſts; put his own ſon to death; and was guilty of ſuch cruelty, that he was aſſaſſinated in 1747, in his 60th year, having reigned above 20 years over one of the moſt powerful empires on the globe.

KRANTZIUS (ALBERTUS), a famous hiſtorian, and native of Hamburg, had no ſooner finiſhed his claſſical ſtudies, but he ſet out upon his travels. He viſited ſeveral parts of Europe, and ſo ſtudiouſly cultivated the ſciences, that he became a very able man. He was doctor of divinity and of the canon law, and profeſſor of philoſophy and divinity in the univerſity of Roſtoch; and was rector there in 1482. He went from Roſtoch to Hamburg, and was elected dean of the chapter in the cathedral there in 1508. He did many good ſervices to the church and city of Hamburg; and was ſo famed for his abilities and prudence, that, in 1500, John king of Denmark, and Frederic duke of Holſtein, did not ſcruple to make him umpire, in a conteſt they had with the Dithmarſi. He died in 1517, after having written ſome very good works, which were afterwards publiſhed: as, 1. "Chronica regnorum Aquilorum, Daniæ, Sueciæ, Norvegiæ. Argentorat. 1546," folio. 2. "Saxonia, ſive de Saxonicæ gentis vetuſta origine, longinquis expeditionibus ſuſceptis, et bellis domi pro libertate diu fortiterque geſtis hiſtoria, libris 13 comprehenſa, et ad annum 1501 deducta. Colon. 1520," folio 3. "Vandalia, ſive hiſtoria de Vandalorum vera origine, variis gentibus, cre-

"bris e patria migrationibus, regnis item, quorum vel "autores fuerunt vel averſores, libris 14 a prima eorum "origine ad A. C. 1500 deducta. Colon. 1519," folio. 4. "Metropolis, ſive hiſtoria eccleſiaſtica Saxoniæ. Baſil. "1548," folio; and ſome ſmaller works.

KUHLMAN (QUIRINUS), a celebrated fanatic; a ſhort account of whom we will here extract from Bayle, becauſe the Engliſh reader cannot, at this preſent time, 1784, ſee fanaticiſm in too great a variety of lights. He was born at Breſlaw in Sileſia 1651, and gave great hopes by the uncommon progreſs he made in literature; but this progreſs was interrupted by a ſickneſs he laboured under at eighteen years of age. He was thought to be dead on the third day of his illneſs, but had then, it ſeems, a moſt terrible viſion. He fancied himſelf ſurrounded with all the devils in hell, and this at mid-day, when he was awake. This viſion was followed by another of God himſelf, ſurrounded by his ſaints, and Jeſus Chriſt in the midſt; when he ſaw and felt things inexpreſſible. Two days after, he had more viſions of the ſame kind; and when he was cured of his diſtemper, though he perceived a vaſt alteration with regard to theſe ſights, yet he found himſelf perpetually encompaſſed with a circle of light on his left hand. He had no longer any taſte for human learning, nor any value for univerſity diſputes or lectures; he would have no other maſter but the Holy-Ghoſt. He left his country at nineteen years of age. His deſire to ſee Holland made him haſten thither, even in the midſt of a very terrible war; and he landed at Amſterdam, Sept. 3, 1673, which was but three days before the retaking the city of Naerden. He went to Leyden a few days after, and met with Jacob Behmen's works, the reading of which was like throwing oil into the fire. He was ſurpriſed to find, that Behmen had propheſied of things, of which he thought nobody but himſelf had the leaſt knowledge. There was at that time in Holland one John Rothe, a prophet likewiſe; for whom Kuhlman conceived a high veneration, and dedicated to him his "Prodromus quinquennii mira-"bilis," printed at Leyden in 1674. This work was to be followed by two other volumes, in the firſt of which he intended to introduce the ſtudies and diſcoveries he had made ſince his firſt viſion till 1674. He communicated his deſign to father Kircher; and, commending ſome books which that Jeſuit had publiſhed, he let him know, that he

See DRABICIUS, KOTTERUS.

he had only ſketched out what himſelf intended to carry much farther. It is diverting enough to ſee how Kircher managed him: he wrote him civil anſwers, in which he did not trouble himſelf to defend his works, much leſs to vie with Kuhlman in knowledge: no; he ſtruck ſail before him, and declared, that, having written only as a man, he did not pretend to equal thoſe who wrote by inſpiration. "I frankly own myſelf, ſays he, incapable of your ſublime "and celeſtial knowledge: what I have written, I have "written after an human manner, that is, by knowledge "gained by ſtudy and labour, not divinely inſpired or "infuſed.—I do not doubt but that you, by means of the "incomparable and vaſt extent of your genius, will produce diſcoveries much greater and more admirable than "my trifles.—You promiſe great and incredible things, "which, as they far tranſcend all human capacity, ſo "affirm boldly, that they have never been attempted, nor "even thought of, by any perſon hitherto; and therefore "I cannot but ſuſpect, that you have obtained by the "gift of God ſuch a knowledge, as the ſcriptures aſcribe "to Adam and Solomon: I mean, an Adamic and Solomonic knowledge, known to no mortal but yourſelf, "and inexplicable by any other." Our fanatic took all this for ſerious compliment, not perceiving that he was ridiculed; and carefully publiſhed Kircher's anſwers, uſing capital letters in thoſe paſſages where he thought himſelf praiſed. The Jeſuit, however, gave him good advice, when Kuhlman conſulted him about writing to the pope; he told him how nicely, and with what circumſpection and caution, things were conducted at Rome; and aſſured him, that his great work, which he propoſed to dedicate to the pope, would be applauded and admired, provided he left nothing in it which might offend the cenſors of books, and took care not to aſcribe to himſelf an inſpired knowledge.

When Kuhlman left Holland, does not appear; but it is related, that he wandered a long time in England, France, and the Eaſt, and at laſt was burnt in Muſcovy, October 3, 1689, on account of ſome predictions which were actually ſeditious. This fanatic was not averſe from women: he married more than once, if we may call a marriage, and not concubinage, that commerce between a man and a woman which wants the formalities of the civil and canon law. He was not ſo removed from the things of this world, but that he would uſe even arts to get money. He uſed to write letters to people, in which he denounced terrible judgments, if certain ſums were not advanced for the promotion of the new kingdom of God. The celebrated Van Helmont received one of theſe letters, but was not ſo ſimple as to be terrified with it, or to pay the leaſt regard to it. Another particular concerning this fanatic is worth obſerving: which is, that, while he was ready to write reſpectfully to the pope, for the good of Chriſtianity, he was comforting himſelf with Drabicius's propheſies relating to the deſtruction of the papacy; and at that very time wrote to his friends letters full of hopes, that it was then approaching. Moſt of theſe ſpiritual madmen have a ſtrong mixture, not only of carnality and worldly-mindedneſs, but alſo of a genuine knavery, in their compoſitions.

Niceron, &c. tom. iv.

KUHNIUS (Joachim), a learned German, was born in 1647 at Gripſwalde, a town of Pomerania, where his father was a merchant. Great care was taken of his education; and, after he had finiſhed his juvenile ſtudies in his own country, he was ſent to Stade in Lower Saxony. In 1668, he went to the univerſity of Jena, where he applied himſelf to divinity and the belles lettres. Travelling making one part of the education of a German, he viſited the moſt celebrated towns of Franconia. His high reputation engaged Boccius, a miniſter of Oetingen in Swabia, to employ him as a preceptor to his children; which office he diſcharged with ſo much credit, that he was in 1669 made principal of the college in this town. He held this poſt three years, and then went to Straſburg; where, in 1676, he was elected Greek profeſſor in the principal college. Ten years he acquitted himſelf honourably in this profeſſorſhip, and then was made Greek and Hebrew profeſſor in the univerſity of the ſame town. His uncommon ſkill in the Greek language drew a vaſt number of ſcholars about him, and from places and countries very diſtant. He died Dec. 11, 1697, aged 50.

He publiſhed himſelf, 1. "Animadverſiones in Pollucem, 1680," 12mo. This was a ſpecimen of an intended edition of Pollux's "Onomaſticon," which he was prevented by death from executing. His labours, however, were not loſt, but inſerted in the folio edition of that author at Amſterdam, 1706. 2. "Æliani variæ hiſtoriæ libri xiv., Argent. 1685," 8vo. His notes on this author are very exact and learned, and not only critical, but explanatory. 3. "Diogenes Laertius de vitis philoſo-"phorum, &c. Amſt. 1692," in 2 vol. 4to. This is Menage's edition, in which the ſhort notes of Kuhnius, as well as other learned men, are inſerted. Theſe in his life-time. After his death were publiſhed, 4. "Quæſ-"tiones philoſophicæ ex ſacris Veteris et Novi Teſtamenti "aliiſque ſcriptoribus. Argent. 1698," 4to. 5. "Pau-"ſaniæ Græciæ deſcriptio, &c. Lipſiæ, 1716," folio. Kuhnius took great pains with this author, whoſe text was much corrupted; and his edition is juſtly reckoned a good one.

KUSTER (Ludolf), a learned critic, was born in 1670 at Blomberg, a little town in Weſtphalia, where his father was a magiſtrate; and learned polite literature under his elder brother, who taught it at Berlin. He diſtinguiſhed himſelf early in life; and, upon the recommendation of baron Spanheim, was appointed tutor to the two ſons of the count de Schwerin, prime miniſter of the king of Pruſſia. He had the promiſe of a profeſſorſhip at Berlin; but, till that ſhould be vacant, Kuſter, who was then but about five and twenty, reſolved to travel into Germany, France, England, and Holland. He went firſt to Franckfort upon the Oder, where he ſtudied the civil law for ſome time; and thence to Antwerp, Leyden, and Utrecht, where he ſtayed a conſiderable time; and wrote ſeveral works. In 1699, he paſſed over into England; and the year following into France, where his chief employment was to collate Suidas with three manuſcripts in the king's library. About the end of this year he returned to England, and in four years finiſhed his edition of Suidas, which he had ſet his heart much upon. He related himſelf, that, being one night awaked by thunder and lightning, he was ſeized with ſo dreadful an apprehenſion for this work, that he roſe immediately, and carried it to bed with him, with all the affection of a father for an only child. It came out at Cambridge in 1705; and Le Clerc tells us, that it is very correct and beautiful in all reſpects, and that the univerſity furniſhed part of the expence of it. He was honoured with the degree of doctor by the univerſity of Cambridge, and had ſeveral advantageous offers made him to continue there; but was obliged to waive them, being recalled to Berlin, to take poſſeſſion of the profeſſorſhip, which had been promiſed him. He afterwards reſigned this place, and went to

Biblioth. choiſ. tom. ix. p. 186.

Amſterdam; where, in 1710, he publiſhed an edition of "Ariſtophanes," which the public had been prepared ſome time to expect by an account as well as a ſpecimen of that work, given by Le Clerc in his "Bibliotheque choiſie" for 1708. He gave an edition alſo of "Mill's Greek Teſtament" the ſame year; in which he had compared the text with twelve manuſcripts, which Mill never ſaw. Of theſe twelve there were nine in the king of France's library; but, excepting one, which has all the books of the New Teſtament, the reſt contain no more than the four Goſpels. The tenth manuſcript belonged to Carpzovius, a miniſter at Leipſic, and contains the four Goſpels. The eleventh was brought from Greece by Seidel of Berlin; but it has not the four Goſpels. The laſt, which Kuſter laid the ſtreſs upon, was communicated to him by Bornier, who bought it at the public ſale of the library of Francius, profeſſor of rhetoric at Amſterdam. After Kuſter's preface, follows a letter of Le Clerc concerning Mill's work. From Amſterdam he removed to Rotterdam, and went ſome time after to Antwerp, to confer with the Jeſuits about ſome doubts he had in religious matters; where he was brought over to the Roman Catholic religion, and abjured that of the Proteſtants, July 25, 1713, in the church of the Noviciates belonging to the Jeſuits. The king of France rewarded him with a penſion of 2000 livres; and, as a mark of diſtinction, ordered him to be admitted ſupernumerary aſſociate of the Academy of Inſcriptions. But he did not enjoy this new ſettlement long; for he died Oct. 12, 1716, of an abſceſs in the pancreas, aged only 46. He publiſhed ſeveral works of a ſmaller kind, which we have not thought it neceſſary to dwell upon; among the reſt, "Jamblichi de vita Pythagoræ liber, cui accedit "Porphyrius de vita Pythagoræ," and ſome pieces, which were inſerted in the collection of Greek and Roman antiquities, publiſhed by Grævius and Gronovius. His chief excellence was his ſkill in the Greek language, to which he almoſt entirely devoted himſelf. He thought the hiſtory and chronology of Greek words the moſt ſolid entertainment of a man of letters, on which account he deſpiſed all other parts of learning, as men are too apt to deſpiſe what they know nothing of; and it is reported of him, that, one day, taking up Bayle's "Commentaire Philoſophique," in a bookſeller's ſhop, he threw it down, and ſaid, "This is nothing but a book of reaſoning: non ſic "itur ad aſtra." There is, in the General Dictionary, under

Tom. xv. p. 109.

Memoirs de Trevoux, Mars 1717.

& Nouvelles litter. du 19 Dec. 1716, & du 9 Jan. 1717.

under this article, a letter from Mr. Joſeph Waſſe, the learned editor of Salluſt, containing ſeveral curious particulars relating to this critic; of which we will here give an abſtract, ſince it is quite to our purpoſe, and cannot fail of entertaining:

“Dr. Kuſter, a tall, thin, pale man, ſeemingly unable to bear fatigue, was nevertheleſs indefatigable, and of an uncommon application to letters. He formed himſelf under Grævius. I was acquainted with him from 1700 to 1714. Upon my collecting the remains of Anacreon for Mr. Barnes, about 1702, he introduced me to Dr. Bentley. You muſt be known, ſays he, to that gentleman, whom I look upon, not only as the firſt ſcholar in Europe, but as the beſt of friends. I only hinted to him the difficulty I lay under, in relation to the officers of the cuſtoms; and preſently after he accommodated that troubleſome affair to my entire ſatiſfaction, without ſo much as once letting me know he had any hand in it till near a year after: unde ſatis compertum mihi Bentleium eſſe re officioſum, non verbis. Many an excellent emendation upon Suidas have I received from him. I the rather mention this, ſays Mr. Waſſe, becauſe, when that Lexicon was in the preſs, Kuſter with indignation ſhewed me an anonymous letter in Latin, addreſſed to him, wherein he was adviſed not to treat the doctor with that diſtinction, if he intended his book ſhould make its way in the learned world. But to proceed; when he came to write upon Suidas, he found himſelf under a neceſſity of making indices of all the authors mentioned by the ancients; Euſtathius particularly, and nineteen volumes of Commentaries upon Ariſtotle, &c. of the hiſtory, geography, and chronological characters occaſionally mentioned. Dr. Bentley prevailed upon me to give him ſome aſſiſtance. Thoſe that fell to my lot were chiefly Euſtathius on the Odyſſey, ſeven or eight Scholiaſts, Plutarch, Galen. You may judge of Kuſter's diſpatch and application, when I tell you, I could by no means keep pace with him, though I began the laſt author Jan. 9, 1703, and finiſhed him March the 8th of the ſame year, and in proportion too the remainder. Though I corrected all the ſheets of the firſt volume, yet I never perceived he had omitted ſome leſs material words, nor ever knew the true reaſon. I have heard him blamed too for mentioning the names of one or

“ two perſons, who ſent him a few notes: but this was occaſioned, I am confident, by the hurry he was always in, and the great number of letters, memorandums, and other papers he had about him. As I remember, he tranſlated *de novo* in a manner five or ſix ſheets a week, and remarked upon them; ſo that the work was haſtily executed, and would have been infinitely more perfect, had he allowed himſelf time. Some people thought they aſſiſted him, when they did not. A perſon of figure took him into his cloſet after dinner, and told him he would communicate ſomething of mighty importance, a κειμήλιον, which in all difficulties had been many years his oracle. In an ill hour I met Kuſter tranſported with delight. We found it was Budæus's Lexicon, large paper, with only the names of the authors he quotes writ in the margin, without one ſingle remark or addition. Kuſter, the beſt-natured man alive, was terribly put to it how to treat one, that meant well; and continually enquired what ſervice it did him, and triumphed that he was able to contribute ſo largely to the worthy edition of Suidas. Towards the cloſe of the work, Kuſter grew very uneaſy, emaciated to the laſt degree, cold as a ſtatue, and juſt as much alive as a man three parts dead. Sure I was to hear, every time I called upon him, ‘ O utinam illuceſcat ille dies, quo huic operi manum ultimam imponam!’ It may now be proper to acquaint you, in what manner this gentleman uſed to relax, and forget his labours over a bottle, for even Scipio and Lælius were not ſuch fools as to be wiſe always; and that was generally in the poetical way, or in converſations that turned upon antiquities, coins, inſcriptions, and obſcure paſſages of the ancients. Sometimes he performed on the ſpinnet at our muſic club, and was by the connoiſſeurs accounted a maſter. His chief companions were Dr. Sike, famous in Oriental learning; Davies and Needham; Mr. Oddy, who writ Greek pretty well, and has left notes upon Dio, and a verſion of Apollonius Rhodius, which are repoſited in lord Oxford's library; he is the perſon, whoſe conjectures upon Avienus were printed by Dr. Hudſon, at the end of his Geographers: and Mr. Barnes the Greek profeſſor.——Upon the publication of his Suidas, Kuſter in a little time grew very fat; and returning into Pruſſia, found his patrons retired from court, and his ſalary precarious. What is more, “his principles, which inclined to what is now called Arianiſm, rendered him not very acceptable to ſome perſons. In a little time meaſures were taken to make him uneaſy, and he retired to Amſterdam.—Here he reprinted Dr. Mill's New Teſtament, and publiſhed Ariſtophanes, and ſome additional remarks upon Suidas under Mr. Le Clerc's cover. But his banker failing, he was reduced to extreme poverty; and happening at that very juncture to be invited to Paris by his old friend l'abbé Bignon, was unfortunately prevailed upon to join himſelf to the Gallican church. He deſired me to write to him as uſual, but never on the article of religion; declaring, at the ſame time, how he had not been obliged to make a formal recantation, or condemn the Reformed by an expreſs act of his, but merely to conform. How far this is true, I know not; what is certain is only that he was promiſed all the favour and diſtinction any convert could expect. He was preſently admitted a member of the Royal Academy of Inſcriptions; and in 1714, in return for a paper of verſes I ſent him, made me a preſent of his book, De vero uſu verborum mediorum [A]; χρύσεα χαλκείων. The laſt I had from Kuſter contained only queries upon Heſychius; on whom, before he left England, he had made about 5000 emendations. His queries were not over difficult; and from thence I gueſſed his health much impaired. And it proved ſo indeed; for we heard ſoon after, that he had been blooded five or ſix times for a fever, and that, upon opening his body, there was found a cake of ſand along the lower region of his belly. This, I take it, was occaſioned by his ſitting in a manner double, and writing on a very low table, ſurrounded with three or four circles of books placed on the ground; which was the ſituation we uſually found him He had a clear head, cool, and proper for debate; he behaved in a very inoffenſive manner; and, I am perſuaded, the laſt error of his life was almoſt the only one, and by charitable perſons will be placed in a good meaſure to the account of his deplorable circumſtances; for if oppreſſion, which only affects a part, will, why ſhall not the loſs of all one's fortunes, purchaſed with ſo much labour, ‘make a wiſe man mad?’ Let thoſe

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[A] Of which two good editions were publiſhed by Mr. Bowyer, enriched with his own very valuable Obſervations, 1750, and 1773.

"only cenſure him, who in plentiful circumſtances have "the ſpirit to ſerve their country without place or title."

Gent. Mag. 1783, pp. 627. 803.

KYNASTON (John), ſon of Humphry Kynaſton, citizen of Cheſter (deſcended from a younger branch of the Kynaſtons of Bronguin, in the county of Montgomery). He was born at Cheſter, Dec. 5, 1728; admitted a commoner in Brazen Noſe College, Oxford, March 20, 1746; elected ſcholar on the foundation of Sarah dutcheſs dowager of Somerſet, in the ſaid college, Aug. 1. of the ſame year; took the degree of B. A. Oct. 16, 1749; was elected fellow June 14, 1751; and took the degree of M. A. June 4, 1752. He obtained no ſmall reputation by an Oratiuncula, intituled, "De Impietate C. Cornelio Tacito falsò objectatâ; Oratio ex Inſtituto Viri cl. Franciſci Bridgman [A], Militis, habita in Sacello Collegii Ænei Naſi Oxon. Feſto Sancti Thomæ, Decembris 21, A. D. 1761, à J. K. A. M. Coll. ejuſdem Socio;" in which he endeavoured to diſprove the falſe allegations (for ſuch he really thought them) of Famianus Strada (the excellent critic, and moſt elegant writer) againſt Tacitus, on that very hackneyed topick, his DARING impiety and ſovereign contempt of the Supreme. —On the apprehenſion of the notorious Miſs Blandy, Mr. Kynaſton took an active part, from the time of her conviction till her body was ſecured from indecent treatment. In this buſineſs he barely ſteered free from cenſure. His method was, to be with her as much as poſſible when the Ordinary (the learned, well-known, but credulous Mr. Swinton, whom ſhe gained to countenance her hypocriſy) was abſent; and was ſuſpected to have given hopes of pardon, in concert with another perſon, alſo of Brazennoſe college, to the morning of her execution, when ſhe appeared in that ſtudied genteel dreſs and attitude ſhe could not poſſibly have put on, had ſhe been watchfully attended by a firmer-minded inſtructor.—In 1764, he pub-

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[A] "The founder of this oration, Sir Francis Bridgman, bequeathed Twenty pounds a year for ever for a Panegyric to be ſpoken annually (in Brazen Noſe College, by a Fellow) on King James—the Second!!! By an application to the Court of Chancery, about the year 1711, I think, the College was (I doubt not) well pleaſed to have the ſubject changed; and was left at liberty to harangue on any of the liberal ſciences, or any other literary topick.—We, happily, ſecured the poſſeſſion of the founder's Gratuity, and the oration is ſpoken, regularly, in rotation, upon whatever ſuits the turn and taſte of the ſpeaker. It is a pretty addition to the income of one year's fellowſhip; to prevent one from ſuffering one's *Latin* to grow ruſty."

Mr. Kynaſton, MS.

liſhed "A collection of papers relative to the proſecution "now carrying on in the Chancellor's court in Oxford, "againſt Mr. Kynaſton, by Matthew Maddock, clerk, "rector of Cotworth and Holywell, in the county of "Huntingdon, and chaplain to his grace of Mancheſter, "for the charge of adultery alledged againſt the ſaid "Matthew Maddock," 8vo. From the date of this publication (the cauſe of which operated too ſeverely on his high ſenſe of honour and ingenuouſneſs of heart) he reſided, in not the beſt ſtate of health, at Wigan principally, loved and reſpected by a few ſelect friends. On the 27th of March, 1783, Mr. Kynaſton had the misfortune to break his left arm, near the ſhoulder; but, the bones having been properly replaced, he was thought out of danger. It brought on his death, however, in the June following.

LABADIE (JOHN), a French enthuſiaſt, was born Feb. 10, 1610; and, being ſent to the Jeſuits college at Bourdeaux at ſeven years of age, he made ſo quick a progreſs in his ſtudies, that his maſters reſolved to take into their ſociety a youth, who gave ſuch promiſing hopes of being an honour to it. The ſpirit of piety, with which he was animated, brought him eaſily into their views: but, being oppoſed therein by his father, who was gentleman of the bed-chamber to Lewis XIII. he could not then put the deſign into execution. Afterwards he entered into the order; and, having finiſhed his courſe of rhetoric and philoſophy in three years, he took upon himſelf the office of a preacher before he was ordained prieſt. He continued among the Jeſuits till 1639; when his frequent infirmities, and the deſire he had of attaining to greater perfection, engaged him to quit that ſociety. This is his own account of the matter; while others aver, that he was expelled for ſome ſingular notions, and for his hypocriſy. However that be, he went immediately to Paris, where he preached with great zeal, and procured the friendſhip of father Gondren, general of the oratory: and Coumartin, biſhop of Amiens, being preſent at one of his ſermons, was ſo much pleaſed, that he engaged him to ſettle in his dioceſe, and gave him a canonry in his cathedral church.

He was no ſooner fixed at Amiens, than he ſet up for a director of conſciences, and preſently ſaw himſelf at the head of a vaſt number of devotees: but it is pretended that, beginning by the ſpirit, he finiſhed, as often happens among theſe gentry, with the fleſh; and that the diſcovery of ſome love-intrigues in a nunnery obliged him to ſeek a retreat elſewhere. For that purpoſe he choſe firſt Port Royal; but his ſtay there was ſhort, for the Solitaires of that place were too well inſtructed to be impoſed on by him. He therefore removed to Bazas, and afterwards to Toulouſe, where M. de Montchal, archbiſhop of the city, gave him the direction of a convent of nuns. To theſe ladies he preſſed the neceſſity of recollecting, two or three times a week, the "ſtate of innocency:" to which end, they were to ſtrip ſtark-naked, and remain ſo, while he preached to them in the ſame condition. The profeſſed intention was that of imitating Adam and Eve, and the ceremony was performed with the doors faſtened. A great number of his female diſciples did not ſcruple to ſubmit to this: but, the affair reaching the ears of the biſhop, he, apprehending the conſequences of ſuch a converſe, diſperſed thoſe who had been ſeduced into different convents, to be better inſtructed. He played the ſame religious pranks elſewhere, but, deſpairing at length to make diſciples any longer among the Catholics, by whom he was too well known, he betook himſelf to the Reformed, and reſolved to try if he could not introduce among them the doctrine and practice of ſpirituality and mental prayer: with which view, he publiſhed three Manuals, compoſed chiefly to ſet forth the excellence and neceſſity of that method. But the attempt he made upon the chaſtity of Mademoiſelle Calonges loſt him the eſteem and protection of thoſe very perſons for whoſe uſe his books were particularly written. The ſtory is not a little entertaining, and therefore did not eſcape Bayle, who relates the fact as follows. Having directed his damſel to the ſpiritual life, which he made to conſiſt in internal recollection and mental prayer, he gave her out a certain point of meditation; and, having ſtrongly recommended it to her to apply herſelf intenſely for ſome hours to her object, he went up to her when he believed her to be at the height of her attention, and put his hand into her boſom. She gave him a haſty repulſe, expreſſed much ſurprize at the proceeding, and was even preparing to rebuke him; when he, not the leaſt diſconcerted, and with a devout air, prevented her thus: "I ſee plainly, "my child, that you are at a great diſtance from perfec-"tion; acknowledge your weakneſs with a humble ſpirit, "aſk forgiveneſs of God, for your having given ſo little "attention to the myſteries upon which you ought to have “meditated. Had you beſtowed all neceſſary attention upon thoſe things, you would not have been ſenſible of what was doing about your breaſt: but you were ſo much attached to ſenſe, ſo little concentered with the Godhead, that you were not a moment in diſcovering that I touched you. I wanted to try, whether your fervency in prayer had raiſed you above the material world, and united you with the Sovereign Being, the living ſource of immortality and a ſpiritual ſtate; and I ſee, to my great grief, that you have made very ſmall progreſs, and that you only creep on the ground: may this, my child, make you aſhamed, and move you for the future to perform the ſanctified duties of mental prayer better than you have hitherto done!” The young lady, who had as much good ſenſe as virtue, was no leſs provoked at theſe words, than at the bold actions of her ghoſtly inſtructor; and could never after bear the name of ſuch a holy father.

Some time afterwards, information was made at the court againſt him, for raiſing a ſedition on account of a dead body. This was the corpſe of a woman which the curate of Montauban thought proper to inter in the church-yard of the Catholics, becauſe ſhe had changed her religion. Labadie denied the prieſt's right to the corpſe, and his party appeared in arms to diſpute it. But the cauſe being brought before the court, it was there decided in favour of the Catholics, and Labadie condemned to quit the church of Montauban as a ſeditious perſon. His baniſhment however cauſed a dangerous diviſion. D'Arbuſſy, his colleague, was charged with promoting his condemnation, out of a ſpirit of jealouſy. Two parties were formed in the town, almoſt wholly conſiſting of the Reformed. They proceeded to the laſt extremities, though the chieftains of each party bore ſo bad a character, as to be equally deteſted by all who had followed them. Labadie, thus driven out of Montauban, went to ſeek an aſylum at Orange; but, not finding himſelf ſo ſafe there as he imagined, he withdrew privately to Geneva, in June 1659. Mean while, his departure was much regretted at Orange, where he had impoſed upon the people by his devout manner, and by his preaching: however, he was not long at Geneva without cauſing great commotions. Thoſe that joined him built a large manſion, in which proper cells were provided for his moſt zealous followers; while the reſt of the citizens, conſulting how to git rid of him, contrived to procure him an invitation to Middleburg, which was accepted: and accordingly he repaired thither in 1666, and preſently began to declare his opinions more explicitly than he had ever done before.

His peculiar tenets were theſe: 1. He believed that God could and would deceive, and that he had ſometimes actually done it. 2. He held the holy ſcripture not to be abſolutely neceſſary to ſalvation, ſince the Holy Spirit acted immediately upon the ſoul, and gave it new degrees of revelation; and, when once ſtruck with that divine light, it was able to draw ſuch conſequences as would lead to a perfect knowledge of the truth. 3. Though he did not deny the lawfulneſs of infant baptiſm, yet he maintained that it ought to be deferred to riper years. 4. He put this difference between the old and new covenant: The firſt, he ſaid, was carnal, loaded with ceremonies, attended with temporal bleſſings, and open to the wicked as well as the good, provided they were deſcendants of Abraham; whereas the new covenant admitted only ſpiritual perſons, who were freed thereby from the law, from its curſe, and from its ceremonies, and put into a ſtate of perfect liberty. 5. He held the obſervation of the ſabbath to be an indifferent thing; maintaining, that, in God's account, all days were alike. 6. He diſtinguiſhed the church into the degenerate and regenerate; and held, that Chriſt would come and reign a thouſand years upon earth, and actually convert both Jews, Gentiles, and Chriſtians, to the truth. 7. He maintained the euchariſt to be nothing more, than a bare commemoration of Chriſt's death; and that, though the ſigns were nothing in themſelves, yet Chriſt was received therein ſpiritually by the worthy communicant. 8. He taught, that the contemplative life was a ſtate of grace and of divine union in this world, the fullneſs of perfection, and the ſummit of the Chriſtian mountain, elevated to that height, that it touched the clouds, and reached up very near to heaven. 9. That a perſon whoſe heart was perfectly content and calm, was almoſt in poſſeſſion of God, diſcourſed familiarly with him, and ſaw every thing in him: that he took all things here below with indifference, beholding the world beneath him, and whatever paſſed therein; its mutability not touching him; all the ſtorms, to which the world is ſubject, forming themſelves under his feet, juſt as rain and hail form themſelves under the tops of mountains, leaving upon the ſummit a conſtant calm and quietude.

10. That this ſtate was to be obtained by an entire ſelf-denial, mortification of the ſenſes, and their objects, and by the exerciſe of mental prayer.

It was owing to this practice of ſpirituality, accompanied with an apparent ſeverity of manners, that Labadie acquired a very great authority in a little time. Thoſe who charged him with hypocriſy were looked on as worldlings, ſold to the preſent life; while his followers were eſteemed as ſo many ſaints. Even Mademoiſelle Schurman, ſo famous in the republic of letters, was perſuaded, that ſhe choſe the better part, in putting herſelf under his directions; ſhe became one of the moſt ardent chiefs of his ſect, ſo that ſhe drew into it Elizabeth, princeſs Palatine, who opened an aſylum to all the wandering and fugitive diſciples of that preacher, eſteemed it an honour to collect what ſhe called the true church, and declared her happineſs in being delivered from a maſked Chriſtianity, with which ſhe had till then been deceived. She extolled Labadie to the ſkies. He was the man, ſhe ſaid, who talked to the heart.

The followers of Labadie, who were now diſtinguiſhed by the title of Labadiſts, became ſo numerous, and ſo many perſons of each ſex abandoned the Reformed to cloſe with them, that the French church in the United Provinces ſet themſelves in earneſt to ſtop the deſertion, which was daily increaſing. But Labadie, perceiving their deſigns againſt him, aimed to ward off the blow, by turning it upon them. Mr. de Wolzogue, profeſſor and miniſter of the Walloon church at Utrecht, had lately publiſhed a piece, ſeveral paſſages of which had given great offence to the Proteſtants [A]. Labadie therefore took this opportunity to accuſe him of heterodoxy, in the name of the Walloon church at Middleburgh, to a ſynod which was held at Naerden. But, upon hearing the matter, Wolzogue was unanimouſly declared orthodox, the church of Middleburg cenſured, and Labadie condemned to make a public confeſſion before the ſynod, and in the preſence of Wolzogue, that he had been to blame in bringing the accuſation, by which he had done him an injury. This judgement reaching the ears of Labadie, he reſolved not to hear it pronounced; and, for fear of having it ſignified to him, he withdrew privately from Naerden; and, re-

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[A] A piece came out in 1666, intituled, "Philoſophia ſ. ſcripturæ interpres, exercitatio paradoxa." This was thought a pernicious book, and refuted by Wolzogue, in a piece, intituled "De ſcripturarum interprete "adverſus exercitatorem, &c. 1667;" but he managed ſo unluckily, as to be more inveighed againſt than the book he endeavoured to refute.

turning to Middleburgh, raiſed ſuch a ſpirit againſt the ſynod in his church, as even threatened no leſs than a formal ſchiſm. Several ſynods endeavoured, by their decrees, to cut up the miſchief by the root; but in ſome of theſe Labadie refuſed to appear; he diſputed the authority of others, and appealed from the definitive ſentences which they pronounced againſt him. At length commiſſaries were nominated by the ſynod, to go and determine the affair at Middleburgh; and they repaired thither accordingly: but the people roſe againſt them, poſſeſſed themſelves of an aſſembly-houſe, and locked the church-doors to keep them out. The magiſtrates ſupported Labadie, and the eſtates of the province contented themſelves with propoſing an accommodation: which being haughtily rejected by Labadie, the States were ſo provoked, that they confirmed the ſentence paſſed by the commiſſaries, by which he was forbidden to preach, &c. And becauſe Labadie exclaimed loudly againſt being condemned without a hearing, the deciſion of the ſynod to be held at Dort was ſent to him, ſummoning him to appear there. Labadie was depoſed by this ſynod, and cut off from all hopes of mercy on any other condition, except that of thorough repentance, which he never gave any proofs of. On the contrary, he procured a croud of devotees to attend him to Middleburgh: where they broke open the church doors; which done, he preached, and diſtributed the euchariſt, to ſuch as followed him. The burgo-maſters, apprehenſive of conſequences, ſent him an order to quit the town and the boundaries of their juriſdiction. He obeyed the order, and withdrew to Ter-Veer, a neighbouring town, where he had ſome zealous partiſans, who held out their arms to him. Theſe were rich merchants and traders, who had ſettled there, and drawn a large ſhare of commerce thither. They received him joyfully, and procured him a protection from the magiſtrates. However, the States of Zealand, being reſolved to drive him from this fort, made an order to expel him the province. The magiſtrate of Ter-Veer took his part againſt the States, alledging three reaſons in his favour: firſt, That he lived peaceably in their town, and had done nothing worthy of baniſhment; ſecondly, That it was enough to interdict him from preaching in public; and, laſtly, That they had reaſon to apprehend danger from the populace, who would not quietly be deprived of ſo edifying a perſon. The province was obliged to have recourſe to the prince of Orange, who was marquis of Ter-Veer; and who ordered Labadie to ſubmit, forbidding at the ſame time any of the inhabitants to harbour him.

In this exigence, he reſumed the attempt he had vainly made before, of aſſociating with madam Bourignon in Noordſtrand; but ſhe happened not to think him refined enough in the myſtic theology to become her colleague, nor ſupple enough to be put in the number of her diſciples; ſo that, meeting with a rebuff on that ſide, he formed a little ſettlement betwixt Utrecht and Amſterdam, where he ſet up a printing-preſs, which ſent forth many of his works. Here the number of his followers increaſed, and would have grown very large, had he not been betrayed by ſome deſerters; who, publiſhing the hiſtory of his private life, and manner of teaching, took care to inform the public of the familiarities he took with his female pupils, under pretence of uniting them more cloſely to God. From this retreat he ſent his apoſtles through the great towns in Holland, in order to make proſelytes, eſpecially in the richeſt houſes; but, not being able to ſecure any reſidence where he might be ſet above the fear of want, he went to Erfurt; and, being driven thence by the wars, was obliged to retire to Altena in Holſtein, where a violent colic carried him off, 1674, in his 65th year. He died in the arms of Mademoiſelle Schurman, who, as a faithful companion, conſtantly attended him wherever he went. This is the moſt generally received account of his death [B]: yet others tell us, that he went to Wievaert [C], a lordſhip of Frizeland, belonging to the houſe of Sommerſdyck; where four ladies, ſiſters of that family, provided him a retreat, and formed a ſmall church, called "The "church of Jeſus Chriſt retired from the world." His works are numerous, amounting to upwards of thirty articles; but ſurely not worthy to be recorded. Moreri, tom. v. edit. 1740.

[B] Bayle's Dict. in M. Schurman's article.

[C] It is certain, that our author's chief diſciple Yvon was paſtor of this church in 1677, when it was viſited by Sir William Penn the Engliſh Quaker; who, having obſerved that Wievaert was the manſion-houſe of the Sommer-dycks, daughters to a nobleman at the Hague, people of great breeding and inheritance, tells us, that theſe, with ſeveral others, being affected with the zealous declamation of John de Labadie, againſt the dead and formal churches of the world, and awakened to ſeek after a more ſpiritual fellowſhip and ſociety, ſeparated from the common Calviniſt churches, and followed him in the way of a reformed Independency. Yvon the chief paſtor gave us the hiſtory of J. de Labadie's education, &c. Penn's life, prefixed to his works, p. 90 and 91.

LABAT (JOHN BAPTIST), a celebrated traveller of the order of St. Dominic, was born in 1663 at Paris, and taught philoſophy at Nancy. In 1693, he went to America in quality of miſſionary; and, at his return to France, in 1705, was ſent to Bologna, to give an account of his miſſion to a chapter of the Dominicans. He continued ſeveral years in Italy; but, at length returning home, died at Paris, Jan. 6, 1738. His principal works are, "1. Nouveau "voyage aux iſles de l'Amerique," 6 vol. 8vo. 2. "Voyages "en Eſpagne & en Italie," 8 vol. 12mo. "3. Nouvelle "relation de l'Afrique Occidentale," 5 vol. 12mo. As Labat was never in Africa, this work is compiled from the relation of others. He alſo publiſhed, 4. "Voyage "du chevalier des Merchais in Guinee," 4 vol. 12mo; and, 5. "La Relation hiſtorique de l'Ethiopie Occiden-"tale," tranſlated from the Latin of father Cavazzi, a Capuchin, 4 vol. in 12mo.

LABERIUS, an ancient Roman knight, who excelled in writing *Mimes*, or little ſatirical productions for the ſtage. Though men of birth made no ſcruple to furniſh out ſuch entertainments, yet it was highly diſgraceing to repreſent them in their own perſons. Nevertheleſs, Julius Cæſar would have Laberius act one of his own Mimes; and, though Laberius made all the oppoſition he could, yet Cæſar compelled him. The Prologue to the piece is ſtill extant, and Rollin thinks it one of the moſt beautiful morſels of Antiquity. Laberius bemoans himſelf for the neceſſity he was under in a very affecting manner, yet preſerving a very reſpectful obſervance of Caſar; but in the courſe of the piece, glances ſeveral ſtrokes of ſatire at him, which touched him ſo ſenſibly, as to turn the eyes of the ſpectators upon him. Caſar, by way of revenge, gave the preference to Publius Syrus, who was his rival upon the ſame theatre; yet, when the Mimes were over, preſented him with a ring, as if to re-eſtabliſh him in his rank: for Laberius, in the Prologue, had lamented, that from an *Eques* he ſhould now become a *Mimus:*

"Eques Romanus ex lare egreſſus meo
"Domum revertar Mimus: nimirum hoc die
"Uno plus vixi, mihi quam vivendum fuit."

The very ſmall fragments, which remain of Laberius, have been often collected and printed, with thoſe of Ennius, Lucilius, Publius Syrus, &c.

LABOUREUR (John le), was born in 1623 at Montmorency near Paris, of which city his father was bailiff. He had ſcarcely attained his 18th year, when he became known to the literary world by the collection of monuments of illuſtrious perſons buried in the church of the Celeſtines at Paris, together with their eloges, genealogies, arms, and mottoes. This work appeared in 1642, 4to; and, although diſclaimed by the author on account of its imperfection, yet was ſo well received by the public, that a ſecond edition came out the following year. In 1644, he was at court in quality of a waiting gentleman, when he was choſen to attend the marſhaleſs de Guebriant, charged with conducting the princeſs Mary de Gonzaga into Poland, in order to her marriage with Ladiſlaus IV. Our author returned with the ambaſſadreſs the following year, and printed, in 1647, at his own expence, a relation of the journey, which was very entertaining.

Having taken orders in the church, he was made almoner to the king, and collated to the priory of Juvignè. In 1664, his majeſty, out of his ſpecial favour, made him commander of the order of St. Michael. He had many years before begun a tranſlation of the hiſtory of Charles VI, written by a monk of St Denys, and continued by John Le Fevre, called of St. Remy: but, though this tranſlation was finiſhed in 1656, it was not publiſhed till 1663; and then too came out with a very ſmall part of thoſe commentaries, which, according to his promiſe, were to have filled two volumes [A]. He had alſo publiſhed, in 1656, the hiſtory of his miſtreſs the marſhaleſs of Guebriant with the genealogy of Budos, and ſome other houſes of Britany: and gave the public an excellent edition of the memoirs of Machael de Caſtelnau, with ſeveral genealogical hiſtories, 1659, in 2 vol. fol. [B]. He continued to employ himſelf in writing other pieces in the ſame way, ſome of which were publiſhed after his death [C], which happened in 1675. He had a brother named Louis Le Laboureur, who was bailiff of Montmorency,

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[A] *He took no notice of this defect; nor is it known what became of his Collections, only that all his papers, found after his death, came into the hands of Mr. Clairambaut, genealogiſt of the order of the Holy Ghoſt, who applied himſelf to that ſtudy, by our author's advice.*

[B] *This edition is very curious and ſcarce. It ſold for 180 livres in the ſale of Mr. Colbert's library.*

[C] *Le Menetrier in 1682 publiſhed "Tableaux genealogues, ou les "ſeize quartiers des Rois de France depuis St. Louis." 2. His treatiſe "Del "origine des Armoiries came out in "1684." There is alſo of his writing, "A Hiſtory of the peerage of France," preſerved in the royal library.*

and author of ſeveral pieces of poetry [D]. He died in 1679. Theſe alſo had an uncle, Claude Le Laboureur, provoſt of the abbey of L'iſle Barbe, upon the Seine, near Lyons, who, in 1643, publiſhed "Notes and Corrections upon the Breviary of Lyons;" and, in 1665, 1681, and 1682, "Les Meſures de l'Iſle Barbe," i. e. an hiſtorical account of every thing relating to that abbey: but the little caution which he obſerved in ſpeaking of the chapter of St. John at Lyons, obliged him to reſign his provoſtſhip, and raiſed him an enemy in the perſon of Beſian d'Arroy, a prebendary of the church, who in 1644 refuted his "Notes and Corrections," and his "Meaſures" in 1668 [E]. Dom. Claude publiſhed "A treatiſe of the Origin of arms, againſt Menetrier," and "A genealogical hiſtory of the houſe of St. Colombe," which was printed in 1673.

[D] Viz. In 1647, "Les Conquetes au duc d'Anguien;" in 1664, "Le poeme de Charlemagne;" in 1669, "Les avantages de la langue Françoiſe ſur la Latine;" and "Les promenodes de St. Germain."

[E] The firſt was intituled, "L'Apologie de l'egliſe de Lyon," and the other "Hiſtoire de l'abbaie de l'iſle Barbe."

LACARRY (GILES), a French Jeſuit, who was born in 1605, and died in 1684. He was ſucceſſively profeſſor of polite literature, philoſophy, and theology; performed miſſions; and went through ſeveral departments of buſineſs in his ſociety. Nevertheleſs, he found time to be the author of ſeveral uſeful works; uſeful eſpecially for underſtanding the hiſtory of his country; the moſt conſiderable of which are as follows: 1. "Hiſtoria Galliarum ſub Præfectis Prætorii Galliorum, 1672," in 4to. 2. "Hiſtoria Colloniarum a Gallis in exteras nationes miſſarum, 1677," in 4to. 3. "De regibus Franciæ et lege Salica." 4. "Hiſtoria Promana, 1671," in 4to. This includes the period from Julius Cæſar to Conſtantine, and is ſupported and illuſtrated by medals and other monuments of antiquity. 5. "Notitia Provinciarum Imperii utriuſque cum notis, 1675," in 4to. He gave alſo good editions of "Velleius Paterculus," and "Tacitus de Germania."

LACTANTIUS (FIRMIAN), or LUCIUS CÆLIUS (FIRMIANUS), an eminent father of the church, was, as ſome ſay, an African, or, according to others, a native of Fermo, a town in the marche of Ancona, whence he is ſuppoſed to have taken his ſurname. Arnobius was his preceptor. He ſtudied rhetoric in Africa, and with ſo great reputation, that Conſtantine the

Roman emperor appointed him preceptor to his ſon Criſpus. This brought him to court; but he was ſo far from giving into the pleaſures or corruptions incident to that ſtation, that, amidſt very great opportunities of amaſſing riches, he lived ſo poor as even frequently to want neceſſaries. He is the moſt eloquent of all the eccleſiaſtical Latin authors. He formed himſelf upon Cicero, and wrote in ſuch a pure, ſmooth, and natural ſtyle, and ſo much in the taſte and manner of the Roman orator, that he is generally diſtinguiſhed by the title of “The Chriſtian Cicero.” We have ſeveral pieces of his, the principal of which is his “Inſtitutiones divinæ,” in 7 books: he compoſed them about the year 320, in defence of Chriſtianity, againſt all its oppoſers. Of this treatiſe he made an abridgement, whereof we have only a part, and added it to another tract, “De Ira Divina.” He had before written a book “De Operibus Dei,” in which he proves the creation of man, and the divine providence. St. Jerome mentions other works of our author; as, “Two books to Æſclepiades:” “Eight books of letters;” a book intituled “The Feſtin,” compoſed before he went to Nicomedia; a poem in hexameter verſe, containing a deſcription of his journey thither; a treatiſe intituled “The Grammarian,” and another “De Perſecutione [A];” but all theſe are loſt. Several others have been falſely attributed to him; as, the poem called “The Phœnix,” which is the production of a Pagan, and not of a Chriſtian. The poem “upon Eaſter” indeed appears to have been written by a Chriſtian, but one who lived after the time of Lactantius: that “Of the Paſſion of Chriſt” is not in his ſtyle. The “Arguments upon the Metamorphoſes of Ovid,” and the “Notes upon the Thebaid of Statius,” have for their true author Lactantius Placidius the grammarian.

The character of Lactantius as a Chriſtian writer is, that he refutes Paganiſm with great ſtrength of reaſoning; but is not ſo happy in eſtabliſhing Chriſtianity upon a ſolid foundation. He treats divinity too much as a philoſopher. He did not underſtand thoroughly the nature of the Chriſtian myſteries, and hath fallen into ſeveral errors. His works have gone through a great number of editions, the

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[A] The piece, firſt publiſhed by Baluze, “De Morte perſecutorum,” was not written by Lactantius, but probably by Lucius Cæcilius, who flouriſhed in the beginning of the fourth century, as is ſhewn by father Nourri, who put out a new edition in 1710. The deſign of it is to ſhew, that all the perſecutors of Chriſtianity came to a miſerable end.

firſt of which was publiſhed at Rome, in 1468, folio; and the laſt, which is the moſt ample, at Paris, 1748, in 2 vols. 4to.

LADVCOAT (JOHN BAPTIST), a learned Frenchman, was librarian and a profeſſor in the Sorbonne, and [illegible]d in 1766. He was the author of, 1. "Dictionnaire "Geographique Portatif," in 8vo: an uſeful work, and often printed; and, what may ſeem curious to us, the author publiſhed it under the fictitious name of Volgien, and pretended it to be a tranſlation from the Engliſh, in order to give credit to it. Nay, he even printed the Engliſh along with it, as if the original. 2. "Dictionnaire "Hiſtorique Portatif," in 2 vols. 8vo. This is little more than an abridgement of Moreri, with additions. 3. "Hebrew Grammar," for the uſe of his pupils, 1744, in 8vo.

LAET (JOHN DE), an Indian director, and diſtinguiſhed by his knowled[illegible] in hiſtory and geography, was born at Antwerp, and died there in 1640; leaving ſome very uſeful works behind him. 1. "Novus Orbis, "Leyden, 1633," in folio. He tranſlated it himſelf into French; and it was printed again at Leyden, 1640, in folio. 2. "Hiſtoria naturalis Braſiliæ," in folio, with cuts. 3. "De Regis Hiſpaniæ regnis et opibus," in 8vo. 4. "Reſpublica Belgarum." 5. "Gallia." 6. "Turcici Imperii Status." 7. "Perſici Imperii "Status." The four laſt little works, printed by Elzevir in 24to, treat in a general way of the climate, produce, religion, manners, civil and political government, of theſe ſeveral ſtates; and have ſerved at leaſt as a good model for future improvements. A more conſiderable work employed the laſt years of Laet's life; and that was an edition of "Vitruvius," which was printed alſo by Elzevir, 1649, in folio; accompanied with the notes of learned men, and pieces of other writers upon the ſame ſubject.

LÆVINUS (TORRENTINUS), commonly called VANDER BEKEN or TORRENTIN, a very learned man, was a native of Ghent, and bred in the univerſity of Louvain, where he ſtudied law and philoſophy. He afterwards made the tour of Italy, where his virtues obtained him the friendſhip of the moſt illuſtrious perſonages of that time, as the cardinals Sirlet, Borromeus, and Moron, as alſo Manutius, de Gambara, &c. On his return into the Low Countries, he was made canon of Liege, and afterwards became vicar-general to Erneſt de Baviere, the biſhop of that ſee. At length, having executed an ambaſſage to Philip II. of Spain, with ſuitable abilities, [illegible] was deemed worthy of the biſhopric of Antwerp, in which he ſucceeded Francis Sonnius, the firſt prelate of that ſee. Hence he was tranſlated to the metropolitical church of Mechlin, and died there in 1595; having founded a college of Jeſuits at Louvain, the place of his education, to which he left his library, with ſeveral medals and other curioſities. Lævinus compoſed ſeveral poems, ſome of which, dedicated to pope Pius V, procured him the character of being, after Horace, prince of the Lyric poets; and alſo publiſhed an edition of "Suetonius," with excellent notes.

LAFITAU, a French Jeſuit, diſtinguiſhed by his taſte for belles lettres and hiſt[illegible], died about 1755. He was a miſſionary among the Iroquois; and his work intituled "Mœurs des Sauvages Américains, comparées "aux Mœurs des premiers temps," and printed at Paris 1723, in 2 vols. 4to, is much eſteemed.

LA FONTAINE. See FONTAINE.

LAINEZ (ALEXANDER), a good French poet, was born in 1650 at Chimay in Hainault, and was of the ſame family with father Lainez, ſecond general of the Jeſuits. He was educated at Rheims, where the vivacity and pleaſantry of his wit procured him an acquaintance with the chief perſons of the town, and an admittance among the beſt companies. At length he came to Paris, and attended the chevalier Colbert, colonel of the regiment of Champagne, to whom he read lectures upon Livy and Tacitus. Several other officers of the army attended theſe lectures, making their remarks, and propoſing their difficulties, which produced very agreeable and uſeful converſations. Some time afterwards Lainez travelled into Greece, and viſited the iſles of the Archipelago, Conſtantinople, Aſia Minor, Paleſtine, Egypt, Malta, and Sicily. Thence he made a tour through the principal towns of Italy; and, returning through Switzerland into France, arrived at Chimay in a very bad equipage: ſo that he was conſtrained to live obſcurely, and had done ſo for two years, when the abbé Faultrier, intendant of Hainault, having received orders from the king to ſeize ſome ſcandalous libels that were handed about upon the frontier of Flanders, forced himſelf by violence into his chamber. There he found Lainez wrapped up in an old morning-gown, ſurrounded with a heap of papers, all in the greateſt confuſion. He accoſted him as a guilty perſon, and ſeized his papers. Lainez anſwered with modeſty, proved the injuſtice of the ſuſpicion, and the examination of his papers added conviction to his arguments. The abbé Faultrier was much pleaſed to find him innocent; and, having had this occaſion of knowing his merit, took him home with him, got him new rigged (for Lainez had then no cloaths in the world beſides the aforeſaid tattered night-gown), gave him both lodging and diet, and treated him as a friend. Four months after, Lainez followed his benefactor to Paris, and lived with him at the arſenal: but, in half a year's time, finding the little reſtraint this laid him under not at all agreeable to his ſpirit, he obtained leave to retire. This being granted, he made an excurſion to Holland to viſit Bayle, and then croſſed the water to England; whence, at laſt, he returned to ſettle at Paris, where he paſſed his days betwixt ſtudy and pleaſure, eſpecially that of the table. He was a great poet, a great claſſic, and a great geographer, and, if poſſible, a ſtill greater drinker. Nobody exactly knew where he lodged. When he was carried homeward in any body's chariot, he always ordered himſelf to be ſet down on the Pont-neuf, whence he went on foot to his lodgings. His friends, who were very numerous, and among them ſeveral perſons of diſtinguiſhed birth as well as merit, never gave him any trouble on that head. They did not care where he lodged, if they could often have the happineſs of his company. His converſation at once charmed and inſtructed them. He was lively, agreeable, fruitful, and brilliant. He tallked upon all kinds of ſubjects, and talked well upon all. He was a perfect maſter of Latin, Italian, and Spaniſh, and of all the beſt authors in each of thoſe languages. The greateſt part of the day he uſually devoted to his ſtudies, and the reſt was paſſed in pleaſure. As one of his friends expreſſed his ſurprize to ſee him in the king's library at eight in the morning, after a repaſt of twelve hours the preceding evening, Lainez anſwered him in this diſtich extempore:

"Regnant nocte calix, volvuntur biblia mane,
"Cum Phœbo Bacchus dividit imperium."

He died at Paris, April 18, 1710. Although he compoſed a great deal of poetry, yet we have little of it left becauſe he ſatisfied himſelf with reciting his verſes in company, without communicating them upon paper. The greateſt part of his pieces were made in company, over a bottle and extempore: ſo that they are ſhort, but ſprightly, eaſy, full of wit, and very ingenious. Almoſt all his papers came into the hands of Dr. Chambou, his phyſician.

LAIRESSE (Gerard), an eminent Flemiſh painter, was born at Liege, in 1640. His father, who was a tolerable painter, put his ſon firſt to ſtudy the belles lettres, poetry, and muſic; to the laſt of which Gerard dedicated a day in every week: but at length taught him to deſign, and made him copy the beſt pictures, particularly thoſe of Bartholet Flamael, a canon of that city. At the age of fifteen, Gerard began to paint portraits tolerably: ſome hiſtorical pieces which he did for the electors of Cologne and Brandenburgh contributed to make him known, and gave him great reputation. The eaſe with which he got his money tempted him to part with it as eaſily, and run into expence. He was fond of dreſs, and making a figure in the world; he had alſo an ambition to pleaſe the ladies, the livelineſs of his wit compenſating, in ſome degree, for the deformity of his perſon. But one of his miſtreſſes, whom he had abandoned, to revenge his contempt, having wounded him dangerouſly with a knife, made him reſolve to avoid ſuch ſcrapes for the future, and, by marrying, to put an end to his gallantries. Being ſettled at Utrecht, and very low in purſe, he was ſeized with a contagious deſtemper; and his wife lying-in at the ſame time, he was reduced to offer a picture to ſale for preſent ſupport, which, in three days time, was bought by a Hollander of fortune, who engaged him to go to Amſterdam. Accordingly Laireſſe ſettled himſelf there; and his reputation roſe to ſo high a pitch, that the Hollanders eſteem him the beſt hiſtory-painter of their country, and commonly call him their ſecond Raphael; Hemſkirk is their firſt.

His manner was grand and poetical; he was a perfect maſter of hiſtory, allegory, and fable; his invention was quick, nor had his taſte of deſigning any thing of the Flemiſh manner. His pictures are diſtinguiſhed by the grandeur of the compoſition, and by the back grounds, rich in architecture, an uncommon circumſtance in that country. Yet, it is certain, his figures are often too ſhort, and ſometimes want gracefulneſs. Laireſſe was fond of Pouſſin's and Pietro Feſta's manner. A voyage to Italy would have given his figures more delicacy and dignity. With ſuch great talents, nobody had it more in his power to arrive at perfection than he. At length, borne down with infirmities, aggravated by the loſs of his eye-ſight, he finiſhed his days at Amſterdam, in 1711, at the age of 71.

He had three ſons, of whom two were painters and his diſciples. He had alſo three brothers, Erneſt, James, and John: Erneſt and John painted animals, and James was a flower-painter. He engraved a great deal in aqua-fortis. His work conſiſts of 256 plates, great and ſmall, more than the half of which are by his own hand; the others are engraved by Poole, Berge, Glauber, &c. Laireſſe wrote an excellent book upon the art, which has been tranſlated into Engliſh, and printed both in 4to and 8vo at London.

LAIS, a courtezan of ſuch renown and antiquity, that, like Homer, it is ſaid ſeveral cities claimed the glory of her birth; but that honour is moſt generally given to Hyccara, a city of Sicily. However this be, it is agreed on all hands that ſhe was taken from her native place when young (about ſeven years of age) by Nicias, the Athenian general; who plundered it, and, among other ſpoils, carried her away into Greece. Thus tranſplanted, ſhe ſettled at Corinth, which was the fitteſt place in the world for a woman who reſolved to ſet up as a lady of pleaſure [A]; and ſhe managed her buſineſs ſo well, and obtained ſuch a reputation in it, that no one of her profeſſion ever ſucceeded better. The temple of Venus ſeems to have been the place of ren-

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[A] According to Plutarch, ſhe was ſold amongſt the reſt of the inhabitants, and carried into Peloponneſus, to Corinth, being ſtill a virgin. It has been ſaid, that ſhe was firſt debauched by the famous Apelles! She was but a young girl, ſays this ſtory, when that prince of painters, ſeeing her return from the wall, was ſtruck with her beauty; and prevailed on her to go along with him to a feaſt, where he was to meet ſeveral of his friends: and that theſe raillied him for bringing a raw girl inſtead of a courtezan to them. "Do not you trouble yourſelves about "that," replied he; "I ſhall inſtruct her "in ſuch a manner, that, before three "years are paſt, ſhe ſhall know her buſineſs to perfection." Lais, accordingly, became one of the moſt celebrated courtezans of the age. The painters frequented her houſe, in order to take a copy of her fine breaſt; and Apelles, as a painter, no doubt made uſe of the ſame original. Athenæus, lib. 13. p. 588. Bayle indeed diſcredits this ſtory, on account of the ſeeming anachroniſms of the age of Apelles; but this perhaps will not be thought ſufficient reaſon, when we conſider the uncertainty of the ancient chronology; however that be, it is certain the ſtory is entirely in character, the painters at this day hiring the moſt beautiful proſtitutes for the ſame purpoſe.

dezvous, where theſe ladies ſtood to be hired. It is undiſputed, that they had a conſiderable ſhare in the public worſhip of that temple; there being an ancient law at Corinth, by which it was enacted, that, when the city ſhould make publick application to Venus for any important favour, they ſhould gather up as many courtezans as could be found, to aſſiſt at the proceſſion; and, praying to that [illegible]deſs, that they ſhould continue the laſt in her temple. It was alſo an article of their creed, that the courtezans had very much contributed to the preſervation of Greece, by the prayers they offered up to Venus at Xerxes's invaſion; and the citizens uſed to promiſe a certain number of thoſe creatures to that goddeſs, if ſhe granted their petition [B].

Lais knew how to turn this profligate ſuperſtition to her own advantage; ſhe gave out, how it was revealed to her by Venus, that ſhe ſhould ſignalize herſelf and acquire conſiderable riches. The goddeſs having appeared to her in a dream at night, and informed her of the arrival of ſome lovers who were immenſely rich, this device brought in cuſtomers of all ranks and occupations; the moſt illuſtrious orators, as well as the moſt unſociable philoſophers, fell into the ſnare, and became her inamoratoes. Hence, upon the ſame principle, and with the ſame trading craft, as ſoon as ſhe found the demands increaſe, ſhe raiſed her price, ſo that ſhe got a great deal of money; for a vaſt number of the richeſt men flocked to her from all parts of Greece, nor would ſhe admit any man who did not come up to the extravagance of her demands: this gave riſe to the proverb among the Greeks, "It is not in every man's "power to ſail to Corinth." Her demands were generally complied with; yet ſometimes there happened a mortifying diſappointment. The famous orator Demoſthenes went on purpoſe to Corinth, to paſs a night with her: Lais aſked him ten thouſand drachms, or about 317l. The orator was ſtruck with amazement; and, perfectly frightened at her fancy extravagance, left her, conſoling himſelf with this ſententious piece of philoſophy, "I will not buy "repentance at ſo dear a rate."

But Ariſtippus, the founder of the Cyrenaic philoſophers, was of a different way of thinking. In reality, that phi-

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[B] Xenophon, the Corinthian, made ſuch a promiſe in caſe he ſhould be conqueror at the Olympic games; and, having gained the victory, performed his promiſe very punctually. He conſecrated twenty-five maidens to the ſervice of Venus, and offered them during the ceremony of the ſacrifice, which he made to that goddeſs, after his return from the Olympic games.

loſopher was the fitteſt perſon in the world to be a keeper of ſuch an unreſtrained harlot as Lais. He was quite eaſy with regard to the fidelity of his miſtreſſes; he entertained no troubleſome jealouſies about them, not at all caring what [illegible]vours they beſtowed elſewhere. The courtezan accord[illegible]ly indulged her fancy to the utmoſt. Theſe creatures, it is obſerved, while they proſtitute themſelves for hire where they have no affection, are not without their amorous intercourſes, to which love, pure love, is the ſole unadulterated motive. Diogenes enjoyed this delightful envied happineſs. That Cynic became ſenſible of the power of her charms, and found her very kind; ſhe felt a particular reliſh in his naſtineſs, ſo that his poverty was no bar to his pleaſure; as ſhe admitted him, without a fee, for her own gratification. This was repreſented to Ariſtippus by his ſervant, who could not bear to ſee his maſter ſpend ſuch large ſums as he did upon our harlot: but it was to no purpoſe. Ariſtippus anſwered, "I pay her well, not "to prevent others from enjoying her, but that I may en"joy her myſelf." Neither was this enjoyment at all diſturbed by being told, that Lais had no love for him: "I "do not imagine," replied he, "that the wine I drink, or "the fiſh I eat, love me, and yet I take a pleaſure in liv"ing upon them." Even Diogenes made ſport with his brother philoſopher on the occaſion: "You lie with a com"mon whore," ſays the Cynic; "either forſake her, or "be a Cynic like me." "Do you think it ridiculous," replied Ariſtippus, "to embark on a ſhip, which has car"ried ſeveral other paſſengers [C]?"

Taſſoni gives us a very diverting deſcription of the dreſs, in which theſe two philoſophers uſed to ramble about Lais's houſe. What a pretty thing, ſays that author, was it to ſee Diogenes the Cynic, with a cloak of coarſe cloth, all ragged and patched, with a dirty face, without a ſhirt, naſty and louſy, ſetting up for a lover, and walking before the famous Lais's door; and, on the other hand, to ſee his rival, Ariſtippus, all perfumed, neatly dreſſed, ſpitting civet, looking with an evil eye upon the other, and climbing upon the wall; while the lady ſtands at her window, delighted not a little with their walking in the dew [D]. Ariſtippus, however, was no ſlave to this paſſion; he did

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[C] Athenæus ubi ſupra. Bayle ſays there is, in Du Verdier's Bibliotheq. Franc. p. 989. a very pretty poem upon this ſubject, by Peter de Brach, of Bourdeux.

[D] Taſſoni's Penſieri diverſi, l. 7. c. 11. p. 228.

not indeed eſcape that reflexion among the gibers, but he anſwered very appoſitely, "I keep Lais, am not kept by "her; I go to Lais's houſe, I have a right to do it; but "ſhe does not govern or rule over me; I am the maſter of "this correſpondence, and can put a ſtop to it whenever I "pleaſe." The report of her aſpiring at univerſal monarchy, by the force of her charms, is entirely in character, and greatly countenanced by the few exceptions to it, which we meet with in ancient writers. Bayle, with all his diligence, was able to find but one inſtance, in which ſhe ſuffered a defeat: which was in attempting to ſubdue the continency of Xenocrates. It ſeems ſhe laid a wager, that ſhe would oblige that philoſopher to divert himſelf with her at the ſport of love: to which end, ſhe feigned to be frightened, and, with that pretence, took ſanctuary in his houſe, continuing there all night; but he did not touch her. When the wager was demanded, "I did not pre-"tend," ſaid ſhe, "to lay a wager about a mere block, but "about a man."

It is not doubted but ſhe had a monument raiſed to her by the Greeks: Tatian charges it upon them, and mentions the ſculptor's name, Turnus [E]. Such an inſtance of devotion is agreeable enough to the debauched manners of the Corinthians. It is much more remarkable, that a woman, who had followed the trade of a proſtitute all her life, ſhould herſelf preſerve ſtill a heart ſuſceptible of real love; and to that degree, as to leave Corinth, where ſhe had always a crowd of lovers, and paſs into Theſſaly, to meet a young man called Hippolochus, with whom ſhe was paſſionately in love. In this ſtep ſhe departed notoriouſly from her character; and in this country ſhe fell a ſacrifice to the envy and jealouſy raiſed by her beauty. Her rivals here, ſeeing themſelves ſo much eclipſed, became deſperate, and reſolved to get rid of her at any rate: cruelty is the proper food of revenge: theſe furies, having conducted her into the temple of Venus, there ſtoned her to death. The temple afterwards carried a mark expreſſive of that crime, being called "The temple of Venus the manſlayer;" or, "Ve-"nus prophaned [F]." A tomb was alſo built to Lais, on the banks of the river Peneus, where ſhe was interred, on which an inſcription was put, to the following purport:

[E] Whence Bayle infers, that Turnus muſt have been a very famous maſter in his art; and yet no mention is made of him by Pliny, or any other writer.

[F] The firſt of theſe names is given by Plutarch, the other by Athenæus.

"Proud Greece, invincible by her courage, has been van-"quiſhed by the heavenly beauty of this Lais, whom Love "begot, and Corinth educated. Here ſhe lies in the ce-"lebrated fields of Theſſaly." The Corinthians alſo, in the ſuburbs of that city, erected a monument to her, on which was engraved the figure of a lioneſs, reſting her fore [illegible] on a ram. This is the account of this courtezan's death, which is given by Plutarch. However, this opinion has not been univerſally embraced; ſome authors aſſerting, that ſhe was choaked with an olive ſtone, in which caſe, as Bayle obſerves, her death had happened much like that of Anacreon. Others pretend, that ſhe died in the venereal act. This was a glorious death, continues Bayle, for a perſon who had conſecrated herſelf to the ſervice of Venus; it was dying in the bed of honour, and when ſhe was giving ſignal proofs of her loyalty. Lais, in her profeſſion, did what Veſpaſian required from the emperors in theirs. There are authors who differ from Plutarch alſo with regard to her age when ſhe died, and tells us that Lais lived to be old, and turned bawd. This ſhe is reproached with by Claudian: "Thus the Corinthian Lais," ſays he, "grown rich by the love of young men, and "the ſpoils of two ſeas, when old-age came upon her, "when the crowd of lovers forſook her, when ſhe was ob-"liged to lie alone all night, and there was ſeldom any "knocking at her door, when ſhe was frightened at her "own face ſeen in the glaſs; yet ſhe would continue her "ancient trade; ſhe turned bawd, and though a decrepit "old woman, ſhe could not leave her beloved ſtew; her "inclinations were ſtill the ſame, though ſhe could not "gratify them. This laſt miſery is the natural conſequence, "and therefore ſurely a moſt providential puniſhment of "this vice." The truth of this ſtory muſt reſt upon the author, and perhaps may be nothing more than a poetical piece of imagery. The circumſtance of being frightened at the ſight of her face in the glaſs was apparently borrowed from an epigram of Plato, tranſlated into Latin by Auſonius, wherein ſhe is repreſented making the following ſpeech: "I Lais, now grown an old woman, conſecrate "my looking-glaſs to Venus. Let her, whoſe beauty is "everlaſting, uſe it everlaſtingly; it is a ſuitable piece of "furniture for her, whoſe everlaſting beauty muſt be pleaſed "with uſing it everlaſtingly; for my part, I have no longer "any occaſion for it., ſince I do not care to ſee myſelf in "it as I am now, and I cannot ſee myſelf as I was for-"merly."

LAMBECIUS (PETER) a learned German writer, was born in 1628 at Hamburg: but went, while very young, into Holland, by the direction of Lucas Holſtenius, keeper of the Vatican library, who was his maternal uncle, and defrayed the expence of his education. From Holland he removed to Paris; and made ſo quick a proficiency in literature, that at nineteen he obtained a [illegible] reputation in the learned world, by a work intituled "Lucubrationum Gallianarum Prodromus [A]." After this, he was retained by Charles de Montchal, archbiſhop of Thoulouſe, in whoſe houſe he reſided for eight months, and was two years in Rome with cardinal Barberini. He had taken his degree of doctor of law in France ſome years before; and being appointed profeſſor of hiſtory in 1652, at Hamburg, he returned to his native place, ſettled there, and was made rector of the college in 1660. But in this ſtation he met with a thouſand vexations, being accuſed of heterodoxy, and even of atheiſm; and, while his labours and writings were bitterly cenſured, his ſcholars riotouſly refuſed all obedience to him. To provide a comfortable reſource againſt theſe troubles, he married a perſon with a large eſtate; but this match proved the completion of his misfortunes. His wife was old, and ſo covetous, that ſhe would not ſuffer her huſband to touch any of her pelf. She declared her mind ſo ſoon upon this ſubject, that the nuptials had not been celebrated a fortnight, when Lambecius, diſguſted, and weary of his condition, left his houſe and his native country, with a reſolution never to return. Herein he did no more than follow the advice of the queen of Sweden, who ſuggeſted this retreat to him. The firſt route he took was to the court of Vienna, where he had the honour of paying his reſpects to the emperor of Germany; but he haſtened thence to Rome, and there publicly profeſſed himſelf a Roman Catholic. It was this, at the bottom, that had been the ſource of all his perſecutions at Hamburg. The truth is, that he had been many years a convert to the Roman faith. The work was begun by Nihuſius, a famous proſelyte to that religion, who had the direction of his ſtudies in Holland; after which Sirmond the Jeſuit completed the buſineſs at Paris, ſo early as 1647: and, though he kept his converſion a ſecret, continuing outwardly to profeſs Lutheraniſm, yet the courſe

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[A] This is an eſſay of obſervation on Aulus Gellius. It was printed at Paris in 1647.

of his education abroad made it more than ſuſpected by his countrymen at home, who could not be impoſed upon by the maſk which he put on of conforming to the eſtabliſhed religion. Returning towards the end of 1662 to Vienna, the emperor received him graciouſly, and, for a preſent ſ[illegible]ſtence, made him his ſublibrarian: and, May 1663, [illegible]cceeded to the poſt of principal library-keeper, together with the title of counſellor and imperial hiſtoriographer.

He held this place as long as he lived, and acquired a great reputation by the books he publiſhed [B]. He died in 1680, and was ſucceeded in the librarian's place by Daniel Nepelius, who ſays he died of a dropſy [C]. Bayle, Moreri.

[B] Beſides the eſſay on Gellius, he publiſhed "Origines Hamburgenſes, "ſive liber rerum Hamburgenſ. primus—ab ann. 808 ad ann. 1225, &c. "Hamb. 1652," 4to. He deſigned to bring down the hiſtory to his own time; but he publiſhed only "Liber ſecundus "Rer. Hamb. ab A. C. 1225 ad A. "C. 1292, &c. Hamb. 1661," 4to. To which is added, among other curioſities, "A diſſertation upon an aſs "playing on the harp, which is engraved on a tomb ſtone in the ca"thedral church." He diſplayed great learning in his "Animadverſiones ad "Codini Origines Conſtantinopolita"nas et ad Anonymi exerpta, et ad "Leonis Imp. oracula, Paris, 1685," fol. He alſo publiſhed ſome orations in 1660, and a catalogue of the MSS in the emperor's library at Vienna. This was divided into 8 vol. folio; but was left incomplete. It was done in a critical and hiſtorical manner, and contains many curious particulars. In this he diſtinguiſhed himſelf from other compilers of catalogues; and has been copied lately among ourſelves, in the catalogue of the Harleian MSS. in the Britiſh Muſeum, which treaſure was firſt opened for public uſe in 1759.

[C] Mollorus in Iſag. ad hiſt. Cherſoneſ. Cimbriæ, tom. iii, p. 540.

LAMBERT (ANNE THERESE, Marquiſe de), a moſt ingenious French lady, was daughter of a Maſter of the Accounts, and born at Paris in 1647. She loſt her father at three years old; and her mother re-married to the ingenious Bachaumont, who took a ſingular pleaſure in cultivating the happy talents of his daughter in law. She was married to Henry Lambert, Marquis of S. Bris, in 1666, and loſt him in 1686. After this, ſhe had long and painful law-ſuits, where her All was at ſtake; but, ſucceeding at length, ſhe ſettled in Paris, and kept an houſe where it was an honour to be admitted. All the polite among the lettered tribe reſorted thither, for the ſake of converſation; for, it ſeems, hers was almoſt the only houſe that was free from the malady of gaming, and Fontenelle has taken notice, that the delinquents in this way would frequently glance a ſtroke at Madame de Lambert's. This lady died in 1733, aged 86; having been the authoreſs of ſome very pleaſing productions, which have been collected and printed in 2 vols. 12mo. The principal are, 1 "Avis "d'une mere à ſon fils, & d'une mere à ſa fille." Theſe are not dry precepts, in a didactic way, but the eaſy and elegant effuſions of a noble and delicate ſpirit. 2. "Nouvelles Réflexions ſur les femmes." 3. "Traité de l'Am[illegible]tie." "Her treatiſe upon friendſhip," ſays Volta[illegible] "ſhews that ſhe deſerved to have friends." 4. "Tr[illegible] "de la Veilleſſe." 5. "La Femme Hermite ;" and ſeveral ſmall pieces of morality and literature. Fine ſenſe, fine taſte, and a fine ſpirit, run through all her works.

Eſſai ſur l'Hiſt. Gen. tom. 7.

LAMBIN (DENYS), a noted commentator upon the claſſics, was born in 1516 at Montrevil in Piccardy, a province of France. Applying himſelf with indefatigable induſtry to polite literature, he made an extraordinary progreſs therein, eſpecially in the critical knowledge of the claſſic authors. After ſome time he was taken into the retinue of cardinal Francis de Tournon, whom he attended into Italy, and where he continued ſeveral years. On his return to Paris, he was made king's profeſſor of the belles lettres, which he had taught before at Amiens. He publiſhed commentaries upon Plautus, Lucretius, Cicero, and Horace; he tranſlated into Latin Ariſtotle's morals and politics, and ſeveral pieces of Demoſthenes and Æſchines. He died, in 1572, of grief, for the loſs of his friend Peter Ramus, who had his throat cut, in the grand maſſacre of the Proteſtants, on the famous, or rather infamous, veſpers of St. Bartholomew. Lambin was not without apprehenſions of ſuffering the ſame fate, notwithſtanding he was otherwiſe a good Catholic. He was married to a gentlewoman of the Ureſin family, by whom he had a ſon, who ſurvived him, and publiſhed ſome of his poſthumous works.

The character of his genius is ſeen in his writings, by which he acquired the reputation of a great ſcholar; but the prodigious heap of various lections, with which he loaded his commentaries, render them very tedious. That upon Horace is generally moſt eſteemed; and that upon Cicero the leaſt, on account of the liberty he has taken to change the text, without any authority from the manuſcripts, and againſt all the printed editions of that author. A liſt of his works is inſerted in the note [A].

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[A] Theſe are, "Commentarii in "Æmilium Probum ſeu Cornelium "Nepotem; in Horatium; in Plautum; in Lucretium; in Ciceronem;

"De utilitate linguæ Græcæ & recta "Græcorum Latine interpretandorum "ratione;" "Oratio de rationis principatu & recta inſtitutione;" "Oratio habita pridie quam lib. tert. "[illegible]riſtotelis de republica explicaret;" "De philoſophia cum arte dicendi [illegible]jungenda oratio;" "Annotati[illegible]n Alcinoum de doctrina Platonis;" "Vita Ciceronis ex ejus operibus collecta;" "Epiſtolæ præfatoriæ;" "Epiſtolæ familiares;" "Ariſtotelis politica & libri de moribus, Lambino interprete;" "Adverſariæ Demoſthenis & Æſchinis "orationes in linguam Latinam tranſlatæ; &c."

LAMBRUN (MARGARET), deſerves to be recorded for her courage, as much as any of the heroines of ancient Rome. She was a Scotch woman, one of the retinue of Mary queen of Scots, as was alſo her huſband, who dying of grief for the tragical end of that princeſs, his wife took up a reſolution of revenging the death of both upon queen Elizabeth. For that purpoſe, ſhe put on a man's habit; and, aſſuming the name of Anthony Sparke, repaired to the court of the queen of England; carrying always with her a brace of piſtols, one to kill Elizabeth, and the other to ſhoot herſelf, in order to avoid the hands of juſtice; but her deſign happened to miſcarry, by an accident, which ſaved the queen's life. One day, as ſhe was puſhing through the crowd to come up to her majeſty, who was then walking in her garden, ſhe chanced to drop one of the piſtols. This being ſeen by the guards, ſhe was ſeized, in order to be ſent immediately to priſon; but the queen, not ſuſpecting her to be one of her own ſex, had a mind firſt to examine her. Accordingly, demanding her name, country, and quality, Margaret replied with an unmoved ſteadineſs, "Madam, though I appear in this "habit, I am a woman; my name is Margaret Lambrun; "I was ſeveral years in the ſervice of queen Mary, my "miſtreſs, whom you have ſo unjuſtly put to death; and by "her death you have alſo cauſed that of my huſband, who "died of grief to ſee ſo innocent a queen periſh ſo iniquitouſly. Now as I had the greateſt love and affection for "both theſe perſonages, I reſolved, at the peril of my "life, to revenge their death by killing you, who are the "cauſe of both. I confeſs to you, that I have ſuffered "many ſtruggles within my breaſt, and have made all "poſſible efforts to divert my reſolution from undertaking "ſo pernicious a deſign, but all in vain: I found myſelf "neceſſitated to prove by experience the certain truth of "that maxim, that neither reaſon nor force can hinder a "woman from vengeance, when ſhe is impelled thereto "by love." As much reaſon as the queen had to be enraged with this diſcourſe, ſhe heard it with coolneſs, and anſwered it calmly: "You are then perſuaded, that, in "this action, you have done your duty, and ſatisfied the "demands which your love for your miſtreſs and for your "ſpouſe indiſpenſably required from you; but what think "you now is it my duty to do to you?" This woman replied, with the ſame unmoved hardineſs: "I will [illegible] "your majeſty frankly my opinion, provided you will "pleaſe to let me know, whether you put this queſtion "in the quality of a queen, or in that of a judge?" To which her majeſty profeſſing that it was in that of a queen; "Then," ſaid Margaret, "your majeſty ought to grant me a "pardon." "But what aſſurance or ſecurity can you give "me," ſays the queen, "that you will not make the like "attempt upon ſome other occaſion?" Lambrun replied; "Madam, a favour which is given under ſuch reſtraint, "is no more a favour; and, in ſo doing, your majeſty "would act againſt me as a judge." The queen, turning to ſome of her council, ſays, "I have been thirty years "a queen, but don't remember to have had ſuch a lecture "ever read to me before:" and immediately granted the pardon entire and unconditional, againſt the opinion of the preſident of her council, who thought her majeſty obliged to puniſh ſo daring an offender. And, this conſidered, Lambrun gave an excellent proof of her prudence, in begging the queen to extend her generoſity one degree further, and grant her a ſafe conduct, till ſhe ſhould be ſet upon the coaſt of France; which Elizabeth complied with.

Memoirs from Greg. Leti Vie de la reine Elizabeth.

LAMIA, a celebrated Grecian courtezan, was daughter of one Cleanora, an Athenian. Being bred to muſic, ſhe followed the buſineſs of a player on the flute, an occupation far from reputable. She was at firſt indeed eſteemed for her ſkill in it, being no contemptible performer: but this trade ſoon led her to that of a courtezan—*facilis deſcenſus Averni*: the deſcent from one to the other is very prone and ſlippery: however, ſhe managed her affairs very well in it, ſo that, after ſeveral proſtitutions, ſhe became the concubine of Ptolemy I, king of Egypt. With him being taken priſoner in an engagement at ſea, near the iſland of Cyprus, where Demetrius Poliorcet gained the victory of Ptolemy, ſhe changed her maſter: for, being brought to Demetrius, he was ſo much captivated with her, that though ſhe was much older than he, and then in the decline of her beauty, he took her into his train, and ſhe was ever after the moſt beloved of his miſtreſſes [A]. This was the more remarkable, as he ſoon grew diſguſted with his wife and her declining age; nor did his other miſtreſſes ſpare their railleries on this occaſion. He once at dinner aſked Demo, one of theſe ladies, what ſhe thought of Lamia, who was playing on the flute while they were at table? "She is an old woman," anſwered Demo. When the deſert was brought, "Do you ſee," ſaid he to Demo, "how many things Lamia ſends me?" "My "mother," replied Demo, "would ſend you a great "many more, if you would alſo lie with her." The truth is, Lamia ſupplied the decays of beauty by other equally affecting charms; and, among many ſtrange arts to enchant the king, is ſaid to have bitten him frequently in the neck [B].

What wonder, that a prince, ſo abandonedly laſcivious, became the ſcorn and contempt of the graver part of his court, and that all were not able to conceal their indignation? We are told, that, his ambaſſadors coming from him to the court of Lyſichamus, this prince, at his leiſure hours, ſhewed them the marks of a lion's claws in his arms and thighs, and gave them an account of his fight with that wild beaſt with which he had been ſhut up by king Alexander; whereon the ambaſſadors anſwered with a ſmile, that "their king had alſo been ſeverely bit in the "neck by a wild beaſt called Lamia [C]." All this while the miſtreſs baſked and revelled in the ſunſhine of the royal bounty, which flowed ſo liberally upon her, that no kind of magnificence was ſpared in her manner of living. Did the miſtreſſes of kings uſe to take delight in immortalizing their names by ſtately buildings? Lamia copied the example; and, among other edifices, built a very beautiful portico at Lyconè [D]. To ſupport her extravagances, the Athenians were loaded with taxes; and none vexed them more, than the order Demetrius gave them, to find him immediately two hundred and fifty talents. The money was raiſed with ſeverity and haſte; and, when it was ready, he commanded them to ſend it to Lamia, and to the other

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[A] He was a lover to her alone, though he was beloved by his other women. Athenæus, lib. 13, p. 577.

[B] ——Sive puer furens
Impreſſit memorem dente labris notam.
Hor. Ode 13, lib. 1.

[C] Plutarch in Demetrio.

[D] A deſcription of it was publiſhed by one Polemon Athenæus ubi ſupra.

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courtezans who waited upon her: “It is for ſoap,” ſaid he. This ſpeech, and that uſe of the money, chagrined the Athenians more than the loſs of it. Yet Lamia was not ſatiſfied: over and above theſe ſums, ſhe obliged ſeveral perſons to furniſh her with money for an entertainment, ſhe was preparing for Demetrius; upon which [illegible] ſpent ſuch a prodigious ſum, that a writer of comedies [illegible]ot unjuſtly ſtyled her “Helepolis,” i.e. The conqueror of [illegible]es. Notwithſtanding theſe moſt tyrannical oppreſſions, the enſlaved Athenians adored the tyrant, and carried their adulations to that extravagant height, as to build a temple to this courtezan, under the name of Venus Lamia. Demetrius himſelf was ſurpriſed at it, and declared publickly, that there was not then one citizen at Athens, who had any courage [E]. Theſe are the chief particulars recorded of this famous courtezan, but we have no account either of her birth or her death. As to the reſt of her character, it is ſaid, ſhe excelled in witty ſayings and ſmart repartees,

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[E] To this purpoſe, Tiberius is ſaid, whenever he came from the ſenate-houſe, to cry out in the Greek tongue, “Oh, how ready theſe men “are for ſlavery!” ſuggeſting thereby, that he himſelf, who would not ſuffer the nations under his government to be free, was yet aſhamed of the baſe patience of thoſe ſlaves. Plut. Demetr. and Tacitus.

LAMPRIDIUS (ÆLIUS), a Latin hiſtorian, who flouriſhed under the emperors Diocleſian and Conſtantine, in the fourth century. We have of his writing the lives of four emperors, viz. Commodus, Antoninus, Diadumenus, Heliogabulus; the two laſt of which he dedicated to Conſtantine the Great. The firſt edition of Lampridius, which was printed at Milan, aſcribes to him the life of Alexander Severus; though the manuſcript in the Palatine library, and Robert a Porta of Bologna, give it to Spartian. As they both had the ſame ſurname, Ælius, ſome authors will have them to be one and the ſame perſon. Vopiſcus declares, that Lampridius is one of the writers, whom he imitated in his Life of Probus.

Voſſius de hiſt. Latin. l. 2.

LAMPRIDIUS (BENEDICT), of Cremona, a celebrated Latin poet in the XVIth century. He followed John Laſcaris to Rome, and there taught Greek and Latin. After the death of pope Leo X. in 1521, he went to Padua, where he alſo inſtructed youth, more for the profit than the reputation of that employ. Then he was invited to Mantua by Frederic Gonzaga, who appointed him tutor to his ſon.

Lampridius is ſaid to have been of ſo timid a nature, that his friends could never prevail on him to ſpeak in public. We have epigrams and lyric verſes of this author, both in Greek and Latin, which were printed ſeparately, and alſo among the "Deliciæ" of the Italian poets. His odes are obſerved to be grave and learned. In them he aimed to imitate Pindar; but he wanted the force of that unrivalled poet.

Paul Jovius and Baillet.

LAMY (Bernard), a learned French Proteſtant divine, was born at Mans in 1640. His father Alan Lamy, lord of Fontaine, though in no very eaſy circumſtances, yet reſolved to give him a liberal education, and for that purpoſe provided particular maſters to inſtruct him; but under theſe he made no great proficiency. The method they practiſed, of obliging their pupils to learn the rules of Syntax by heart, did not ſuit his genius, and gave him a diſtaſte for the Latin language: which was however cured by the pleaſure he took in the elements of Roman hiſtory and geography, taught him by one of his maſters. Hence, as ſoon as his age permitted, he was ſent to the college of Mans, to ſtudy under the fathers of the oratory; and here made an extraordinary progreſs, not only in his humanities, but alſo in piety. The way of life, which theſe new maſters led, pleaſed him more than their lectures, and he reſolved to make it his choice. To that end he went to Paris in 1658; and, entering into the inſtitution, immediately applied himſelf with an ardent zeal to all the duties of it. He had a great taſte for the ſciences, and went through them all. He knew how to reconcile the amuſements of the belles lettres, and the flowers of rhetoric and poetry, with the ſtudy of the languages; the profound meditations of mathematics with the thorns and briars of criticiſm; Pagan philoſophy with Chriſtian morality, and liberal arts with the ſtudy of the holy ſcriptures; together with rabbinical and theological literature.

After he had completed his courſe of philoſophy at Saumur, under the father of Fontenelle, he went, in 1661, to Vendoſme, in order to go through his humanities; to perfect which, he was ſent to Juilli in 1664. He entered into the prieſthood in 1667, and afterwards had the care of inſtructing the youth in the college of Mans. He diſcharged this office for two years, and then returned to Saumur to ſtudy divinity. The fathers Le Port and Martin were his maſters in this ſcience; and as ſoon as he had finiſhed his courſe under them, he taught philoſophy in the ſame place, and afterwards at Angiers. His attachment to the new philoſophy diſguſted ſeveral perſons who continued ſtill under the yoke of Ariſtotle, inſomuch that they procured an order from court obliging him to quit Angiers. In 1676, he was ſent to Grenoble; where cardinal Camus, having an opportunity of knowing his merit, conceived a great eſteem for him, would have him near his perſon, and drew conſiderable ſervices from him, in relation to the government of his dioceſe. After aſſiſting many years in that dioceſe, he went to reſide at Rouen, where he died Jan 29, 1715. His works are very numerous; written in French and Latin, but chiefly in French; and upon almoſt all ſubjects, as well in ſcience as religion. His character is that of a modeſt man, and a lover of peace, who attacked nobody, and defended himſelf, when there was occaſion, with a ſpirit of moderation and candor.

Anecdotes of Bowyer, by Nichols, p. 335.

LANCASTER (Nathanael), D.D. was many years rector of Stanford Rivers, near Ongar in Eſſex; and author of the celebrated "Eſſay on Delicacy, 1748." In ſpeaking of Dr. Lancaſter, Mr. Hull the comedian, who was his nephew (in a note on "Select Letters between the late Dutcheſs of Somerſet, Lady Luxborough, &c. &c. 1768," 2 vols. 8vo.), ſays, "He was a man of ſtrong natural parts, great erudition, refined taſte, and maſter of a nervous, and at the ſame time, elegant ſtyle, as is obvious to every one who has had the happineſs to read the Eſſay here ſpoken of. His writings were fewer in number than their author's genius ſeemed to promiſe to his friends, and his publications leſs known than their intrinſic excellence deſerved. Had he been as ſolicitous, as he was capable, to inſtruct and pleaſe the world, few proſe-writers would have ſurpaſſed him; but in his later years he lived a recluſe, and whatever he compoſed in the hours of retired leiſure he (unhappily for the public) ordered to be burned, which was religiouſly (I had almoſt ſaid irreligiouſly) performed. He was a native of Cheſhire; and, in his early years, under the patronage and friendſhip of the late earl of Cholmondeley, mixed in all the more exalted ſcenes of poliſhed life, where his lively ſpirit, and brilliant converſation, rendered him univerſally diſtinguiſhed and eſteemed; and even till within a few months of his deceaſe (near 75 years of age) theſe faculties could ſcarce be ſaid to be impaired. The Eſſay on Delicacy (of which we are now

“ ſpeaking), the only material work of his which the editor knows to have ſurvived him, was firſt printed in the “ year 1748, and has been very judiciouſly and meritoriouſly preſerved by the late Mr. Dodſley, in his Fugitive Pieces.” Notwithſtanding Mr. Hull's aſſertion that his uncle wrote nothing but the “ Eſſay,” a Sermon of his under the title of “ Public Virtue, or the Love of “ our Country,” was printed in 1746, 4to. He was alſo author of a long anonymous rhapſodical poem, called “ The Old Serpent, or Methodiſm Triumphant,” 4to. The Doctor's imprudence involved him ſo deeply in debt, that he was ſome time confined for it, and left his parſonage houſe in ſo ruinous a condition, that his ſucceſſor Dr. Beadon was forced entirely to take it down. He died June 20, 1775, leaving two daughters, one of whom married to the Rev. Thomas Wetenhall, of Cheſter, chaplain of a man of war, and vicar of Walthamſtow, Eſſex, from 1759 till his death 1776.

LANCELOT (Claude), born at Paris in 1616, had a principal hand in ſome very uſeful works, which the Solitaires of Port Royal projected for the education of youth. He taught the belles lettres and mathematics in their ſchool at Paris. He was afterwards charged with the education of the prince of Conti; but, being removed upon the death of the princeſs his mother, he took the habit of St. Benedict in the abbey of St. Cyran. Certain inteſtine troubles ariſing within theſe walls, he became a victim among others; and was baniſhed to Ruimperlay, in Lower Britanny, where he died in 1695, aged 79. His principal works are, 1. “ Nouvelle, Méthode pour appendre la Langue Latine, 1644,” 8vo. This has been looked upon as a judicious extract, from what Valla, Scaliger, Scioppius, and above all Sanctius, have written upon the ſubject. Lancelot is ſaid to have been the firſt, who threw off the very ridiculous cuſtom of giving boys rules to learn Latin in the Latin language. 2. “ Nouvelle Méthode pour “ apprendre le Grec, 1656,” in 8vo. Theſe two grammars have been tranſlated into Engliſh, under the title of “ Port-Royal Grammars.” “ If theſe Grammars,” ſays my voucher, “ be compared with other grammars that preceded them, it muſt be owned, that nobody before Lancelot had the art of ſcattering flowers over the dry barren “ fields of grammar.” He was alſo author of, or at leaſt aſſiſted in, other grammars, as "Grammaire Italienne, "Grammaire Eſpagnole, Grammaire gênèrale & raiſonnée:" but theſe are upon a leſs extended plan than the Greek and Latin.

LANCISI (JOHN MARCA), was born at Rome, Oct. 26, 1654. He went through his claſſical ſtudies early; after which he completed his courſe in philoſophy in the Roman college, and ſtudied divinity for ſome time; but having, from his earlier years, had a turn to natural hiſtory, that taſte engaged him to ſtudy medicine, to which he applied with great vigour. Anatomy, chemiſtry, and botany, were equally at firſt the object of his attention; he alſo ſtudied geometry, which he thought might be of uſe. In 1672, he was created doctor of philoſophy and phyſic; and, in 1675, obtained the place of phyſician in ordinary to the hoſpital of the Holy Ghoſt in Saſſia. Here he made new improvements, by attending the patients, and writing the hiſtory of their ſeveral caſes. He quitted this poſt in 1678, when he was admitted a member of the college of St. Saviour in Lauro, where he ſpent five years in reading the beſt authors upon phyſic. In 1684, he was appointed profeſſor of anatomy in the college of Sapientia, which office he diſcharged for thirteen years with great reputation. In 1668, pope Innocent XI. choſe him for his phyſician and private chamberlain, though he was not above thirty-four years of age. This pope alſo, ſome time after, gave him a canon's ſtall in the church of St. Laurence and St. Damaſcus; but this he held only during the life of that pontiff, after whoſe death he reſigned it. In 1699, pope Innocent falling ſick, Lanciſi was ordered, among others, to attend him; accordingly, he never left the pontiff's bed-ſide during his whole illneſs. After Innocent's death, he was choſen phyſician to the conclave; and Clement XI, ſucceeding to St. Peter's chair, made Lanciſi his firſt phyſician and private chamberlain.

The reſt of his life was employed in the practice of his profeſſion, and in writing books. He died Jan. 21, 1720, aged 65. He had collected a library of more than twenty thouſand volumes, which he gave in his life-time to the hoſpital of the Holy Ghoſt; for the uſe of the public, particularly of the young ſurgeons and phyſicians, who attended the patients in that hoſpital. This noble benefaction was opened in 1716; the pope, attended by a great number of cardinals, being preſent. We ſhall give a catalogue of his principal works below [A].

LANCRET (NICHOLAS), a French painter, was born at Paris, in 1690, and had great part of his education under Jillot, which was compleated by Watteau. He always propoſed nature for his object, applied ſtrongly to his profeſſion, and tried to follow Watteau's taſte; but could never attain to the neatneſs of that maſter's pencil, nor to the delicacy of his deſign: yet his compoſitions are agreeable. He was of the academy of Paris, and died there in his 53d year: there are a great many prints after his paintings.

LANCRINCK (PROSPER HENRICUS), an excellent painter in the Engliſh ſchool, though of German extraction, was probably born about 1628. His father, being a ſoldier of fortune, came with his wife and this only ſon into the Netherlands; and, that country being then embroiled in a war, procured a colonel's command, which he enjoyed not many years, dying a natural death at Antwerp. His widow, being a diſcreet woman, ſo managed her ſmall fortune, as to maintain herſelf ſuitable to her huſband's quality, and give her ſon a liberal education, deſigning him for a monaſtery; but, early diſcovering a natural genius to painting by his continually ſcrawling on paper, ſhe was obliged to comply therewith, though with the greateſt reluctancy. She put him to a painter, from whom, it is likely, he learned the rudiments of his art; but his chief preceptor were the city-academy of Antwerp. His advances in the ſcience was prodigious, and his natural genius, being for liberty, led him to landſkip; wherein he had the advantage of Mr. Van Lyan's collection, which was very large and full of curious pieces of all the eminent maſters of Europe. Lancrinck made his principal

ſtudy

[A] "Johan. Mar. Lanciſi archiatri pontificii Opera, quæ hactenus prodierunt omnia, &c. Genevæ, 1718," 2 vol. 4to. The firſt volume contains the following pieces: "De ſubitaneis mortibus; Diſſertatio de nativis deque adventitiis Romani cœli qualitatibus; De noxiis Paludum effluviis." The contents of the ſecond volume are, "Diſſertatio hiſtorica de Bovilla Peſte ex Campaniæ finibus, an. 1713;" "Latio importata, &c. 1715;" "Diſſertatio de recta medicorum ſtudiorum inſtituenda;" "Humani corporis anatomica ſynopſis;" "Epiſtola ad J. Baptiſt. Bianchi de humorum ſecretionibus et genere ac præcipue bilis in hepate ſeparatione;" "Amacidum ex ſanguine extrahi queat;" (the negative had been maintained by Boyle) "Epiſtolæ duæ de triplici inteſtinorum polypo: de phyſiognomia;" and many ſmall pieces, in Italian as well as Latin.

ſtudy after Titian and Salvator Roſa, and was ſoon taken notice of.

His mother dying, he came to his fortune young; and, being admired for his performances, paſſed over to England, where he met with a reception ſuitable to his great merit. Admiral Sir Edward Sprag, being a great lover of painting, became his patron; and recommended him to ſeveral perſons of quality, and virtuoſi of that time. Among theſe was Sir William Williams, whoſe houſe was finely adorned with his maſter's pictures, but not long after unfortunately burnt; ſo that, of this great painter, there are but very few finiſhed pieces remaining, he having beſtowed the greateſt part of his time, while in England, on that gentleman's houſe. He was alſo much courted by Sir Peter Lely, who employed him in painting the grounds, landſkips, flowers, ornaments, and ſometimes the draperies of thoſe pictures, he intended to gain eſteem by. As to his performances in landſkip only, they were wonderful, both for the invention, harmony, colouring, and warmth; but, above all, ſurprizingly beautiful and free in their ſkies, which, by general conſent, excelled all the works of the moſt eminent painters in this kind. This may appear by ſome pieces of his, yet to be ſeen in the cuſtody of Mr. Henly, Mr. Trevox, and Mr. Auſten, the father of which laſt was his great friend and patron. His views are generally broken, rude, and uncommon, having in them ſome glarings of light well underſtood, and warmly painted. He painted a cieling at the houſe of Richard Lent, Eſq; at Cauſham in Wiltſhire, near Bath, which is worth ſeeing. He practiſed moreover drawing after the life, and ſucceeded well in ſmall figures, which were a great ornament in his landſkips, and wherein he imitated the manner of Titian. Lancrinck was of a debonnaire temper; but was thought to ſhorten his days by a too free indulgence in the pleaſures of Bacchus and Venus; for he died in Auguſt 1692. No one of his time ſhewed greater love to, and a greater knowledge in, painting, than Lancrinck; witneſs a noble and well-choſen collection of pictures, drawings, prints, antique heads, and models, that he left behind him: moſt of which he brought from beyond-ſea.

LANFRANC, an archbiſhop in the XIth century, was by birth an Italian, and a native of Pavia, being ſon of a counſellor to the ſenate of that town; but, loſing his father in his infancy, he went to Bologna. Hence, having proſecuted his ſtudies for ſome time, he removed into France in the reign of Henry I, and taught ſchool ſome time at Avranches: but being robbed, and tied to a tree on the road, in a journey which he made to Rouen, he continued in that condition till next day; when being releaſed by ſome paſſengers, he retired to the abbey of Bec, lately founded, and there took the monks habit. He was elected prior of this religious houſe in 1044; and, in 1049, made a journey to Rome, where he declared his ſentiments to pope Leo IX. againſt the doctrine of Berenger: for Berenger had wrote him a letter, which gave room to ſuſpect Lanfranc to be of his opinion. Soon after he aſſiſted in the council of Verceil, where he expreſsly oppoſed Berenger's notions [A]. He returned a ſecond time to Rome in 1059, and aſſiſted in the council held at the Lateran by pope Nicholas II, in which Berenger abjured the doctrine that he had till then maintained. Lanfranc now obtained a diſpenſation from the holy father, for the marriage of William duke of Normandy with a daughter of the earl of Flanders his couſin. On his return to France, he rebuilt his abbey at Bec; but was ſoon taken from it by the duke of Normandy, who made him abbot of St. Stephen's at Caen in that province. This duke, coming to the crown of England, ſent for Lanfranc, who was elected archbiſhop of Canturbury in 1070, in the room of Stigand, who had been depoſed by the pope's legate. He was no ſooner conſecrated to this ſee, than he wrote to pope Alexandrer II, begging leave to reſign it; which not being complied with, he afterwards ſent ambaſſadors to Rome to beg the pall; but Hildebrand anſwering, in the pope's name, that the pall was not granted to any perſon in his abſence (B), he went thither to receive that honour in 1071. Alexander paid him a particular reſpect, in riſing to give him audience; this pontiff had a ſpecial regard for him, having ſtudied under him in the abbey of Bec: and kiſſed him, inſtead of preſenting his ſlipper for that obeyſance. Then Alexander, not ſatisfied with giving him the uſual ordinary pall, inveſted him with that pall which he himſelf had made uſe

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[A] He wrote a book alſo againſt Berenger, which is ſtill extant, under the title of "De corpore & ſanguine "Domini noſtri."

[B] Rapin, in his "Hiſtory of "England," obſerves, that Hildebrand had forgot that the pall was ſent to England both to Auſtin, Juſtus, and Honorius, archbiſhops of this ſee.

of in celebrating maſs. Before his departure, Lanfranc defended the metropolitical rights of his ſee, againſt the claims of the archbiſhop of York; and procured them to be confirmed by a national council in 1075, wherein ſeveral rules of diſcipline were eſtabliſhed. At length preſuming to make remonſtrances to the Conqueror upon ſome oppreſſions of the ſubjects, though he offered them with a becoming reſpect, the monarch received them with diſdain; and aſked him, with an oath, if he thought it poſſible for a king to keep all his promiſes. From this time our archbiſhop loſt his majeſty's favour, and was obſerved afterwards with a jealous eye.

Some years before this, Gregory VII. having ſummoned him ſeveral times to come to Rome, to give an account of his faith, at length ſent him a citation to appear there in four months, on pain of ſuſpenſion: Lanfranc, however, did not think proper to obey the ſummons. He died May 28, 1089. He has the character of a great ſtateſman, as well as that of a learned prelate. He rebuilt the cathedral of Canterbury, re-eſtabliſhed the chapter there, founded the hoſpitals of St. Nicholas at Herbaldown and St. John at Canterbury, repaired ſeveral churches and monaſteries in his dioceſe, obtained a reſtoration of the eſtates of the church which had been alienated, and maintained the eccleſiaſtical immunities. A remarkable ſuit, which he carried againſt Odo, biſhop of Bayeux and earl of Kent, put him in poſſeſſion of five and twenty eſtates, which had been uſurped by that prelate. Lanfranc, beſides his piece againſt Berenger already mentioned, wrote ſeveral others, which were publiſhed in one volume, in 1647, by father Dom. Lac D'Acrie, a Benedictine monk, of the congregation of St. Maur [c]

History of thoſe Hoſpitals in the Bibliotheca Topographica.

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[c] This collection contains Commentaries upon St. Paul's Epiſtles; notes upon ſome conferences of Caſſian; a book of letters; &c. to which is prefixed our archbiſhop's life.

LANFRANCO (Giovanni), an eminent Italian painter, was born at Parma, on the ſame day with Domenichino, in 1581. His parents, being poor, carried him to Placenza, to enter him into the ſervice of the count Horatio Scotte. While he was there, he was always drawing with coal upon the walls, paper being too ſmall for him to ſcrawl his ideas on. The count, obſerving his diſpoſition, put him to Auguſtus Caracci; after whoſe death he went to Rome, and ſtudied under Annibale, who ſet him to work in the church of St. Jago, and found him capable of being truſted with the execution of his deſigns: in which Lanfranco has left it a doubt whether the work be his or his maſter's. His genius lay to painting in freſco, in ſpacious places; as we may perceive by his grand performances, eſpecially the cupola of Andrea de Laval, wherein he has ſucceeded much better than in his pieces of a leſſer ſize. The guſt of his deſigning he took from Annibale Caracci; as long as he lived under the diſcipline of that illuſtrious maſter, he was always correct; but, after his maſter's death, he gave a looſe to the impetuoſity of genius, without minding the rules of art. He joined with his countryman Siſto Badalocchi, in etching the hiſtories of the Bible, after Raphael's painting in the Vatican; which work, in conjunction with Badalocchi, he dedicated to his maſter Annibale. Lanfranco painted the hiſtory of St. Peter for pope Urban VIII, which was engraved by Pietro Santi. He did other things in St. Peter's church, and pleaſed the pope ſo much that he knighted him.

Lanfranco was happy in his family: his wife, who was very handſome, brought him ſeveral children; who, being grown up, and delighting in poetry and muſic, made a ſort of Parnaſſus in his houſe. His eldeſt daughter ſang finely, and played well on ſeveral inſtruments. He died in 1647, aged 66. His genius, heated by ſtudying Correggio's works, and, above all, the cupola at Parma, carried him even to enthuſiaſm. He earneſtly endeavoured to find out the means of producing the ſame things; and that he was capable of great enterprizes, one may ſee by his performances at Rome and Naples. Nothing was too great for him: he made figures of above 20 feet high in the cupola of St. Andrea de Laval, which have a very good effect, and look below as if they were of a natural proportion. In his pictures one may perceive, that he endeavoured to join Annibale's firmneſs of deſign to Correggio's guſt and ſweetneſs. He aimed alſo at giving the whole grace to his imitation; not conſidering, that Nature, who is the diſpenſer of it, had given him but a ſmall portion. His ideas indeed are ſometimes great enough for the greateſt performances; and his genius could not ſtoop to correct them, by which means they are often unfiniſhed. His eaſel pieces are not ſo much eſteemed as what he painted in freſco; vivacity of wit and freedom of hand being very proper for that kind of painting. Lanfranco's guſt of deſigning reſembled his maſter's; that is, it was always firm and grand: but he loſt ground, at length, in point of correctneſs. His grand compoſitions are full of tumult: examine the particulars, and you will find the expreſſions neither elegant nor moving. His colouring was not ſo well ſtudied as that of Annibale; the tints of his carnations and his ſhadows are a little too black. He was ignorant of the claro obſcuro, as well as his maſter; though, as his maſter did, he ſometimes practiſed it by a good motion of his underſtanding, and not by a principle of art.

Lanfranco's works came from a vein, quite oppoſite to thoſe of Domenichino; the latter made himſelf a painter in ſpite of Minerva; the former was born with a happy genius. Domenichino invented with pain, and afterwards digeſted his compoſitions with judgement: Lanfranco left all to his genius, the ſource whence flowed *all* his productions. Domenichino ſtudied to expreſs the particular paſſions; Lanfranco contented himſelf with a general expreſſion, and followed Annibale's guſt of deſigning. Domenichino, whoſe ſtudies were always guided by reaſon, increaſed his capacity to his death; Lanfranco, who was ſupported by an exterior practice of Annibale's manner, diminiſhed his every day after the death of his maſter. Domenichino executed his works with a ſlow and heavy hand; Lanfranco's hand was ready and light. To cloſe all, it is hard to find two pupils, born under the ſame planet, and bred up in the ſame ſchool, more oppoſite one to the another, and of ſo contrary tempers; yet this oppoſition does not hinder, but that they are both to be admired for their beſt productions.

Athen. Oxon.

LANGBAINE (Gerard), a learned Engliſh writer, was ſon of Mr. William Langbaine, and born at Bartonkirke in Weſtmoreland about 1608. He had the firſt part of his education in the free-ſchool at Blencow in Cumberland, whence he was removed to Queen's college in Oxford in 1626; where, being admitted a poor ſerving child, he became afterwards a tabarder, or ſcholar upon the foundation, and thence a fellow of the college. He became B. A. in 1630, M. A. in 1633, and D. D. in 1646. He had acquired a good reputation in the univerſity, ſome years before he appeared in the literary republic; when his edition of Longinus was printed at Oxford, 1636, in 8vo. This was followed by ſeveral other publications, which were ſo many proofs of his loyalty to Charles I, after the breaking out of the civil wars; and of his zeal for the Church of England, in oppoſition to the covenant [A]. Theſe writings, with his literary merit, made him very popular in that univerſity; ſo that, in 1644, he was unanimouſly elected keeper of their archives, and, in 1645, provoſt of his college: both which places he held till his death Feb. 10, 1657-8. He was interred about the middle of the inner chapel of Queen's-college; having, a little before, ſettled 24l. per ann. on a free-ſchool at the place of his nativity.

Our author was much eſteemed by ſeveral learned men of his time, and held a literary correſpondence with Uſher and Selden [B]. By the intereſt of Selden, he was ſcreened from the perſecutions of the then prevailing powers; to whom he ſo far ſubmitted as to continue quiet, without oppoſing them: employing himſelf in promoting learning [C] and preſerving the diſcipline of the univerſity, as well

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[A] The firſt of theſe was, "A "brief diſcourſe relating to the times "of Edward VI. or, the ſtate of the "times, as they ſtood in the reign of "Edw. VI." by way of preface to a book, intituled, "The true ſubject to "the rebel, or the hurt of ſedition," &c. written by Sir John Cheek, knt. 1641, 4to. To this Langbaine prefixed the life of Sir John Cheek. 2. "Epiſcopal inheritance, &c. 1641." 4to. to which is added, "A determi-"nation of the late learned biſhop of "Salisbury [Davenant] Engliſhed." Theſe two pieces were reprinted in 1680. 3. "A review of the cove-"nant," &c. printed, without his name, in 1644, and again in 1661; with an advertiſement, importing the reaſon of his not owning it in the firſt edition. 4. There is alſo aſcribed to him, "A view of the new directory, "and a vindication of the ancient "liturgy of the Church of England, "&c. 1645, 4to."

[B] Some of his letters to Uſher are printed in the Appendix to his life, by Parr; and eleven others, to Selden, have been publiſhed by Hearne, in the firſt part of his Appendix to Leland's Collectanea, vol. V.

[C] This appears from the books he publiſhed; which, beſides thoſe already mentioned, are, "Anſwer of the chan-"cellor, maſters, and ſcholars of the "univerſity of Oxford, to the petition, "&c. of the city of Oxford, preſented "to the committee for regulating the "univerſity, 1649," 4to. "A defence "of the rights and privileges of the "univerſity of Oxford," &c. publiſhed by James Harrington, &c. 1690, 4to. "Quæſtiones pro more ſolenni in Veſp. "propoſitæ ann. 1651. 1658," 4to. publiſhed by Thomas Barlow, afterwards biſhop of Lincoln, among ſeveral little pieces of learned men. "Platonicorum "aliquot qui etiamnum ſuperſunt Græ-"corum—& Latinorum ſyllabus al-"phabeticus, 1667," at the end of "Al-"cinoi in Platonicam philoſophiam in-"troductio," by Dr. Fell, dean of Chriſt-Church. "The foundation of the uni-"verſity of Oxford, with a catalogue of "all the founders and principal bene-"factors of all the colleges, and total "number of ſtudents, &c. 1751; from "the tables of John Scot, printed in "1622." "The foundation of the uni-"verſity of Cambridge, &c. printed with "the former." He likewiſe laboured very much in finiſhing Uſher's "Chro-"nologia ſacra;" but died when he had almoſt brought it to an end: Barlow completed it. Our author likewiſe tranſlated into Latin "Reaſons of the "preſent judgement of the univerſity "concerning the ſolemn league and "covenant;" and aſſiſted Sanderſon and Zouch in drawing up thoſe reaſons. He alſo tranſlated into Engliſh, from the French, "A review of the council "of Trent, 1638," folio.

as that of his own college. With what ſpirit he did this, is beſt ſeen in the following paſſages of two lettres; one to Uſher, and the other to Selden. In the firſt, dated from Queen's-college, Feb. 9, 1646-7, he gives an account of himſelf as follows: "For myſelf, I cannot tell what account to make of my preſent employment. I have many irons in the fire, but of no great conſequence. I do not know how ſoon I ſhall be called to give up, and am therefore putting my houſe in order; digeſting the confuſed notes and papers left me by ſeveral predeceſſors, both in the univerſity and college, which I purpoſe to leave in a better method than I found them. At Mr. Patrick Young's requeſt, I have undertaken the collation of Conſtantine's Geoponics, with two MSS. in our public library, upon which I am forced to beſtow ſome vacant hours. In our college I am *ex officio* to moderate divinity-diſputations once a week. My honoured friend Dr. Duck has given me occaſion to make ſome enquiry after the law [D]. And the opportunity of an ingenious young man, come lately from Paris, who has put up a private courſe of anatomy, has prevailed with me to engage myſelf for his auditor and ſpectator three days a week, four hours each time. But this I do *ut explorator, non ut transfuga.* For though I am not ſolicitous to engage myſelf in that great and weighty calling of the miniſtry after this new way, yet I would be loth to be λειποτάκτης as to divinity. Though I am very inſufficient to make a maſter-builder, yet I could help to bring in materials from that public ſtore in our library; to which I could willingly conſecrate the remainder of my days, and count it no loſs to be deprived of all other accommodations, ſo I might be permitted to enjoy the liberty of my conſcience and ſtudy in that place. But if there be ſuch a price ſet upon the latter, as I cannot reach without pawning the former, I am reſolved. The Lord's will be done." The other letter, to Selden, is dated Nov. 8, 1653: "I was not ſo much troubled to hear of that fellow, who lately, in London, maintained in public, that learning is a ſin, as to ſee ſome men, who would be accounted none of the meaneſt among ourſelves here at home, under

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[D] Duck was then engaged in compoſing his book "De uſu & authoritate juris civilis," &c. which came out in 1653, 8vo. in which, ſays Wood, the labours of Dr. Ger. Langbaine were ſo much, that he deſerved the name of co-author. Ath. Oxon.

“ pretence of piety, go about to baniſh it the univerſity. “ I cannot make any better conſtruction of a late order “ made by thoſe whom we call viſitors, upon occaſion of “ an election laſt week at All-ſouls college, to this effect, “ that, for the future, no ſcholar be choſen into any “ place in any college, unleſs he bring a teſtimony under “ the hands of four perſons at leaſt (not electors) known “ to theſe viſitors to be truly godly men, that he who ſtands “ for ſuch a place is himſelf truly godly; and, by arrogating “ to themſelves this power, they ſit judges of all mens “ conſciences, and have rejected ſome, againſt whom “ they had no other exceptions, (being certified by ſuch, “ to whom their converſations were beſt known, to be “ unblameable, and ſtatutably elected, after due ex- “ amination and approbation of their ſufficiency by that “ ſociety) merely upon this account, that the perſons “ who teſtified in their behalf are not known to theſe “ viſitors to be regenerate. I intend (God willing) ere “ long to have an election in our college, and have not “ profeſſed that I will not ſubmit to this order. How I “ ſhall ſpeed in it, I do not pretend to foreſee; but, if I “ be baffled, I ſhall hardly be ſilent.” Dr. Langbaine was married, and ſurvived by his wife, who brought him, among other children, a ſon; an account of whom is given in the ſubſequent article.

LANGBAINE (Gerard), ſon of the former, was born in Oxford, July 15, 1656; and, after being educated in grammar learning, was bound apprentice to a bookſeller in St. Paul's church-yard, London. But he was ſoon called thence on the death of an elder brother, and entered a gentleman-commoner of Univerſity-college in 1672; where, by his mother's fondneſs, it ſeems he became idle, a great jockey [A], married, and ran out a good part of his property: but, being a man of parts, he afterwards took up, lived for ſome years a retired life near Oxford, improved much the natural and gay genius he had to dramatic poetry, and at firſt wrote little things, without his name ſet to them, and which he would never own. Aug. 1690, he was elected inferior beadle of arts in the univerſity of Oxford, and, ſoon after ſuperior beadle of law. About this time, he publiſhed “ An ap- “ pendix to a catalogue of all the graduates in divinity,

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[A] He wrote a piece on that ſubject, which was printed with the title of “ The Hunter; a diſcourſe of horſemanſhip. Oxon. 1685,” 8vo.

"law, and phyſic," &c. written by R. Peers, ſuperior beadle of arts and phyſic. Langbaine's appendix contains the names of all who proceeded from the 14th of June 1688, where Peers left off, to the 6th of Auguſt 1690. He did not ſervive this long, ſome diſorder carrying him off in June 1692. Beſides the pieces already mentioned, he publiſhed "Momus triumphans, &c. 1688," 4to, and again with the title of "A new catalogue of Engliſh "plays," &c. 1688: and this is the ground-work of another book, much better known, "An account of the "Engliſh dramatic poets, &c. Oxford, 1691," 8vo.

LANGELANDE (ROBERTE), author of "The "Viſions of Pierce Plowman," of whoſe family we have no account, was one of our moſt ancient Engliſh poets, and one of the firſt diſciples of Wickliff. According to Bale, he compleated his work in 1369, when John Chicheſter was mayor of London: ſo that ſeveral of Gower's and Chaucer's pieces made their appearance before it. It is divided into twenty parts (*paſſus*, as he ſtyles them), and conſiſts of many diſtinct viſions, which have no mutual dependance upon each other; ſo that the poem is not a regular and uniform whole, conſiſting of one action or deſign. The author ſeems to have intended it as a ſatire on almoſt every occupation of life, but more particularly on the clergy, in cenſuring whom his maſter Wickliff had led the way. The piece abounds with humour, ſpirit, and imagination; all which are dreſt to great diſadvantage in a very uncouth verſification and obſolete language. It is written without rhyme, an ornament which the poet has endeavoured to ſupply, by making every verſe to conſiſt of words beginning with the ſame letter. This practice has contributed not a little to render his poem obſcure and perplexed, excluſive of its obſolete ſtyle; for, to introduce his alliteration, he muſt have been often neceſſarily compelled to depart from the natural and obvious way of expreſſing himſelf. Dr. Hickes obſerves, that his alliterative verſification was drawn by Langelande from the practice of the Saxon poets, and that theſe viſions abound with many Saxoniſms. "Hæc "obiter ex Satyrographo noſtro (Langelande) cui Anglo-"Saxonum poetæ adeo familiares fuerunt, ut not ſolum "eorum verbis verſus ſcripſit, ſed tinnitum illum con-"ſonantem initialium apud eos literarum imitatus eſt, & "nonnunquam etiam verſus tantum non Saxonice con-"didit." From this it appears, that the example of Gower

Linguar. Vett. Septentrion. Theſaurus, cap. 21. p. 107.

Gower and Chaucer, who ſought to reform the roughneſs of their native tongue, by naturalizing many new words from the Latin, French, and Italian, and who introduced the ſeven-lined ſtanza from Petrarch and Dante into our poetry, had little influence upon Langelande, who choſe rather to go back to our Saxon models, both for language and form of verſe.

The curious reader may perhaps not be diſpleaſed with a ſpecimen of the introduction to the viſion. "The poet "(ſhadowed by the name and character of Peter or Pierſe, "a plowman) repreſents himſelf as weary of wandering, "on a May-morning, and at laſt laid down to ſleep by the "ſide of a brook; where in a viſion he ſees a ſtately "tower upon a hill, with a dungeon, and dark diſmal "ditches belonging to it, and a very deep dale under the "hill. Before the tower a large field or plain is ſuppoſed, "filled with men of every rank or occupation, all being "reſpectively engaged in their ſeveral purſuits; when ſud-"denly a beautiful lady appears to him, and unravels to "him the myſtery of what he had ſeen:

Obſervations on the Faerie Queen of Spenſer, by Tho. Warton, M. A. 8vo. Lond. 1754. P. 90.

"In a ſummer ſeaſon, when hotte was the ſun,
"I ſhoupe me into the ſhroubes as I a ſhepe were;
"In habit as a hermit, unholie of werkes,
"Went wide into the world wonders to hear,
"And on a May-morning, on Malvern-hylles,
"Me befell a ferly, a fairy methought
"I was wery of wandring, &c."

Paſſ. 1. v. 1. &c.

Before every viſion the manner and circumſtances of his falling aſleep are diſtinctly deſcribed; before one of them in particular, P. Plowman is ſuppoſed, with equal humour and ſatire, to fall aſleep while he is bidding his beads. In the courſe of the poem, the ſatire is carried on by means of ſeveral allegorical perſonages, ſuch as Mede, Simony, Conſcience, Sloth, &c. Selden mentions this author with hounour; and by Hickes he is frequently ſtyled, "Celeberrimus ille Satyrographus, morum vindex "acerrimus," &c. Chaucer, in the "Plowman's Tale," ſeems to have copied from our author. And Spenſer, in his Paſtorals, ſeems to have attempted an imitation of his viſions; for, after exhorting his Muſe not to contend with Chaucer, he adds,

"Nor with the plowman that the pilgrim playde awhile."

Ib. 91.

Notes on Polyolb. S. 11.

Epiſt. to Shep. Kal.

LANGHORNE (John), D. D. was born at Kirby Stephen, in Weſtmoreland. His father was the Rev. Joſeph

Biographia Dramatica.

Langhorne, of Winſton, who died when his ſon was young. After entering into holy orders, he became tutor to the ſons of Mr. Cracroft, a Lincolnſhire gentleman, whoſe daughter he married. This lady in a ſhort time died, and the loſs of her was very pathetically lamented by her huſband in a monody, and by another gentleman, Mr. Cartwright, in a poem, intituled, "Conſtantia." Dr. Langhorne held the living of Blagden, in Somerſetſhire, at the time of his death, which happened April 1, 1779, and is imputed to his uſual ſubſtitute for the Caſtalian fountain, rather too frequent draughts of Burton ale at the Peacock in Gray's-Inn-Lane. He was the author of ſeveral literary productions; amongſt others, of "Poems" in 2 vols, 1766; "Sermons" in 2 vols, 1773; "Effuſions of Fancy," 2 vols; "Theodoſius and Conſtantia," 2 vols; "Solyman and Almena;" "Frederick and Pharamond, or the Conſolations of Human Life, 1769;" a diſſertation, "on the Eloquence of the Pulpit;" and another, "on Religious Retirement;" and editor of the "Works of St. Evremond," of the "Poems of Collins," and ſome other articles.

Merklinus in Lindenio Renovato.

LANGIUS (JOHN), of Lawenburg in Sileſia, was born in the year 1485; and ſtudied phyſic at Piſa in Tuſcany, where he had his doctor's degree. After this he practiſed at Heidelberg, and was ſucceſſively prime phyſician to four ſeveral Electors Palatine: among whom he attended Frederic the Second above thirty-ſeven years through Spain, Italy, France, and the greateſt part of Europe; and died at Heidleberg in the year 1565, aged 80. He publiſhed at Baſil, 1554, in 4to, certain miſcellaneous medical Epiſtles; which a very able judge declares "to be penned with great erudition, to contain many curious matters, and to be well worth the peruſal."

Aſtruc de Lue Vener. Lib. V.

Godwin's Engliſh Biſhops, Tanner's Bibliotheca, &c.

LANGTON (STEPHEN), was born in England, but educated in the univerſity of Paris, and eſteemed by the king and all the nobility of France for his great learning. He was chancellor of Paris, a cardinal of Rome, and made archbiſhop of Canterbury, by the pope, in the reign of king John. The monks of Canterbury, according to cuſtom, choſe a prelate, and ſent him to the pope for his approbation. Some diſputes aroſe among them upon the occaſion, which the pope artfully laid hold of to diſannul the election; ſubſtituted Stephen Langton, and with his own hands gave him conſecration at Viterbium. He immediately wrote letters to the king, to induce him to confirm what he had done. But the king, in great indignation, baniſhed all the monks of Canterbury, ſeized their effects, and forbad Stephen Langton entrance into this realm. The pope, hearing of this, ſent his mandate to three biſhops, *viz.* London, Ely, and Worceſter, to admoniſh and perſuade the king to reſtore the monks, and give the archbiſhop poſſeſſion of his temporalities; which if he refuſed to do in a limited time, they had orders to interdict the whole realm. Finding the king reſolute in his determination, they publiſhed the pope's interdiction at the time appointed. This being ineffectual, the pope proceeded to a particular excommunication of the king, deprived him of all regal authority, and abſolved his ſubjects from their allegiance. But all this ſpiritual artillery would have been to no purpoſe, if the king had not perceived a defection amongſt his own ſubjects, and the French making great preparations to invade his dominions. Upon this account, he found it neceſſary to ſubmit to the ſee of Rome, to receive the archbiſhop, and reſtore the monks. Soon afterwards Stephen went to Italy to attend a general council, and in the time of his abſence king John died. At his return, he made uſe of all arts to ingratiate himſelf with his ſucceſſor Henry III. He removed the corpſe of Thomas of Becket from the place of his interment, and incloſed it in a ſhrine of gold, ſet with precious ſtones. At this ceremony the king, the pope's legate, and all the nobility attended, and were entertained at the archbiſhop's expence, in a moſt magnificent manner, exceeding, it is ſaid, even a royal feſtival. He called a convocation at Oſney near Oxford, wherein many things were decreed, which are for the moſt part to be ſeen among the principal conſtitutions. Here an impoſtor appeared, who pretended to be Jeſus Chriſt, and ſhewed marks in his hands, feet, and ſide. A woman alſo perſonated the Virgin Mary, and both of them were condemned by this ſynod to be immured between four walls till they died.

He was archbiſhop 22 years, died July 9, 1228, and was buried in the chapel of St. Michael at Canterbury. He was one of the moſt illuſtrious men of the age in which he lived, for his learning and his writings; a catalogue of which is given by Bale and Tanner.

LANGUET (Hubert), an eminent ſtateſman, was a native of France, miniſter of ſtate to Auguſtus elector of Saxony, and gained a great reputation by his uncommon parts and learning. He was born at Viteaux in 1518; and having paſſed through his ſtudies at home, went to Italy in 1547, to complete his knowledge in the civil law, and commenced doctor in that faculty at Padua [A]. From thence going to Bologna, he met with a book of Philip Melancthon; which raiſed in him ſo ſtrong a deſire to be acquainted with the author, that he made a tour into Germany, on purpoſe to viſit him at Wirtenberg in Saxony. He arrived there in 1549 [B], and ſhortly after embraced the Proteſtant religion. From this time there commenced a ſtrict friendſhip between him and Melancthon, ſo that they became inſeparable companions. Languet could not leave Melancthon, and Melancthon was equally charmed with Languet. He found in Languet a perſon who diſcourſed pertinently upon the intereſt of princes, and was perfectly acquainted with the hiſtory of illuſtrious men. He was wonderfully delighted with his converſation, wherein he gave him an account of ſeveral important affairs, which he remembered very exactly; and with his diſcourſes concerning kings and princes, and other men of theſe times, eminent for their wiſdom, virtue, and learning. His memory never failed him, with regard either to the circumſtances of time or to proper names; and he penetrated into the inclinations of men, and foreſaw the event of things, with ſurpriſing ſagacity.

This connection with Melancthon did not, however, extinguiſh the inclination which Languet had to travel. In 1551, he took up a reſolution to viſit ſome part of Europe every year; for which he ſet apart the autumn ſeaſon, returning to paſs the winter at Wittenberg. In the courſe of theſe travels, among other places, he made the tour of Rome in 1555, and that of Livonia and Laponia in 1558. During this laſt tour, he became known to Guſtavus king of Sweden, who conceived a great affection for him, and engaged him to go into France, in order to bring him thence ſome of the beſt ſcholars and artiſts: for which purpoſe his majeſty gave him a letter of credence, dated Sept 1, 1557. Two years after, Languet attended Adolphus count of Naſſau and prince of Orange into Italy; and at his return

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[A] After a year's ſtudy, according to the life of our author written by De La Mere.

[B] Melancthon's book was his "Body of Divinity:" Languet tells us himſelf, he read it in 1547; and, not being thoroughly ſatisfied with what he obſerved there concerning the euchariſt, he was determined to go and conſult the author himſelf, and ſaw him in 1549. Languet, epiſt. 15 ad Joach. Camerar.

paſſed through Paris, to make a viſit to the celebrated Turnebus: while he was in that city, he heard the melancholy news of the death of his dear friend Melancthon [c].

In 1565, Auguſtus elector of Saxony invited him to his court, and appointed him envoy to that of France the ſame year; after which he ſent him his deputy to the diet of the empire, which was called by the emperor Maximilian in 1568 at Augſburg. Thence the ſame maſter diſpatched him to Heidelberg, to negotiate ſome buſineſs with the elector Palatine; and from Heidelberg he went to Cologne, where he acquired the eſteem and confidence of Charlotte de Bourbon, princeſs of Orange. The elector of Saxony ſent him alſo to the diet of Spires; and, in 1570, to Stetin, in quality of his plenipotentiary, for mediating a peace between the Swedes and the Muſcovites, who had choſen this elector for their mediator. This prince the ſame year ſent Languet a ſecond time into France, to Charles IX, and the queen-mother Catharine of Medicis, in the execution of which employ he made a remarkably bold ſpeech to the French monarch, in the name of the Proteſtant princes of Germany [D]. He was at Paris upon the memorable bloody feaſt of St. Bartholomew, in 1572, when he ſaved the life of Andrew Wechelius, the famous printer, in whoſe houſe he lodged: and he was alſo very inſtrumental in procuring the eſcape of Philip de Mornay, count de Pleſſis; but, truſting too much to the reſpect due to his character of envoy, was obliged for his own ſafety to the good offices of John de Morvillier, who had been keeper of the ſeals. Upon his recall from Paris, he received orders to go to Vienna, where he was in 1574; and, in 1575, he was appointed one of the principal arbitrators for determining of the diſputes, which had laſted for thirty years, between the houſes of Longueville and Baden, about the ſucceſſion of Rothelin.

At length, in the controverſy which aroſe in Saxony between the Lutherans and Zuinglians, about the euchariſt, Languet was ſuſpected to favour the latter; ſo that he was obliged to beg leave of the elector, being then one of his chief miniſters, to retire: which favour was granted, with a liberty to go whereever he pleaſed [A]. He choſe Prague for his place of the reſidence, where he was in 1577: and in this ſituation applied himſelf to John Caſimer, count Palatine, and attended him to Ghent, in Flanders, the inhabitants of which city had choſen him for their governor. This count quitting the government, our miniſter accepted an invitation made to him by William prince of Orange, whoſe ſervice he entered into at Antwerp; but had not been there long, when the ill ſtate of his health obliged him to ſeek ſome relief. With this view he went, in 1579, to the wells of Baden; and, while there, fell into the acquaintance of Thuanus. That celebrated hiſtorian came thither from Straſburg; and, meeting with Languet, who was diſengaged from all buſineſs, was infinitely pleaſed with his converſation, and ſtuck ſo cloſely to him for three days, that it was thought he ſhould never be able to part from him. He tells us himſelf, that he was particularly ſtruck with Languet's eminent probity, and with his great judgement, not only in the ſciences, but alſo in public affairs, wherein he had been engaged all his life-time, having ſerved ſeveral princes very faithfully. He was, eſpecially, ſo well acquainted with the affairs of Germany, that he could inſtruct the Germans themſelves in the affairs of their own country. After Thuanus had left that place, he received from him ſome Memoirs, written in his own hand; containing an account of the preſent ſtate of Germany; of the right of the diets, of the number of the circles, and of the order or rank of the different councils of that country; which Memoirs he ſtill kept by him [B].

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[c] Melancthon died April 19, 1560. See his life in Latin by Camerarius.

[D] It is in print, as appears by the liſt of his works.

[A] Thuanus ſays, he was ſuſpected to be one of thoſe, who adviſed Gaſper Peucer to publiſh an expoſition of the doctrine of the Euchariſt, agreeable to the Geneva confeſſion of faith Hiſt. anno 1581. The Geneva expoſition of the doctrine of the Euchariſt was publiſhed in 1573.

[B] Theſe are the words of Thuanus himſelf, in his own life; who alſo relates, that Languet made him take notice of a German lord, at a window with his wife, and afterwards aſked him ſmiling: "If you were put to your choice, would you prefer a woman as beautiful as ſhe is, before the archbiſhopric of Cologne?" Thuanus, who did not underſtand the deſign of this queſtion, made no anſwer. Whereupon Languet explained the whole myſtery, and told him, that the German lord was the count of Iſembourg, who had lately reſigned the archbiſhopric of Cologne, to marry Jane de Lignes, count d'Aremberg's ſiſter. He added, that the ſuppreſſion of celibacy was burthenſome to the great Proteſtant lords in Germany; for, whereas in the times of Popery they uſed to put their daughters into nunneries, with certain hopes to ſee them ſoon raiſed to the dignity of abbeſſes, they were now obliged to provide huſbands for them, though they lived in a country where people were very prolific. Ibid.

Languet returned to Antwerp in 1580; and, in 1581, the prince of Orange ſent him to France, to negociate a reconciliation between Charlotte of Bourbon, his conſort, and her brother Louis, duke of Montpenſier; which he effected. He died at Antwerp, Sept. 20, 1581, and was interred with great funeral ſolemnity, the prince of Orange going at the head of the train. During his illneſs he was viſited by Madam Du Pleſſis, who, though ſick herſelf, attended him to his laſt moment. His dying words were: that "the only thing which grieved him was, that he had "not been able to ſee Monſ. Du Pleſſis again before he "died, to whom he would have left his very heart, had it "been in his power: that he had wiſhed to live to ſee the "world reformed; but, ſince it became daily worſe, he "had no longer any buſineſs in it: that the princes of "theſe times were ſtrange men: that virtue had much to "ſuffer, and little to get: that he pitied Monſ. Du Pleſſis "very much, to whoſe ſhare a great part of the misfortunes of the time would fall, and who would ſee many "unhappy days; but, that he muſt take courage, for "God would aſſiſt him. For the reſt, he begged one "thing of him in his laſt farewell, namely, that he would "mention ſomething of their friendſhip in the firſt book "he ſhould publiſh." This requeſt was performed by Du Pleſſis, ſoon after, in a ſhort preface to his treatiſe "Of "the truth of the Chriſtian religion;" where he makes the following eloge of this friend in a few comprehenſive words: "Is fuit qualis multi videri volunt; is vixit qua-"liter optimi mori cupiunt." This eloge, with others publiſhed on the ſame ſubject, have been carefully collected by Voetius [c]. He died inteſtate; and, being never married, he left no iſſue except that of the brain, a liſt of which is inſerted in the note [D]. The family however ſubſiſts, even to this day, with honour.

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[c] Viz. In his Diſputat. theolog. vol. iv. p. 238, et ſeq.

[D] Theſe conſiſt of three volumes of letters. The firſt contains thoſe he wrote to the elector of Saxony, during the courſe of his ſeveral negotiations, printed in 1701: the ſecond, thoſe to Camerarius, father and ſon, printed in 1646; and again, with additions, in 1685: the third to Sir Philip Sidney, printed in 1633 by Elzevir. Nothing can be more tender than theſe letters to Sir Philip, for whom he had a very ſingular friendſhip. He ſpeaks of the commotions in the Low Countries, with the cauſes of them, and points out the means of appeaſing them. Beſides, they contain ſeveral remarkable things; particularly, excellent advice to a young man, who enters into ſtate affairs. 2. His harangue in French to Charles IX. in 1570. 3. That extraordinary piece, intituled "Vindiciæ contra ty-"rannos;" which apeared a little after Languet's death, under the name of "Stephanus Junius Brutus," pretendedly printed at Edinburgh in 1579. This republican treatiſe, one of the moſt violent of the kind that we have, was attributed for ſeveral years to divers authors; but it has been aſſerted to be Languet's by Bayle, in a long and laboured diſſertation annexed to his Dictionary. 4. To Languet is aſcribed, "The apology of William "prince of Orange, againſt the king of "Spain, in 1581." And 5. "A diſcourſe of the empire, already mentioned." This is not printed; but the MS. was preſerved a long time in the library of Thuanus.

LANGUET (John Baptist Joseph), doctor of the Sorbonne, the celebrated vicar of St. Sulpice, at Paris, and one of thoſe extraordinary men whom Providence raiſes up for the relief of the indigent and wretched, for the good of ſociety, and the glory of nations, was born at Dijon, June 6, 1675. His father was Denis Languet, procurator general of that city. After having made ſome progreſs in his ſtudies at Dijon, he continued them at Paris, and reſided in the ſeminary of St. Sulpice. He was received into the Sorbonne, Dec. 31, 1698, and took his degree with applauſe. He was ordained prieſt at Vienne in Dauphiny; after which he returned to Paris, and took the degree of doctor Jan. 15, 1703. He attached himſelf from that time to the community of St. Sulpice; and M. de la Chetardie, who was vicar there, choſe him for his curate. Languet continued in that office near ten years, and ſold his patrimony to relieve the poor. During this period, M. de la St. Vallier, biſhop of Quebec, being priſoner in England, requeſted of the king, that Languet might be his aſſiſtant in North America. Languet was about to accept of the place, prompted to it by his zeal for the converſion of infidels; but his patrons and friends adviſed him to decline the voyage, as his conſtitution was by no means ſtrong. He ſucceeded Monſ. de Chetardie, vicar of St. Sulpice, in June, 1714.

His pariſh church being out of repair, and, like that of a poor village, ſcarce fit to hold 1200 or 1500 perſons, whereas the pariſh contained 125,000 inhabitants, he conceived a deſign to build a church proportionable to them; and ſome days after undertook this great work, having no greater fund to begin with than the ſum of one hundred crowns, which had been left him, for this deſign, by a pious and benevolent lady. He laid out this money in ſtones, which he cauſed to be carried through all the ſtreets, to ſhew his deſign to the public. He ſoon obtained conſiderable donations from all parts; and the duke of Orleans, regent of the kingdom, granted him a lottery.

That prince likewiſe laid the firſt ſtone of the porch in 1718; and Languet ſpared neither labour nor expence, during his life, to make the church one of the fineſt in the world, both for architecture and ornaments. It was conſecrated in 1745, with ſo much ſplendor, that his preſent majeſty of Pruſſia wrote the vicar a letter, which we here tranſcribe:

“SIR, Potſdam, Oct. 4, 1748.

“I have received with pleaſure the account of the conſecration of your church. The order and magnificence of the ceremonies cannot fail to give one a great idea of the beauty of the building which has been the object of them, and are ſufficient to characteriſe your good taſte: but that which I am perſuaded diſtinguiſhes much more, is the piety, benificence, and zeal, which you have diſplayed throughout the whole undertaking; qualities, which, however neceſſary in a man of your function, do not, on that account, the leſs merit the eſteem and attention of all mankind: it is to theſe, Sir, that you owe the teſtimony which I am deſirous to give you of my regard. I pray God to have you in his holy protection.

“FREDERICK.”

Another work, which does no leſs honour to Languet, is the houſe *de l'enfans Jeſus.* The eſtabliſhment of this houſe, ſo advantageous to the community, will beſt evince the piety and the talents of our divine. It conſiſts of two parts: the firſt is compoſed of 35 poor ladies, deſcended from families illuſtrious from the year 1535 to the preſent time; the ſecond of more than four hundred poor women and children of town and country. Thoſe young ladies whoſe anceſtors have been in the king's ſervice are preferred to all others. An education is given them ſuited to the dignity of their birth. They are employed, by turns, in inſpecting the bakehouſe, the poultry-yard, the dairies, the laundries, the gardens, the laboratory, the linen warehouſes, the ſpinning-rooms, and other places belonging to the houſe. By theſe means they become good houſewives, and able to relieve their poor relations in the country. Services theſe, far more important than if they paſſed their time in ſinging and embroidery. Beſides, the neceſſity they are under to ſuccour, by a thouſand little kind offices, the poor women and girls who work there, renders them more condeſcending, kind and humble, more ſerviceable to ſociety, than if they had only converſed with perſons of rank and diſtinction. Accordingly we ſee here none of thoſe airs of preeminence and diſdain, which are met with in other places, When they leave the houſe, they carry with them to their relations linen, cloaths, and money. If they chuſe to enter a convent and lead a religious life, a ſufficient ſum is allotted to them for that purpoſe.

Languet uſed beſides to grant great ſums of money to ſuch ladies as were examples of œconomy, virtue, and piety, in thoſe religious houſes which he had the goodneſs to ſuperintend. The poor women and children, who form the ſecond part, are provided with food every day, and work at the ſpinning wheel. They make a great quantity of linen and cotton. Different rooms are aſſigned to them. They are under different claſſes. In each room are two ladies of the ſociety of St. Thomas, of Ville Neuve, of which Languet was ſuperior general. Theſe ladies are placed there to overſee the work, and to give ſuch inſtructions as they think proper. They never leave the room till others come in their places. The women and the girls who find employment in this houſe have, in a former period of their lives, been licentious and diſſolute, and are generally reformed, by the examples of virtue before their eyes, and by the ſalutary advice given to them. They have the amount of their work paid them in money when they leave the houſe. They become induſtrious and exemplary, and, by this eſtabliſhment, are reſtored to the community, and to religion. There were in the houſe *de l'enfans Jeſus*, in 1741, more than 1400 women and girls of this ſort; and the vicar of St. Sulpice employed all the means in his power to make their ſituation agreeable. Although the land belonging to the houſe meaſured only 17 arpens [A], it has a large dairy, which has given milk to more than 2000 children belonging to the pariſh, a menagery, poultry of all ſorts, a bakehouſe, ſpinning rooms, a very neat and well cultivated garden, and a magnificent laboratory, where all ſorts of medicines are made. The order and œconomy obſerved in this houſe, in the education, inſtruction, and employment of ſo many people, were ſo admirable, and gave ſo great an idea of the vicar of St. Sulpice, that cardinal Fleury propoſed to make him ſuperintendant general of all the hoſpitals in the kingdom: but Laugnet uſed to anſwer him, with a ſmile, "I have always ſaid, my Lord, that it was the bounty of "your highneſs led me to the hoſpital." The expence of this eſtabliſhment was immenſe. He ſpent his revenue

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[A] An arpen is a French meaſure of 100 perches ſquare, every perch 18 feet.

on it; an inheritance which came to him by the death of the baron of Montigni his brother, and the eſtate of the abbé de Barnay, granted him by the king.

Languet was not leſs to be eſteemed for his beneficence and his zeal in aiding the poor of every ſort. Never man took more pains than he did in procuring donations and legacies, which he diſtributed with admirable prudence and diſcretion. He enquired with care, if the legacies which were left him were to the diſadvantage of the poor relations of the teſtator; if he found that to be the caſe, he reſtored to them not only the legacy, but gave them, when wanting, a large ſum of his own. Madame de Camois, as illuſtrious for the benevolence of her diſpoſition as for her rank in life, having left him, by her laſt will, a legacy of more than 600,000 livres, he only took 30,000 livres for the poor, and returned the remaining ſum to her relations. It is ſaid, from good authority, that he diſburſed near a million of livres in charities every year. He always choſe noble families reduced to poverty, before all others: and, we have heard from perſons who knew him well, that there were ſome families of diſtinction in his pariſh, to each of whom he has diſtributed 30,000 livres per annum. Always willing to ſerve mankind, he gave liberally, and often before any application was made to him. When there was a general dearth in 1725, he ſold, in order to relieve the poor, his houſhold goods, his pictures, and ſome ſcarce and curious pieces of furniture, which he had procured with difficulty. From that time he had only three pieces of plate, no tapeſtry, and but a mean ſerge bed, which madame de Camois had lent him, having ſold before, for the poor, all the preſents ſhe had made him at different periods. His charity was not confined to his own pariſh. At the time that the plague raged at Marſeilles, he ſent large ſums into Provence to aſſiſt the diſtreſſed. He intereſted himſelf with great zeal in the promotion of arts and commerce, and in whatever concerned the glory of the nation. In times of public calamity, as conflagrations, &c., his prudence and aſſiduity have been much admired. He underſtood well the different dipoſitions of men. He knew how to employ every one according to his talent or capacity. In the moſt intricate and perplexed affairs he decided with a ſagacity and judgement that ſurpriſed every one. Languet refuſed the biſhopric of Couſerans and that of Poictiers, and ſeveral others which were offered him by Louis XIV. and Louis

XV. under the miniſtry of the duke of Orleans and cardinal Fleury. He reſigned his vicarage to Monſ. l'Abbé du Lau, in 1748, but continued to preach every Sunday, according to his cuſtom, in his own pariſh church; and continued alſo to ſupport the houſe *de l'enfans Jeſus*, till his death, which happened Oct. 11, 1750, in his 75th year, at the abbey de Bernay, to which place he went to make ſome charitable eſtabliſhments. His piety and continued application to works of beneficence did not hinder him from being lively and chearful. He had a fine genius, which ſhewed itſelf by the agreeable repartees and ſenſible remarks he made in converſation.

LANIER, a painter, well ſkilled in the Italian hands. He was employed by Charles I. beyond-ſea, to purchaſe the collection made by him. He gave a particular mark, by which we diſtinguiſh all the things of this kind which he brought over. By reaſon of the troubles that enſued, we can give no account of his death; but that, before he died, he had the mortification to ſee that royal collection diſperſed.

LARGILLIERE (Nicholas de), an eminent French painter, was born at Paris in 1656, and intended at firſt for commerce; but his father, having taken him on a trading voyage to England, found his genius ſolely bent upon painting, and placed him under Francis Gobeau, a painter of ſome note. He ſpent ſix years in cloſe application to his object, and then went to London. Here he gained the friendſhip and countenance of Sir Peter Lely, who expreſſed much eſteem for his works; and he at laſt was ſo far honoured, as to be made known to king Charles II, for whom he painted ſeveral pictures. At his return to Paris, Vander Mulen and Le Brun, having ſeen ſome of his performances, encouraged him to continue in his own country; they procured him friends by their recommendation, ſo that his reputation was generally ſpread through Paris; and Lewis XIV. ſat to him for his portrait, as did king James II. and his queen. He was accounted to have had a good genius, to compoſe well, to be correct in his deſign, and to diſtribute his draperies judiciouſly: his principal excellence, however, conſiſted in his colouring, and particularly in portraits, of which the heads and hands were remarkably well executed, with a light and ſpirited pencil. His tint of colour was clear and freſh; and by his manner of laying on his colours, without breaking or torturing them, they have long retained their original freſhneſs and beauty. The moſt capital work of this maſter is a grand compoſition, repreſenting the crucifixion of Chriſt. He was appointed director of the Academy, as a public acknowledgement of his merit.

Hody de Græcis Illuſtribus, &c. p. 240.

LASCARIS (Constantine), one of thoſe learned Greeks who quitted Conſtantinople, upon its being taken by the Turks in 1453, and took refuge in Italy. He taught the Greek language and polite literature, firſt at Milan, and afterwards at Meſſana; whither many illuſtrious perſons from Italy, and even from Venice, among whom was Peter Bembus, reſorted, for the ſake of being taught the Greek language by him. He died old at Meſſana, about the end of the 15th century; and left his library to the ſenate, who erected a marble monument over him. He was author of a "Greek Grammar," which was printed by Aldus Manutius; and other ſmall works of a ſimilar kind. Eraſmus, in his piece "de ratione ſtudii," prefers him to all the Grammarians among thoſe Greeks, excepting Theodorus Gaza. He had a ſon, John Andreas Laſcaris, diſtinguiſhed afterwards in his own way, and whom ſome have confouned with him.

LASKI, or LASKO, or LASCO (John de), was deſcended from a family of diſtinction in Poland, in which country he was educated, and afterwards travelled abroad. Coming to Zurich in Switzerland, he became acquainted with Zuinglius, who brought him to a good liking for the Reformation. Upon his return home, he was made provoſt of Gneſna [A], and afterwards biſhop of Veſprim in Hungary: but theſe two dignities did not hinder him from declaring himſelf openly of the Reformed religion. This charge ſoon brought upon him the ſentence of hereſy, of which he complained to the king of Poland, alledging that he had been condemned without a ſufficient hearing: but this appeal to his native prince proved of no avail, and he was ſoon obliged to quit Hungary. In this exigence he retired, 1542, to Embden in Eaſt-Frieſland, and was made a miniſter of a church in that town.

[A] Eraſmus ſtyles him "Præpoſitus Gneſnenſis" in Ep. 862. He was nephew to the archbiſhop of that place, who was alſo of both his names; to whom Eraſmus dedicated his edition of St. Ambroſe's works.

After he had reſided almoſt ten years in Eaſt-Frieſland, not caring to venture into Germany, by reaſon of the war of Smalcalde, he reſolved to go to England, having received an invitation thither from archbiſhop Cranmer [B]. He arrived there at the time when the publication of the Interim [C] drove the Proteſtants into ſuch places as would grant them a toleration; and ſuch they found in England, where they had ſeveral privileges granted them by Edward VI. Three hundred and eighty were naturalized, and erected into a corporate body, which was governed by its own laws, and allowed its own form of religious worſhip, without being ſubject to the Engliſh liturgy. A church in London was alſo granted to them, with the revenues belonging to it, for the ſubſiſtence of their miniſters, who were either expreſsly nominated, or at leaſt approved, by the king; his majeſty alſo fixing the preciſe number of them. According to this regulation, there were four miniſters, and a ſuperintendant; which poſt was held by Laſki, who, in the letters patent, is called a perſon of illuſtrious birth, of ſingular probity, and great learning. In the midſt of theſe favours, he was imprudent enough to write a book againſt the ceremonies of the Engliſh church, and particularly againſt the habits of the biſhops and preſbyters, and receiving the euchariſt kneeling.

However, this book made no noiſe; and Laſki with his company lived undiſturbed till the death of king Edward; but, upon the acceſſion of queen Mary, in 1553, they were all ſent away. De Laſki embarked in September, with many of his ſociety, and all his colleagues, except two, who ſtayed in England concealed; together with the reſt of the German Proteſtants, who were ſtripped of their churches, and had all their privileges taken away. They arrived on the coaſt of Denmark, in the beginning of a ſevere winter; but, being known to embrace the doctrine of the Reformed church of Switzerland, they were not ſuffered to diſembark, or to be at anchor, more than two days, without daring to put their wives and children on ſhore. They were treated in the ſame inhoſpitable manner at Lubec, at Wiſmar, and Hamburgh, ſo that at laſt they reſolved to go for Embden, where they did not arrive till March 1554. Here they were kindly received, and permitted to ſettle in the country. In 1555, Laſki went to Frankfort upon the Maine, where he obtained

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[B] Strype's Life of Cranmer.

[C] It was publiſhed in 1548.

leave of the Senate to build a church for the Reformed ſtrangers, and particularly for thoſe of the Low Countries. While he was at this city, he wrote an apologetical letter to Sigiſmond king of Poland, againſt ſome who had accuſed and treated him as a vagabond. This letter was written in 1566; and the ſame year, with the conſent of the duke of Wirtenberg, he maintained a diſputation againſt Brentius, upon the ſubject of the euchariſt. Brentius afterwards publiſhed an account of this diſpute, in which our author was charged with many falſhoods.

Laſki at laſt, after an abſence of twenty years, returned to his native country; and, notwithſtanding the biſhops and other eccleſiaſtics did their utmoſt to drive him away, yet all their efforts proved ineffectual, he being in great favour with Sigiſmond, who employed him in the moſt important affairs. He died Jan. 13, 1560. The hiſtorians of his time ſpeak greatly in his praiſe; and he was much eſteemed by Eraſmus, who declares he had learned ſobriety, diſcretion, and many virtues, of him; although, being then old, and Laſki yet a young man, he ought to have been the maſter, and not the ſcholar. We have, of his writing, "De cœna domini liber; Epiſtola continens "ſummum controverſiæ de cœna Domini, &c."

LA SENA or **LASCENA** (Peter), was born at Naples, Sept. 25, 1590. In compliance with his father, he firſt cultivated and practiſed the law; but afterwards followed the bent of his inclination to polite literature; applying himſelf diligently to acquire the Greek language, in which his education had been ſhort. He alſo learnt French and Spaniſh. From Naples he removed to Rome; where he was no ſooner ſettled, than he obtained the protection of cardinal Francis Barberini, beſides other prelates; he alſo procured the friendſhip of Lucas Holſtenius, Leo Allatius, and other perſons of principal rank in the republic of letters. He made uſe of the repoſe he enjoyed in this ſituation, to put the laſt hand to ſome works which he had begun at Naples: but his continual intenſe application, and too great abſtinence (for he made but one meal in twenty-four hours), threw him into a fever, of which he died, Sept. 30, 1636. At his death, he left to cardinal Barberini two Latin diſcourſes, which he had pronounced before the Greek academy of the monks of St. Baſil, "de lingua Helleniſtica;" wherein he diſcuſſed, with great learning, a point upon that ſubject, which then divided the literary world. He alſo left to cardinal Brancaccio his book, intituled "Ginnaſio Napolitano," which was afterwards publiſhed by that prelate: it contains a deſcription of the ſports, ſhews, ſpectacles, and combats, which were formerly exhibited to the people of Naples. Some other pieces of our author are mentioned below [A].

[A] Theſe are: "Homeri Nepenthes, ſeu de abolenda lucta liber. 1624," 8vo. "Cleombrotus, ſive de iis qui in aquis pereunt." This was occaſioned by the loſs of ſome friends and relations, who were ſhipwrecked on the coaſt of Italy in 1635. The work was in the preſs at his death, and was finiſhed afterwards, purſuant to his will. He publiſhed alſo a miſcellany of Remarks upon the Italian poets.

LATIMER (Hugh), biſhop of Worceſter, one of the firſt Reformers of the Church of England, was deſcended of honeſt parents at Thurcaſton in Leiceſterſhire; where his father, though he had no land of his own, yet, by frugality and induſtry, and the advantage of a good Take, brought up a family of ſix daughters, beſides this ſon [A]. He was born in the farm-houſe about 1470; and, being put to a grammar-ſchool, he took learning ſo well, that it was determined to breed him to the church. With this view, as ſoon as fit, he was ſent to Cambridge, where, at the uſual time, he took the degrees in arts; and entering into prieſt's orders, behaved with remarkable zeal and warmth in defence of Popery, the eſtabliſhed religion. He was violent againſt the opinions, which had lately diſcovered themſelves in England; heard the teachers of them with high indignation, and inveighed publicly and privately againſt the Reformers. If any read lectures in the ſchools, Latimer was ſure to be there to drive out the ſcholars; and, when he commenced bachelor of divinity, he gave an open teſtimony of his diſlike to their proceedings, in an oration againſt Melancthon, whom he treated moſt ſeverely for his impious, as he called them, innovations in religion. His zeal was ſo much taken notice of in the univerſity, that he was elected croſs-

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[A] In one of his court ſermons, in Edward's time, Latimer, inveighing againſt the nobility and gentry, and ſpeaking of the moderation of landlords a few years before, and the plenty in which their tenants lived, tells his audience, in his familiar way, that upon a farm of four pounds a year, at the utmoſt, his father tilled as much ground as kept half a dozen men; that he had it ſtocked with a hundred ſheep and thirty cows; that he found the king a man and horſe, himſelf remembering to have buckled on his father's harneſs, when he went to Black-heath; that he gave his daughters five pounds a-piece at marriage; that he lived hoſpitably among his neighbours, and was not backward in his alms to the poor.

bearer in all public proceſſions; an employment which he accepted with reverence, and diſcharged with ſolemnity.

Among thoſe who favoured the Reformation, the moſt conſiderable was Thomas Bilney, a clergyman of a moſt holy life, who began to ſee Popery in a very diſagreeable light, and made no ſcruple to own it. Bilney was an intimate of Latimer's; and, as opportunities offered, uſed to ſuggeſt to him many things about corruptions in religion, till he gradually diveſted him of his prejudices, brought him to think with moderation, and even to diſtruſt what he had ſo earneſtly embraced. Latimer no ſooner ceaſed from being a zealous Papiſt, than he became (ſuch was his conſtitutional warmth) a zealous Proteſtant; active in ſupporting the Reformed doctrine, and aſſiduous to make converts both in town and univerſity. He preached in public, exhorted in private, and every-where preſſed the neceſſity of a holy life, in oppoſition to ritual obſervances. A behaviour of this kind was immediately taken notice of; Cambridge, no leſs than the reſt of the kingdom, was entirely Popiſh; every new opinion was watched with jealouſy. Latimer ſoon perceived how obnoxious he had made himſelf; and, being a preacher of eminence, the orthodox clergy thought it high time to oppoſe him openly. This taſk was undertaken by Dr. Buckingham, prior of the Black-Friars, who appeared in the pulpit a few Sundays after; and, with great pomp and prolixity, ſhewed the dangerous tendency of Latimer's opinions; particularly, inveighing againſt his heretical notions of having the ſcriptures in Engliſh. The Proteſtant party, nevertheleſs, of which Bilney and Latimer were the heads, continued to gain ground; and great was the alarm of the orthodox clergy; of which ſort were the heads of colleges, and ſenior part of the univerſity. Frequent convocations were held, tutors were admoniſhed to have a ſtrict eye over their pupils, and academical cenſures of all kinds were inflicted. But academical cenſures were found inſufficient. Latimer continued to preach, and hereſy to ſpread. The heads of the Popiſh party applied to the biſhop of Ely, as their dioceſan; but that prelate was not a man for their purpoſe; he was a Papiſt indeed, but moderate. He came to Cambridge, however, examined the ſtate of religion, and, at their intreaty, preached againſt the heretics; but he would do nothing farther; only indeed he ſilenced Mr. Latimer. But this gave no check to the Reformers: for there happened at this time to be a Proteſtant prior in Cambridge, Dr. Barnes, of the Auſtin-friars; who, having a monaſtery exempt from epiſcopal juriſdiction, and, being a great admirer of Latimer, boldly licenſed him to preach there. Hither his party followed him; and the late oppoſition having greatly excited the curioſity of the people, the friars chapel was ſoon incapable of containing the crowds that attended. Among others, it is remarkable that my lord of Ely was often one of his hearers, and had the ingenuity to declare, that Mr. Latimer was one of the beſt preachers he had ever heard.

The principal perſons at this time concernd in eccleſiaſtical affairs were cardinal Wolſey, Warham archbiſhop of Canterbury, and Tunſtal biſhop of London; and as Henry VIII. was now in expectation of having the buſineſs of his divorce ended in a regular way at Rome, he was careful to obſerve all forms of civility with the pope. The cardinal therefore erected a court, conſiſting of biſhops and canoniſts, to put the laws in execution againſt hereſy: of this court Tunſtal was made preſident; and Bilney, Latimer, and others, were called before him. Bilney was conſidered as the hereſiarch, and againſt him chiefly the rigour of the court was levelled; and they ſucceeded ſo far, that he was prevailed upon to recant: accordingly he bore his faggot, and was diſmiſſed. As for Mr. Latimer, and the reſt, they had eaſier terms: Tunſtal omitted no opportunities of ſhewing mercy; and the heretics, upon their diſmiſſion, returned to Cambridge, where they were received with open arms by their friends. Amidſt this mutual joy, Bilney alone ſeemed unaffected; he ſhunned the ſight of his acquaintance, and received their congratulations with confuſion and bluſhes. In ſhort, he was ſtruck with remorſe for what he had done, grew melancholy, and, after leading an aſcetic life for three years, reſolved to expiate his abjuration by death. In this reſolution he went to Norfolk, the place of his nativity; and, preaching publicly againſt Popery, he was apprehended by order of the biſhop of Norwich, and, after lying a while in the county gaol, was executed in that city [B].

His

[B] The Popiſh party would have it believed that he died in their faith; and Sir Thomas More, particularly, took great pains to propagate the ſtory; but theſe idle tales are ſufficiently refuted by Fox and Burnet. The following account of him is left in a letter to a friend by Latimer: “I have known Bilney,” ſays he,
“a great while; and, to tell you
“what I have always thought of him,
“I have known few ſo ready to do
“every man good after his power;
“noiſome, wittingly, to none; and
“towards his enemy charitable and
“reconcileable. To be ſhort, he was
“a very

His ſufferings, far from ſhocking the Reformation at Cambridge, inſpired the leaders of it with new courage. Latimer began now to exert himſelf more than he had yet done; and ſucceeded to that credit with his party, which Bilney had ſo long ſupported. Among other inſtances of his zeal and reſolution in this cauſe, he gave one very remarkable: he had the courage to write to the king againſt a proclamation then juſt publiſhed, forbidding the uſe of the Bible in Engliſh. He had preached before his majeſty once or twice at Windſor, and had been noticed by him in a more affable manner than that monarch uſually indulged towards his ſubjects. But, whatever hopes of preferment his ſovereign's favour might have raiſed in him, he choſe to put all to the hazard, rather than omit what he thought his duty. He was generally conſidered as one of the moſt eminent who favoured Proteſtantiſm, and therefore thought it became him to be one of the moſt forward in oppoſing Popery. His letter is the picture of an honeſt and ſincere heart: it was chiefly intended to point out to the king the bad intention of the biſhops in procuring the proclamation, and concludes in theſe terms: "Accept, "gracious ſovereign, without diſpleaſure, what I have "written; I thought it my duty to mention theſe things "to your majeſty. No perſonal quarrel, as God ſhall "judge me, have I with any man; I wanted only to in"duce your majeſty to conſider well what kind of per"ſons you have about you, and the ends for which "they counſel. Indeed, great prince, many of them, "or they are much ſlandered, have very private ends. "God grant, your majeſty may ſee through all the deſigns "of evil men, and be in all things equal to the high office "with which you are intruſted. Wherefore, gracious "king, remember yourſelf, have pity upon your own "ſoul, and think that the day is at hand, when you "ſhall give account of your office, and of the blood that "hath been ſhed by your ſword: in the which day, that "your grace may ſtand ſtedfaſtly, and not be aſhamed, "but be clear and ready in your reckoning, and have

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"a very ſimple good ſoul; nothing "meet for this wretched world, whoſe "evil ſtate he would lament and be"wail as much as any man I ever "knew. As for his ſingular learning, "as well in the holy ſcriptures as in "other good letters, I will not now "ſpeak of it. How he ordered or "miſordered himſelf in judgement, "I cannot tell, nor will I meddle "withal; but I cannot but wonder, "if a man living ſo mercifully, ſo "charitably, ſo patiently, ſo con"ſtantly, ſo ſtudiouſly, and ſo vir"tuouſly, ſhould die an evil death.

"your pardon ſealed with the blood of our Saviour "Chriſt, which alone ſerveth at that day, is my daily "prayer to him who ſuffered death for our ſins. The "ſpirit of God preſerve you!"

Though the influence of the Popiſh party then prevailed ſo far, that this letter produced no effect: yet the king, no way diſpleaſed, received it not only with temper, but with condeſcenſion, graciouſly thanking him for his well-intended advice. The king loved ſincerity and openneſs; and Latimer's plain and ſimple manner had before made a favourable impreſſion upon him, which this letter contributed not a little to ſtrengthen; and the part he acted in promoting the eſtabliſhment of the king's ſupremacy, in 1535, riveted him in the royal favour. Dr. Butts, the king's phyſician, being ſent to Cambridge on that occaſion; began immediately to pay his court to the Proteſtant party, from whom the king expected moſt unanimity in his favour. Among the firſt, he made his application to Latimer, as a perſon moſt likely to ſerve him; begging that he would collect the opinions of his friends in the caſe, and do his utmoſt to bring over thoſe of moſt eminence, who were ſtill inclined to the Papacy. Latimer, being a thorough friend to the cauſe he was to ſolicit, undertook it with his uſual zeal, and diſcharged himſelf ſo much to the ſatisfaction of the doctor, that, when that gentleman returned to court, he took Latimer along with him.

About this time a perſon was riſing into power, who became his chief friend and patron. The lord Cromwell, who, being a friend to the Reformation, encouraged of courſe ſuch churchmen as inclined towards it. Among theſe was Latimer, for whom his patron very ſoon obtained a benefice in Wiltſhire, whither he reſolved, as ſoon as poſſible, to repair, and keep a conſtant reſidence. His friend Dr. Butts, ſurprized at this reſolution, did what he could to diſſuade him from it: "You are deſerting," ſaid he, "the faireſt opportunities of making your fortune: "the prime miniſter intends this only as an earneſt of his "future favours, and will certainly in time do great "things for you. But it is the manner of courts to conſider them as provided for, who ſeem to be ſatisfied; "and, take my word for it, an abſent claimant ſtands but a "poor chance among rivals who have the advantage of "being preſent." Thus the old courtier adviſed. But theſe arguments had no weight. He was heartily tired of the court; and, leaving the palace therefore, entered immediately upon the duties of his pariſh. Nor was he ſatisfied within thoſe limits; he extended his labours throughout the county, where he obſerved the paſtoral care moſt neglected, having for that purpoſe obtained a general licence from the univerſity of Cambridge. As his manner of preaching was very popular in thoſe times, the pulpits every-where were gladly opened for him; and at Briſtol, where he often preached, he was countenanced by the magiſtrates. But this reputation was too much for the orthodox clergy to ſuffer, and their oppoſition firſt broke out at Briſtol. The mayor had appointed him to preach there on Eaſter-day. Public notice had been given, and all people were pleaſed; when ſuddenly there came out an order from the biſhop, prohibiting any one to preach there without licence. The clergy of the place waited upon Latimer, informed him of the biſhop's order; and, knowing he had no ſuch licence, were extremely ſorry that they were thus deprived of the pleaſure of hearing him. Latimer received their compliment with a ſmile; for he had been apprized of the affair, and knew that theſe very perſons had written to the biſhop againſt him. Their oppoſition became afterwards more public and avowed; the pulpits were uſed to ſpread their invectives againſt him; and ſuch liberties were taken with his character, that he thought it neceſſary to juſtify himſelf. Accordingly, he called upon his maligners to accuſe him before the mayor of Briſtol; and, with all men of candour, he was juſtified; for when the parties were convened, and the accuſers produced, nothing appeared againſt him; but the whole accuſation was left to reſt upon the uncertain evidence of hearſay information.

His enemies, however, were not thus ſilenced. The party againſt him became daily ſtronger, and more inflamed. It conſiſted in general of the country prieſts in thoſe parts, headed by ſome divines of more eminence. Theſe perſons, after mature deliberation, drew up articles againſt him, extracted chiefly from his ſermons; in which he was charged with ſpeaking lightly of the worſhip of ſaints; with ſaying there was no material fire in hell; and that he would rather be in purgatory than in Lollard's tower. This charge being laid before Stokeſley biſhop of London, that prelate cited Latimer to appear before him; and, when he appealed to his own ordinary, a citation was obtained out of the archbiſhop's court, where Stokeſley and other biſhops were commiſſioned to examine him.

An archiepiſcopal citation brought him at once to a compliance. His friends would have had him fly for it; but their perſuaſions were in vain. He ſet out for London in the depth of winter, and under a ſevere fit of the ſtone and colic; but he was more diſtreſſed at the thoughts of leaving his pariſh expoſed to the Popiſh clergy, who would not fail to undo in his abſence what he had hitherto done. On his arrival at London, he found a court of biſhops and canoniſts ready to receive him; where, inſtead of being examined, as he expected, about his ſermons, a paper was put into his hands, which he was ordered to ſubſcribe, declaring his belief in the efficacy of maſſes for the ſouls in purgatory, of prayers to the dead ſaints, of pilgrimages to their ſepulchres and reliques, the pope's power to forgive ſins, the doctrine of merit, the ſeven ſacraments, and the worſhip of images: and, when he refuſed to ſign it, the archbiſhop with a frown begged he would conſider what he did. "We intend not," ſays he, "Mr. Latimer, to "be hard upon you; we diſmiſs you for the preſent; take "a copy of the articles, examine them carefully; and "God grant that, at our next meeting, we may find each "other in a better temper." The next and ſeveral ſucceeding meetings the ſame ſcene was acted over again. He continued inflexible, and they continued to diſtreſs him. Three times every week they regularly ſent for him, with a view either to draw ſomething from him by captious queſtions, or to teaze him at length into compliance. Of one of theſe examinations he gives the following account: "I was brought out," ſays he, "to be examined in the ſame "chamber as before; but, at this time, it was ſomewhat "altered; for, whereas before there was a fire in the chimney, "now the fire was taken away, and an arras hanged "over the chimney, and the table ſtood near the chimney's "end. There was, among theſe biſhops that examined "me, one with whom I have been very familiar, and "whom I took for my great friend, an aged man; and he "ſat next the table-end. Then, among other queſtions, "he put forth one, a very ſubtle and crafty one; and when "I ſhould make anſwer, I pray you, Mr. Latimer," ſaid he, "ſpeak out, I am very thick of hearing, and there "be many that ſit far off. I marvelled at this, that I was "bidden to ſpeak out, and began to miſdeem, and gave "an ear to the chimney; and there I heard a pen plainly "ſcratching behind the cloth. They had appointed one "there to write all my anſwers, that I ſhould not ſtart

" from them. God was my good Lord, and gave me an-" ſwers ; I could never elſe have eſcaped them."

Thus the biſhops continued their perſecution, till their ſchemes were fruſtrated by an unexpected hand : for the king, being informed, moſt probably by lord Cromwell's means, of Latimer's ill uſage, interpoſed in his behalf, and reſcued him out of their hands. A figure of ſo much ſimplicity, and ſuch an apoſtolic appearance as his at court, did not fail to ſtrike Anne Boleyn ; who mentioned him to her friends, as a perſon, in her opinion, well qualified to forward the Reformation, the principles of which ſhe had imbibed from her youth. Cromwell raiſed our preacher ſtill higher in her eſteem ; and they both joined in an earneſt recommendation of him for a biſhopric to the king, who did not want much ſolicitation in his favour. It happened, that the ſees of Worceſter and Saliſbury were at that time vacant, by the deprivation of Ghinuccii and Campegio, two Italian biſhops, who fell under the king's diſpleaſure, upon his rupture with Rome. The former of theſe was offered to Latimer ; and as this promotion came unexpectedly to him, he looked upon it as the work of Providence, and accepted it without much perſuaſion. All hiſtorians mention him as a perſon remarkably zealous in the diſcharge of his new office ; and tell us, that, in overlooking the clergy of his dioceſe, he was uncommonly active, warm, and reſolute, and preſided in his eccleſiaſtical court in the ſame ſpirit. Thus far he could act with authority ; but in other things he found himſelf under difficulties. The Popiſh ceremonies gave him great offence : yet he neither durſt, in times ſo dangerous and unſettled, lay them entirely aſide ; nor, on the other hand, was he willing entirely to retain them. In this dilemma his addreſs was admirable : he inquired into their origin ; and when he found any of them derived from a good meaning, he inculcated their original, though itſelf a corruption, in the room of a more corrupt practice. Thus he put the people in mind, when holy bread and water were diſtributed, that theſe elements, which had long been thought endowed with a kind of magical influence, were nothing more than appendages to the two ſacraments of the Lord's-Supper and Baptiſm : the former, he ſaid, reminded us of Chriſt's death ; and the latter was only a ſimple repreſentation of being purified from ſin. By thus reducing Popery to its principles, he improved, in ſome meaſure, a bad ſtock, by lopping from it a few fruitleſs excreſcences.

While his endeavours to reform were theſe in his dioceſe, he was called upon to exert them in a more public manner, by a ſummons to parliament and convocation in 1536. This ſeſſion was thought a criſis by the Proteſtant party, at the head of which ſtood the lord Cromwell, whoſe favour with the king was now in its meridian. Next to him in power was Cranmer, abp. of Canterbury, after whom the biſhop of Worceſter was the moſt conſiderable man of the party; to whom were added the biſhops of Ely, Rocheſter, Hereford, Saliſbury, and St. David's. On the other hand, the Popiſh party was headed by Lee abp. of York, Gardiner, Stokeſley and Tunſtal, biſhops of Wincheſter, London and Durham. The convocation was opened as uſual by a ſermon, or rather an oration, ſpoken at the appointment of Cranmer, by the biſhop of Worceſter, whoſe eloquence was at this time every-where famous. Many warm debates paſſed in this aſſembly; the reſult whereof was, that four ſacraments out of the ſeven were concluded to be inſignificant: but, as the biſhop of Wincheſter made no figure in them, for debating was not his talent, it is beſide our purpoſe to enter into a detail of what was done in it. Many alterations were made in favour of the Reformation; and, a few months after, in 1537, the Bible was tranſlated into Engliſh, and recommended to a general peruſal.

Mean while the biſhop of Worceſter, highly ſatisfied with the proſpect of the times, repaired to his dioceſe, having made a longer ſtay in London than was abſolutely neceſſary. He had no talents for ſtate-affairs, and therefore meddled not with them. His whole ambition was to diſcharge the paſtoral functions of a biſhop, neither aiming to diſplay the abilities of a ſtateſman, nor thoſe of a courtier. Gardiner, biſhop of Wincheſter, was juſt returned from Germany, having ſucceſsfully negotiated ſome commiſſions, which the king had greatly at heart; and, in 1539, a parliament was called, to confirm the ſeizure and ſurrendry of the monaſteries, when that ſubtle miniſter took his opportunity, and ſucceeded in prevailing upon his majeſty to do ſomething towards reſtoring the old religion, as being moſt advantageous for his views in the preſent ſituation of Europe. In this parliament paſſed the famous act, as it was called, of the ſix articles, which was no ſooner publiſhed than it gave an univerſal alarm to all favourers of the Reformation [c]; and, as the biſhop of Worceſter could not

give

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[c] Theſe articles were, 1. In the ſacrament of the altar, after the conſecration there remains no ſubſtance of bread and wine, but the natural body

and

give his vote for the act, he thought it wrong to hold any office. He therefore reſigned his biſhopric [D], and retired into the country; where he reſided during the heat of that perſecution which followed upon this act, and thought of nothing for the remainder of his days but a ſequeſtered life. He knew the ſtorm which was up could not ſoon be appeaſed, and he had no inclination to truſt himſelf in it. But, in the midſt of his ſecurity, an unhappy accident carried him again into the tempeſtuous weather that was abroad: he recieved a bruiſe by the fall of a tree, and the contuſion was ſo dangerous, that he was obliged to ſeek out for better aſſiſtance than the country afforded. With this view he repaired to London, where he had the misfortune to ſee the fall of his patron, the lord Cromwell; a loſs of which he was ſoon made ſenſible. Gardiner's emiſſaries quickly found him out; and ſomething, that ſomebody had ſomewhere heard him ſay againſt the ſix articles, being alledged againſt him, he was ſent to the Tower, where, without any judicial examination, he ſuffered, through one pretence or another, a cruel impriſonment for the remaining ſix years of king Henry's reign.

Immediately upon the acceſſion of Edward VI, he and all others, who were impriſoned in the ſame cauſe, were ſet at liberty; and Latimer, whoſe old friends were now in power, was received by them with every mark of affection. He would have found no difficulty in diſpoſſeſſing Heath, in every reſpect an inſignificant man, who had ſucceeded to his biſhopric: but he had other ſentiments, and would neither make ſuit himſelf, nor ſuffer his friends to make any, for his reſtoration. However, this was done by the parliament, who, after ſettling the national concerns, ſent up an addreſs to the protector to reſtore him: and the protector was very well inclined, and propoſed the reſumption to Latimer; but Latimer perſevered in the negative, alledging his great age, and the claim he had from thence to a private life. Having thus rid himſelf of all incumbrance, he ac-

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and blood of Chriſt. 2. Vows of chaſtity ought to be obſerved. 3. The uſe of private maſſes ought to be continued. 4 Communion in both kinds is not neceſſary; 5. Prieſts muſt not marry. 6. Auricular confeſſion is to be retained in the church.

[D] It is related of him, that when he came from the parliament-houſe to his lodgings, he threw off his robes; and, leaping up, declared to thoſe about him, that he found himſelf lighter than ever he found himſelf before. The ſtory is not unlikely, as it is much in character; a vein of pleaſantry and good humour accompanying the moſt ſerious actions of his life.

cepted an invitation from Cranmer, and took up his reſidence at Lambeth, where he led a very retired life, being chiefly employed in hearing the complaints and redreſſing the injuries of poor people. And indeed his character for ſervices of this kind was ſo univerſally known, that ſtrangers from every part of England would reſort to him, ſo that he had as crouded a levee as a miniſter of ſtate. In theſe employments he ſpent more than two years, interfering as little as poſſible in any public tranſaction; only he aſſiſted the archbiſhop in compoſing the Homilies, which were ſet forth by authority in the firſt year of king Edward; he was alſo appointed to preach the Lent ſermons before his majeſty, which office he performed during the three firſt years of his reign. As to his ſermons which are ſtill extant, they are indeed far enough from being exact pieces of compoſition: yet his ſimplicity and low familiarity, his humour and gibing drollery, were well adapted to the times; and his oratory, according to the mode of eloquence at that day, was exceeding popular. His action and manner of preaching too were very affecting; and no wonder, for he ſpoke immediately from his heart. His abilities, however, as an orator, made only the inferior part of his character as a preacher. What particularly recommends him is, that noble and apoſtolic zeal which he exerts in the cauſe of truth.

Upon the revolution which happened at court after the death of the duke of Somerſet, Latimer ſeems to have retired into the country; and made uſe of the king's licence as a general preacher in thoſe parts where he thought his labours might be moſt ſerviceable. He was thus employed during the remainder of that reign, and continued in the ſame courſe, for a ſhort time, in the beginning of the nexr; but as ſoon as the introduction of Popery was reſolved on, the firſt ſtep towards it was the prohibition of all preaching throughout the kingdom, and a licenſing only of ſuch as were known to be Popiſhly inclined: accordingly, a ſtrict inquiry was made after the more forward and popular preachers, and many of them were taken into cuſtody. The biſhop of Wincheſter, who was now prime miniſter, having proſcribed Latimer from the firſt, ſent a meſſage to cite him before the council. He had notice of this deſign, ſome hours before the meſſenger's arrival, but made no uſe of the intelligence. The meſſenger found him equipped for his journey: at which expreſſing ſurprize, Latimer told him, that he was as ready to attend him to London, thus called upon to anſwer for his faith, as he ever was to take any journey in his life; and that he doubted not but God, who had enabled him to ſtand before two princes, would enable him to ſtand before a third. The meſſenger, then acquainting him that he had no orders to ſeize his perſon, delivered a letter, and departed. Latimer, however, opening the letter, and finding it contain a citation from the council, reſolved to obey it. He ſet out therefore immediately; and, as he paſſed through Smithfield, where heretics were uſually burnt, he ſaid chearfully, "This place "hath long groaned for me." The next morning he waited upon the council, who, having loaded him with many ſevere reproaches, ſent him to the Tower. Cranmer and Ridley were alſo priſoners in the ſame cauſe with Latimer; and, when it was reſolved to have a public diſputation at Oxford, betwen the moſt eminent of the Popiſh and Proteſtant divines, theſe three were appointed to manage the diſpute on the part of the Proteſtants. Accordingly, they were taken out of the Tower, and ſent to Oxford, where they were cloſely confined in the common priſon, and might eaſily imagine how free the diſputation was likely to be, when they found themſelves denied the uſe even of books and pen and ink.

Fox has preſerved a conference, afterwards put into writing, which was held at this time between Ridley and Latimer, and which ſets our author's temper in a ſtrong light. The two biſhops are repreſented ſitting in their priſon, ruminating upon the ſolemn preparations then making for their trial, of which, probably, they were now firſt informed. "The time," ſaid Ridley, "is now come; we are now "called upon, either to deny our faith, or to ſuffer death in "its defence. You, Mr. Latimer, are an old ſoldier of Chriſt, "and have frequently withſtood the fear of death; whereas I "am raw in the ſervice and unexperienced" With this preface he introduces a requeſt, that Latimer, whom he calls "his father," would hear him propoſe ſuch arguments as he thinks it moſt likely his adverſaries would urge againſt him, and aſſiſt him in providing himſelf with proper anſwers to them. To this Latimer, in his uſual ſtrain of good humour, replied, that "he fancied the good biſhop was treating "him, as he remembered Mr. Bilney uſed formerly to do; "who, when he wanted to teach him, would always do it "under colour of being taught himſelf. But, in the preſent "caſe," ſaid he, "my lord, I am determined to give them very "little trouble: I ſhall juſt offer them a plain account of my "faith, and ſhall ſay very little more; for I know any thing

“ more will be to no purpoſe.” However, he anſwered their queſtions, as far as civility required; and in theſe anſwers, it is obſervable, he managed the argument much better than either Ridley or Cranmer: who, when they were preſſed, in defence of tranſubſtantiation, with ſome paſſages from the fathers, inſtead of diſavowing an inſufficient authority, weakly defended a good cauſe by evaſions and diſtinctions, after the manner of ſchoolmen. Whereas, when the ſame proofs were multiplied upon Latimer, he told them plainly, that “ ſuch proofs had no weight with him; that the fathers, no doubt, were often deceived; and that he never depended upon them, but when they depended upon ſcripture.” “ Then you are not of St. Chryſoſtom's faith,” replied they, “ nor of St. Auſtin's:” “ I have told you,” ſays Latimer, “ I am not, except when they bring ſcripture for what they ſay.” The diſpute being ended, ſentence was paſſed upon him; and he and Ridley were burnt at Oxford. This was in 1554. Such was the life of Hugh Latimer, one of the leaders of that glorious army of martyrs, who introduced the Reformation in England. He was not eſteemed a very learned man, for he cultivated only uſeful learning; and that, he thought, lay in a very narrow compaſs. He never engaged in worldly affairs, thinking that a clergyman ought to employ himſelf only in his profeſſion. Thus he lived, rather a good, than what the world calls a great man.

LAUD (William), archbiſhop of Canterbury, was ſon of William Laud, a clothier, of Reading, in Berkſhire, by Lucy his Wife, widow of John Robinſon, of the ſame place, and ſiſter to ſir William Webbe, afterwards lord-mayor of London. He was born at Reading, Oct. 7, 1573, and educated at the free-ſchool there, till July 1589; when, removing to St. John's-college in Oxford, he became a ſcholar of the houſe in 1590, and fellow in 1593. He took the degree of A. B. in 1594, and that of maſter in 1598; being eſteemed at this time, it is ſaid, a very forward, confident, and zealous perſon. He was this year choſen grammar lecturer; and, being ordained prieſt in 1601, read, the following year, a divinity lecture in his college, which was then maintained by Mrs. Maye. In ſome of theſe chapel-exerciſes he maintained, againſt the Puritans, the perpetual viſibility of the Church of Rome till the Reformation; by which he incurred the diſpleaſure of Dr. Abbot, then vice-chancellor of the univerſity [A]. In 1603, Laud was one of the proctors, and the ſame year became chaplain to Charles Blount, earl of Devonſhire, whom he inconſiderately married, Dec. 26, 1605, to Penelope, then wife of Robert lord Rich; an affair that expoſed him afterwards to much cenſure, and created him great uneaſineſs; in reality, it made ſo deep an impreſſion upon him, that he ever after kept that day as a day of faſting and humiliation [B].

He proceeded B. D. July 6, 1604. In his exerciſe for this degree he maintained theſe two points, The neceſſity of baptiſm; and that there could be no true church without dioceſan biſhops. Theſe were levelled alſo againſt the Puritans, and he was raillied by the divinity profeſſor. He likewiſe gave further offence to the Calviniſts, by a ſermon, preached before the univerſity in 1606; inſomuch that it was made an hereſy for any to be ſeen in his company, and a miſpriſion of hereſy to give him a civil ſalutation. However, his learning, parts, and principles, procured him ſome friends. His firſt preferment was the vicarage of Stanford, in Northamptonſhire, in 1607; and, in 1608, he obtained the advowſon of North Kilworth, in Leiceſterſhire: he was no ſooner inveſted in theſe livings, but he put the parſonage houſes in good repair; and gave twelve poor people a conſtant allowance out of them; which was his conſtant practice in all his ſubſequent preferments. This ſame year he commenced D. D. and was made chaplain to Neile, biſhop of Rocheſter; to be near his patron, he exchanged North Kilworth for the rectory of Weſt-Tilbury, in Eſſex, into which he was inducted in 1609. The following year the biſhop gave him the living of Cuckſtone, in Kent, whereupon he reſigned his fellowſhip, left Oxford, and ſettled at Cuckſtone: but the unhealthineſs of that place having thrown him into an ague: he exchanged it ſoon after for Norton, a benefice of leſs value, but in a better air.

Dec. 1610, Dr. Buckeridge, preſident of St. John's, being promoted to the ſee of Rocheſter, Abbot, newly made archbiſhop of Canterbury, retaining ſome grudge againſt Laud, complained of him to the lord chancellor Elleſmere, chancellor of the univerſity; alledging that he was

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[A] Abbot traced this viſibility from the Berengarians to the Albigenſes, from them to the Wickliſiſts, from theſe to the Huſſites, and from the Huſſites to Luther and Calvin. Heylin's Cyprian. Angl. p. 49.

[B] She was divorced by the eccleſiaſtical judge for adultery; and Laud yielded to the inſtances of his patron, in the opinion, that, in caſe of a divorce, both the innocent and guilty may lawfully remarry.

at leaſt a Papiſt in his heart, and cordially addicted to Popery. The complaint was ſuppoſed to be made, in order to prevent his ſucceeding Buckeridge in the preſidentſhip of his college; and, the lord chancellor carrying it to the king, all his credit, intereſt, and advancement, would probably have been deſtroyed thereby, had not his immoveable friend biſhop Neile effaced thoſe ill impreſſions. He was therefore elected preſident, May 10, 1611, though then ſick in London, and unable either to make intereſt in perſon, or by writing to his friends; and the king not only confirmed the election, but, as a further token of his favour, made him one of his chaplains, upon the recommendation of biſhop Neile. Our ambitious and aſpiring doctor, having thus ſet foot within the court, flattered himſelf with hopes of great and immediate preferment; but, abp. Abbot ſtanding always in his way, no preferment came: ſo that, after three years fruitleſs waiting, he was upon the point of leaving the court, and retiring wholly to his college, when his friend and patron Neile, newly tranſlated to Lincoln, prevailed with him to ſtay one year longer. Meanwhile, to keep up his ſpirits, the biſhop gave him a prebend in the church of Lincoln, in 1614, and the archdeaconry of Huntingdon the following year.

Upon the lord chancellor Elleſmere's decline in 1616, Laud's intereſt began to riſe at court; ſo that, in November that year, the king gave him the deanery of Glouceſter; and, as a further inſtance of his being in favour, he was pitched on to attend the king in his journey to Scotland in 1617. Some royal directions were, by his procurement, ſent to Oxford for the better government of the univerſity, before he ſet out on that journey: the deſign whereof was to bring the church of Scotland to an uniformity with that of England; a favourite ſcheme of Laud and other divines. But the Scots were Scots, as Heylin expreſſes it, and reſolved to go their own way, whatever ſhould be the conſequence: ſo that the king gained nothing by that chargeable journey, but the neglect of his commands, and a contempt of his authority. Laud, in his return from Scotland, Aug. 2, 1617, was inducted to the rectory of Ibſtock in Leiceſterſhire; and Jan. 22, 1620-1, inſtalled into a prebend of Weſtminſter. About the ſame time there was a general expectation at court, that the deanery of that church would have been conferred upon him: but Dr. Williams, then dean, wanting to keep it in commendam with the biſhopric of Lincoln, to which he was promoted, got Laud put off with the biſhopric of St. David's. The day before his conſecration, he reſigned the preſidentſhip of St. John's, in obedience to the college-ſtatute; but was permitted to keep his prebend of Weſtminſter in commendam, through the lord keeper Williams's intereſt, who, about a year after, gave him a living of about 120l. a year, in the dioceſe of St. David's, to help his revenue; and, in January 1620, the king gave him alſo the rectory of Creeke in Northamptonſhire. The preachers of thoſe times meddling with the doctrines of predeſtination and election, and with the royal prerogative, more than was agreeable to the court, the king publiſhed, Aug. 1622, directions concerning preachers and preaching, in which Laud was ſaid to have a hand; and which, being aimed at the Puritans and lecturers, occaſioned great clamours among them. This year alſo, our prelate held his famous conference with Fiſher the Jeſuit, before the marquis of Buckingham and his mother, in order to confirm them both in the Proteſtant religion, wherein they were then wavering. The conference was printed in 1624, folio, and brought an intimate acquaintance between him and the marquis; whoſe ſpecial favourite he became from this time, and to whom he is charged with making himſelf too ſubſervient: it is certain, this minion left him his agent at court, when he went with the prince to Madrid, and frequently correſponded with him from thence.

About Oct. 1623, the lord-keeper Williams's jealouſy of him, as a rival in the duke of Buckingham's favour, and miſunderſtandings or miſrepreſentations on both ſides from tale-bearers and buſy-bodies, occaſioned ſuch violent quarrels and enmity between theſe two prelates, as were attended with the worſt conſequences. Archbiſhop Abbot alſo, reſolving to keep Laud down as long as he could, left him out of the high-commiſſion; of which he complained to the duke of Buckingham, Nov. 1624, and then was put into the commiſſion: however, he oppoſed the deſign, formed by the duke, of appropriating the endowment of the Charter-houſe to the maintenance of an army, under pretence of its being for the king's advantage, and the eaſe of the ſubject. Dec. this year, he preſented to the duke a tract, drawn up at his requeſt, under ten heads, about doctrinal Puritaniſm. He correſponded alſo with him during his abſence in France, about Charles the Firſt's marriage with the princeſs Henrietta-Maria, and that prince, ſoon after his acceſſion to the throne, wanting to regulate the number of his chaplains, and to know the principles and qualifications of the moſt eminent divines in his kingdom, our biſhop was ordered to draw a liſt of them, which he diſtinguiſhed by the letter O for Orthodox, and P for Puritans. At Charles's coronation, Feb. 2, 1625-6, he officiated as dean of Weſtminſter, in the room of Williams, then in diſgrace; and was charged with altering the coronation oath, but without any good foundation. In 1626, he was tranſlated from St. David's to Bath and Wells; and, in 1628, to London. The king having appointed him dean of his chapel-royal in 1626, and taken him into the privy-council in 1627, he was likewiſe in the commiſſion for exerciſing archiepiſcopal juriſdiction during Abbot's ſequeſtration. In the third parliament of king Charles, which met March 17, 1627, he was voted to be a favourer of the Arminians, and one juſtly ſuſpected to be unſound in his opinions that way; accordingly, his name was inſerted as ſuch in the Common remonſtrance; and, becauſe he was thought to be the maker of the king's ſpeeches, and of the duke of Buckingham's anſwer to his impeachment, &c. it raiſed a very great clamour againſt him, and ſo expoſed him to popular rage, that his life was threatened [c]. About the ſame time, he was put into an ungracious office; namely, in a commiſſion for raiſing monies by impoſitions, which the Commons call Exciſes: but it ſeems never to have been executed.

Amidſt all his employments, his care did not ſlacken towards the place of his education, the univerſity of Oxford. In order to ſtop and rectify the factious and tumultuary manner of electing proctors, he fixed them to the ſeveral colleges by rotation; and cauſed to be put into order the broken, jarring, and imperfect ſtatutes of that univerſity, which had lain confuſed ſome hundreds of years. April 1630, he was elected their chancellor; and he made it his buſineſs, the reſt of his life, to adorn the univerſity with buildings, and to enrich it with books and MSS. In the firſt deſign, he began with his own college, St. John's; where he built the inner quadrangle (except part of the ſouth-ſide of it, which was the old library) in a ſolid and elegant manner: the firſt ſtone of this deſign was laid in 1631: he gave alſo ſeveral MSS. to the library, and 500l. by will to the college. In the next place, he erected that elegant pile of building at the weſt-end of the divinity-ſchool, well known by the name of the Convocation-houſe below, and Selden's-library above [D]. In the latter reſolution, he gave the univerſity, at ſeveral times, 1300 MSS. in Hebrew, Syriac, Chaldee, Egyptian, Ethiopian, Armenian, Arabic, Perſian, Turkiſh, Ruſſian, Chineſe, Japaneſe, Greek, Latin, Italian, French, Saxon, Engliſh, and Iriſh; an invaluable collection procured at a prodigious expence.

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[c] A paper was found in the dean's yard of St. Paul's to this effect: “Laud, look to thyſelf; be aſſured thy life is ſought. As thou art the fountain of all wickedneſs, repent thee of thy monſtrous ſins, before thou be taken out of the world, &c. And aſſure thyſelf, neither God nor the world can endure ſuch a vile counſellor, or ſuch a whiſperer, or to this effect.” Laud's Diary, p. 44.

After the duke of Buckingham's murder, our biſhop became chief favourite to Charles I, which augmented indeed his power and intereſt, but at the ſame time increaſed the envy and jealouſy againſt him, which were already too ſtrong. Upon the decline of abp. Abbot's health and favour at court, Laud's concurrence, if not over-forwardneſs, in the very ſevere proſecutions carried on, in the High-commiſſion and Star-chamber courts, againſt preachers and ſcribblers, did him great prejudice with moſt people: however, his proſecution of the king's printers, for leaving out the word 'not' in the ſeventh commandment, could be liable to no juſt objection. May 13, 1633, he ſet out from London to attend the king, who was going to be crowned in Scotland: he was ſworn a privy-counſellor of that kingdom June 15, and on the 26th came back to Fulham. During his ſtay in Scotland, he formed a reſolution of bringing that church to a conformity with the Church of England: but the king committed the framing of a liturgy to a ſelect number of Scottiſh biſhops, who, inſerting therein ſeveral variations from the Engliſh liturgy, were oppoſed ſtrenuouſly by our biſhop, but in vain. Having endeavoured to ſupplant Abbot, "whom he could not be contented to ſucceed [E];" upon his death, in Auguſt this year, he was appointed his ſucceſſor. That very morning, Aug. 4, there came one to him at Greenwich, with a ſerious offer

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[D] He had alſo projected to clear the great ſquare between St. Mary's church and the ſchools, where now ſtands the Radcliffe-library. His deſign was to raiſe a fair and ſpacious room upon pillars, the upper part to ſerve for convocations and congregations, the lower for a walk or place of conference, &c. But the owners of the houſes not being willing to part with them, the deſign was fruſtrated. Heylin, p. 379.

[E] This is the expreſſion of Fuller, in his Church-Hiſtory, p. 11.

(and an avowed ability to perform it) of a cardinal's hat; which offer was repeated on the 17th: but his anſwer both times was, "that ſomewhat dwelt within him which would "not ſuffer *that*, till Rome were other than it is." Sept. 14, he was elected chancellor of the univerſity of Dublin.

One of his firſt acts, after his advancement to the archbiſhopric, was an injunction, Oct. 18, purſuant to the king's letter, that no clergyman ſhould be ordained prieſt without a title. At the ſame time came out the king's declaration about lawful ſports on Sundays, which Laud was charged with having revived and enlarged; and that, with the vexatious proſecutions of ſuch clergymen as refuſed to read it in their churches, brought a great odium upon him among the Subbatarians and other Puritans: though, as he obſerves, "At Geneva, after evening "prayer, the elder men bowl, and the younger train; "and our good Puritan neighbours, the Dutch, profane "the Sunday with plays and interludes, and count themſelves blameleſs [F]." In 1634, and 1635, the abp., by his vicar-general, performed his metropolitical viſitation: wherein, among other things, the church-wardens in every pariſh were enjoined to remove the communion-table from the middle to the eaſt-end of the chancel, altar-wiſe, the ground being raiſed for that purpoſe; and to fence it in with decent rails, to avoid profaneneſs; and the refuſers were proſecuted in the High-commiſſion or Star-chamber courts. In this viſitation, the Dutch and Walloon congregations were ſummoned to appear; and ſuch, as were born in England, enjoined to repair to the ſeveral pariſh churches where they inhabited, to hear divine ſervice and ſermons, and perform all duties and payments required on that behalf: and thoſe of them, miniſters and others, that were aliens born, to uſe the Engliſh liturgy tranſlated into French or Dutch. Many, rather than comply, choſe to leave the kingdom, to the great detriment of our manufactures.

This year our archbiſhop did the poor Iriſh clergy a very important ſervice, by obtaining for them, from the king, a grant of all the impropriations, then remaining in the crown. He alſo improved and ſettled the revenues of the London clergy, in a better manner than before. Feb. 5, 1634-5, he was put into the great committee of trade, and the king's revenue; and appointed one of the commiſſioners of the treaſury March the 4th, upon the

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[F] His trial, p. 343.

death of Weſton, earl of Portland. Beſides this, he was, two days after, called into the foreign committee, and had likewiſe the ſole diſpoſal of whatſoever concerned the church: but he fell into warm diſputes with the lord Cottington, chancellor of the Exchequer, who took all opportunities of impoſing upon him [G]. After having continued a year commiſſioner of the treaſury, and acquainted himſelf with the myſteries of it, he procured the lord-treaſurer's ſtaff for Dr. William Juxon; who had, through his intereſt, been ſucceſſively advanced to the preſidentſhip of St. John's-college, deanery of Worceſter, clerkſhip of his majeſty's cloſet, and biſhopric of London: but this was highly diſguſting to many of the laity. For ſome years he had ſet his heart upon getting the Engliſh Liturgy introduced into Scotland; and ſome of the Scottiſh biſhops had, under his direction, prepared both that book and a collection of canons for public ſervice; the canons were publiſhed in 1635, but the liturgy came not in uſe till 1637. On the day it was firſt read at St. Giles's church in Edinburgh, it occaſioned a moſt violent tumult among the people; ſpirited up by the nobility, who were loſers by the reſtitution of Epiſcopacy, and by the miniſters, who loſt their clerical government. Laud, having been the great promoter of that affair, was reviled for it in the moſt abuſive manner; and both he and the book were charged with downright Popery [H]. The extremely ſevere proſecution, carried on about the ſame time in the Star-chamber, chiefly through his inſtigation, againſt Prynne, Baſtwick, and Burton, did him alſo infinite prejudice, and expoſed him to numberleſs libels and reflections: though he endeavoured to vindicate his conduct in a ſpeech delivered at their cenſure, June 14, 1637; which was publiſhed by the king's command. Another rigorous proſecution, carried on, with his concurrence, in the Star-chamber, was againſt biſhop Williams; an account of which may be ſeen in his article, as alſo of Lambert Oſbaldiſton, maſter of Weſtminſter-ſchool.

In order to prevent the printing and publiſhing of what he thought improper books, a decree was paſſed in the

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[G] As Cottington was the moſt artful courtier that perhaps any time has produced, Laud's open honeſty was an eaſy prey to him. An inſtance of this, with regard to the firſt encloſing of Richmond-Park, and which they both agreed to diſſuade his majeſty from attempting, may be ſeen in Clarendon's Hiſt. of the Rebellion.

[H] Spotſwood. Heylin. Burnet's memoirs of the duke of Hamilton, p. 29, & ſeq.

Star-chamber, July 11, 1637, to regulate the trade of printing; whereby it was enjoined, that the maſter-printers ſhould be reduced to a certain number, and that none of them ſhould print any books, till they were licenſed either by the archbiſhop, or the biſhop of London, or ſome of their chaplains, or by the chancellors or vicechancellors of the two univerſities. He fell under the queen's diſpleaſure, this year, by ſpeaking, with his uſual warmth, to the king at the council-table againſt the increaſe of Papiſts, their frequent reſort to Somerſet-houſe, and their inſufferable miſdemeanors in perverting his majeſty's ſubjects to Popery. Jan. 31, 1638-9, he wrote a circular letter to his ſuffragan biſhops, wherein he exhorted them and their clergy to contribute liberally towards raiſing the army againſt the Scots. For this he was called an incendiary: but he declares, on the contrary, that he laboured for peace ſo long, till he received a great check: and that, in the council, his councils alone prevailed for peace and forbearance. In 1639, he employed one Mr Petley to tranſlate the liturgy into Greek; and at his recommendation, Dr. Joſeph Hall, biſhop of Exeter, compoſed his learned treatiſe of "Epiſcopacy by divine right aſſerted." Dec. 9, the ſame year, he was one of the three privy-counſellors who adviſed the king to call a parliament in caſe of the Scottiſh rebellion: at which time a reſolution was taken to aſſiſt the king in extraordinary ways, if the parliament ſhould prove peeviſh and refuſe ſupplies. A new parliament being ſummoned, met April 13, 1649; and the convocation the day following: but the commons launching out in complaints againſt the archbiſhop, and inſiſting upon a redreſs of grievances before they granted any ſupply, the parliament was unhappily diſſolved May 5. The convocation, however, continued ſitting; and certain canons were made in it, which gave vaſt offence. On Laud many laid the blame and odium of the parliament's diſſolution: ſo that the famous John Lilburne cauſed a paper to be poſted, May 3, upon the Old Exchange, animating the apprentices to ſack his houſe at Lambeth the Monday following: and on this day above 5000 of them aſſembled in a riotous and tumultuous manner; but the archbiſhop, receiving previous notice, ſecured the palace as well as he could, and retired to his chamber at Whitehall, where he remained ſome days; and one of the ringleaders was hanged, drawn and quartered, on the 21ſt. Auguſt following, a libel was found in Covent-

Garden, exciting the apprentices and ſoldiers to fall upon him in the king's abſence, upon his ſecond expedition into Scotland. The parliament that met Nov. 3, 1640, not being better diſpoſed towards him, but, for the moſt part, bent upon his ruin, ſeveral angry ſpeeches were made againſt him in the houſe of commons.

No wonder that his ruin ſhould be ſought and reſolved upon, when he had ſo many and ſo powerful enemies; almoſt the whole body of the Puritans; many of the Engliſh nobility and others; and the bulk of the Scotch nation. The Puritans reputed and called him the ſole author of the innovations, and of the proſecutions againſt them: the nobility were diſobliged by his warm and imperious manner, and by his graſping at the odious office of prime miniſter; and the Scots were driven to a pitch of fury and madneſs, by the reſtoring of epiſcopal government, and the introduction of the Engliſh ſervice-book among them. In this ſtate of the times, he was not only examined, Dec. 4, on the earl of Strafford's caſe, but, when the commons came to debate upon the late canons and convocation, he was repreſented as the author of them [1]; and a committee was appointed to enquire into all his actions, and prepare a charge againſt him, on the 16th. The ſame morning, in the houſe of lords, he was named as an incendiary, in an accuſation from the Scottiſh commiſſioners: and, two days after, an impeachment of high-treaſon was carried up to the lords by Denzil Holles, deſiring he might be forthwith ſequeſtered from parliament, and committed, and the commons would, in a convenient time, reſort to them with particular articles. Soon after, the Scotch commiſſioners preſented alſo to the upper houſe the charge againſt him, tending to prove him an incendiary: he was immediately committed to the cuſtody of the black rod. After ten weeks, Sir Henry Vane, junior, brought up, Feb. 26, fourteen articles againſt him, which they deſired time to prove in particular, and, in the mean time, that he be kept ſafe. Accordingly, the black rod conveyed him to the Tower, March 1, 1640-1, amidſt the inſults and reproaches of the mob.

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[1] Upon the attack made upon him for theſe canons, he wrote the following letter to Selden, an active man in the commons againſt him: "To my much honored frend Mr. Selden theſe. Sal. in Chriſto. Worthy ſir, I underſtand that the byſineſs about the late canons will be handled againe in your houſe tomorrowe. I ſhall never aſke any unworthie thinge of you; but give me leave to ſaye as followes: If wee have erred in anye point of legalitye unknowne unto us, wee ſhall be hartilye ſorrye for it, and hope that error ſhall not be made a cryme. We heare that ſhip-monye is layd aſide, as a thinge that will dye of itſelf; and I am glad it will have ſoe quiett a death. Maye not theſe unfortunate canons be ſuffered to dye as quyetlye, without blemiſhinge the church, which hath to manye enemies both at home and abroad; and if thiſs may be, I heare promiſe you, I will preſentlye humblye beſeeche his majeſtye for a licence to reviewe the canons and abrogat them; aſſuringe myeſelf that all my brethren will joyne with me to preſerve the publick peace, rather than that act of ours ſhould be thought a publick grievance. And upon mye creditt with you, I had moved for thiſs licence at the verye firſt fittinge of thiſs parliament, but that both myeſelf and others did feare the houſe of commons would take offence at it (as they did at the laſt) and ſayde, wee did it on purpoſe to prevent them. I underſtand you meane to ſpeak of this byſineſs in the houſe to morrowe, and that hath made me wright theſe lynes to you, to lett you know our meaninge and deſyres. And I ſhall take it for a great kindneſs to me, and a great ſervice to the church, if by your means the houſe will be ſatisfied with thiſs, which is heare offered, of abrogatinge the canons. To God's bleſſed protection I leave you, and reſt

Your loving poore frend,

Lambeth, Nov. 29. W. Cant.

1640.

"I mean to move the king thiſs daye for a licenſe as is within mentioned."

His enemies, of which the number was great, began then to give full vent to their paſſions and prejudices, and to endeavour to ruin his reputation. In March and April the houſe of commons ordered him, jointly with all thoſe that had paſſed ſentence in the Star-chamber againſt Burton, Baſtwick, and Prynne, to make ſatisfaction and reparation for the damages they had ſuſtained by their ſentence and impriſonment; and he was fined 20,000l. for his acting in the late convocation. He was alſo condemned by the houſe of lords to pay 500l. to Sir Robert Howard for falſe impriſonment. June 25, 1641, he reſigned his chancellorſhip of the univerſity of Oxford; and, in October, the houſe of lords ſequeſtered his juriſdiction, putting it into the hands of his inferior officers; and enjoined, that he ſhould give no benefice without firſt having the houſe's approbation of the perſon nominated by him. Jan. 20, 1641-2, they ordered his arms at Lambeth-palace, which had coſt him above 300l. to be taken away by the ſheriffs of London. Before the end of the year, all the rents and profits of the archbiſhopric were ſequeſtered by the lords, for the uſe of the commonwealth; and his houſe was plundered of what money it afforded, by two members of the houſe of commons; and what was very hard, when he petitioned the parliament afterwards for a maintenance, he could not obtain any, nor even the leaſt part of above two hundred pounds worth of his own wood and coal at Lambeth, for his neceſſary uſe in the Tower. April 25, 1643, 1643, a motion was made in the houſe of commons, at the inſtance of Hugh Peters and others of that ſtamp, to ſend or tranſport him to New-England; but that motion was rejected. May 9, his goods and books in Lambeth-houſe were ſeized, and the goods ſold, for ſcarce the third part of their value; all this before he had been brought to any trial; which was condemning him unheard. Seven days after, there came out an ordinance of parliament, enjoining him to give no benefice without leave and order of both houſes. May 31, W. Prynne, by a warrant from the cloſe committee, came and ſearched his room, and even rifled his pockets; taking away his diary, private devotions, and twenty-one bundles of paper, which he had prepared for his own defence. Prynne promiſed a faithful reſtitution of them within three or four days, but he never returned quite three bundles of the papers. Mean while, the abp. not complying exactly with the ordinance above-mentioned, all the temporalities of his archbiſhopric were ſequeſtered to the parliament June 10, and he was ſuſpended from his office and benefice, and from all juriſdiction whatſoever. Oct. 10, more articles were carried up againſt him to the houſe of lords, ſo, after he had been kept priſoner [K] above three years, he was brought to his trial March 12, 1643-4. Twenty days were ſpent in it, ſo that the whole proceedings were not finiſhed till the 29th of July; and nothing was proved upon him, which was treaſon by law. Recourſe was had to the ſame method as had been taken againſt the earl of Strafford; a bill of attainder was firſt read in the houſe of commons Nov. 13, paſſed the 16th, and immediately ſent up to the lords; there it ſtuck till Jan. 1644-5, when, by the violence of the earl of Pembroke and the mob, threatening to force them, it was paſſed, the 4th of that month, in a very thin houſe. The archbiſhop, by the confeſſion of his enemies, made a full, firm, and gallant defence, without the leaſt acknowledgment of guilt in any thing; and his behaviour was ſuitable on the ſcaffold [L], with great compoſure. It plainly appears that

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[K] So little care was taken to detain him, that he thought they intended he ſhould make his eſcape.

[L] In his ſpeech, he declared himſelf a true member of the church of England, and that he had ſuffered for endeavouring an uniformity. He next obſerved, that the treaſon charged upon him conſiſted of two parts; an endeavour to ſubvert the laws of the land, and a like endeavour to overthrow the Proteſtant religion eſtabliſhed by law. Beſides my anſwers, ſays he, to the ſeveral charges, I proteſted that he fell a ſacrifice to the Scottiſh nation: for his trial was haſtened or retarded according to the motions of their army in England; and Ludlow frankly owns, that he was beheaded for the encouragement of the Scots: nor did he obtain the favour of beheading, but by repeated petitions. He ſuffered Jan. 10, on Tower-Hill, aged 71 years. His corpſe was depoſited in the church of All-hallows-Barking, London; but afterwards taken up, and interred in the chapel of St. John's-college, Oxford, July 24, 1663. Such was the tragical end of Dr. William Laud, archbiſhop of Canterbury! As to his perſon, he was low of ſtature, but well and ſtrongly ſhaped, and of a ruddy and chearful countenance: in his temper and natural diſpoſition full of fire and vivacity, which too often degenerated into choler and paſſion. He was a man of ſtrict integrity, ſincere and zealous; but, in ſome reſpects, was indiſcreet and obſtinate, eagerly purſuing matters not very inconſiderable or miſchievous. The rigorous proſecutions in the Star-chamber and High-commiſſion courts are generally imputed to him: and he formed the airy project of uniting the three kingdoms in an uniformity of religion; and the paſſing of ſome ceremonies in this laſt affair, brought upon him the odious imputation of Popery, and of being Popiſhly affected, without any good grounds. He was more buſy in temporal affairs and matters of the ſtate, than his predeceſſors in the ſee of Canterbury had been in later times; and even thought he could manage the office of prime miniſter, for which perhaps no man was ever more unfit. Lord Clarendon, who had a good deal of his ſtiff temper and contemptuous carriage, concludes his character with this candid obſervation: "That his learning, piety, and virtue, have "been attained by very few, and the greateſt of his infir"mities are common to all even to the beſt of men."

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teſted my innocency in both houſes. It was ſaid, proteſtations at the bar muſt not be taken. I can bring no witneſs of my heart and the intentions thereof; therefore I muſt come to my proteſtation, not at the bar, but my proteſtation at this hour and inſtant of my death, that I never endeavoured the ſubverſion of law or religion. And I deſire you all to remember this proteſt of mine, for my innocency in this, and from all treaſons whatſoever. He proceeds to take notice of the charge againſt him of being an enemy to parliaments, which he denies; but intimates, that the preſent parliament was miſinformed and miſgoverned, which was ſo much the worſe, as the ſubject was thereby left without all remedy.

He was the author of ſeveral productions, an account of which is inſerted in the note [M].

[M] Theſe are, 1. "Seven ſermons "preached and printed on ſeveral oc"caſions, and reprinted in 1651," 8vo. 2. "Short annotations upon the life and "death of the moſt auguſt king James." They were drawn up at the deſire of George duke of Bucks. 3. "Anſwer "to the remonſtrance made by the "houſe of commons in 1628." 4. "His "Diary by Wharton in 1694; with 6 "other pieces, and ſeveral letters, eſ"pecially one to Sir Kenelm Digby, "on his embracing Popery." 5. "The "ſecond volume of the Remains of "archbiſhop Laud, written by himſelf, "&c. 1700," fol. 6. "Officium quo"tidianum, or A manual of private "devotions, 1650," 8vo. 7. "A ſum"mary of devotions, 1667," 12mo. There are about 18 letters of his to Gerard-John Voſſius, printed by Colomeſius in his edition of Voſſius Epiſtol. Lond. 1690, fol. Some other letters of his are publiſhed at the end of Uſher's life by Dr. Parr, 1686, fol. And a few more by Dr. Twells, in his life of Dr. Pocock, prefixed to that author's theological works, 1645, in 2 vol. folio.

Anecdotes of Bowyer, by Nichols, p. 105.

LAUDER (William), a native of Scotland, was educated at the univerſity of Edinburgh, where he finiſhed his ſtudies with great reputation, and acquired a conſiderable knowledge of the Latin tongue. He afterwards taught with ſucceſs in the claſs of Humanity [A] ſtudents who were recommended to him by the Profeſſor thereof. May 22, 1734, he received a teſtimonial from the heads of the Univerſity, certifying that he was a fit perſon to teach Humanity in any ſchool or college whatever. In 1739 he publiſhed at Edinburgh an edition of "Johnſton's "Pſalms." In 1742, he was recommended by Mr. Patrick Cuming and Mr. Colin Maclaurin, Profeſſors of Church Hiſtory and Mathematicks, to the Maſterſhip of the Grammar School at Dundee, then vacant. Whether he ſucceeded in his application or not, is uncertain; but a few years afterwards we find him in London, contriving to ruin the reputation of Milton; an attempt which ended in the deſtruction of his own. His reaſon for the attack probably ſprung from the virulence of a violent party ſpirit, which triumphed over every principle of honour and honeſty. He began firſt to retail part of his deſign in The Gentleman's Magazine, 1747; and finding that his forgeries were not detected, was encouraged in 1751 to collect them, with additions, into a volume, intituled, "An Eſſay on Milton's Uſe and Imitation of the Mo"derns in his Paradiſe Loſt," 8vo. The fidelity of his quotations had been doubted by ſeveral people, and the

[A] So the Latin tongue is called in Scotland from the Latin phraſe "Claſſis humaniorum literarum," the claſs or form where that language is taught.

falſehood of them was ſoon after demonſtrated by Mr. (now Dr.) Douglas, in a pamphlet intituled "Milton "vindicated from the Charge of Plagiariſm brought againſt "him by Lauder, and Lauder himſelf convicted of ſeveral "forgeries and groſs impoſitions on the publick. In a "Letter humbly addreſſed to the Right Honourable the "Earl of Bath, 1751," 8vo. The appearance of this detection overwhelmed Lauder with confuſion. He ſubſcribed a confeſſion, dictated by a learned friend ſtill living, wherein he ingenuouſly acknowledged his offence, which he profeſſed to have been occaſioned by the injury he had received from the diſappointment of his expectations of profit from the publication of "Johnſton's Pſalms." This misfortune he aſcribed to a couplet in Mr. Pope's Dunciad, book iv. ver. iii. and from thence originated his rancour againſt Milton. He afterwards imputed his conduct to other motives, abuſed the few friends who continued to countenance him; and, finding that his character was not to be retrieved, quitted the kingdom, and went to Barbadoes, where he ſome time taught a ſchool. His behaviour there was mean and deſpicable; and he paſſed the remainder of his life in univerſal contempt. "He died," ſays Mr. Nichols, "ſome time about "the year 1771, as my friend Mr. Reed was informed by "the gentleman who read the funeral ſervice over him."

Eſſai ſur l'hiſt. gen. tom. VII.

LAUNOI (John de, or Launoius), a moſt learned man, and a moſt voluminous writer, was born about 1601, and took a doctor of divinity's degree in 1636. He made a journey to Rome, for the ſake of enlarging his ideas and knowledge; and there procured the eſteem and friendſhip of Leo Allatius and Holſtenius. Upon his return to Paris, he ſhut himſelf up, and fell to reading all ſorts of books, and making collections, upon all ſubjects as hard as he could. The conferences, he held at his houſe every Monday, were a kind of academic ſchool, where the learned met to inform and exerciſe each other. The diſcipline of the church, and particularly the rights of the Gallican church, were common topics with them. They attacked vehemently Ultramontain pretenſions; as they did Legends and Canonizations. The apoſtolate of St. Dionyſius the Areopagite into France, the voyage of Lazarus and Mary Magdalene into Provence, and a multitude of other traditions and ſaints, were all proſcribed at this tribunal. Launoi was called the baniſher of ſaints;

and Voltaire records a curate of St. Euſtachius, as ſaying, "I always make the moſt profound obeiſance to Mr. Launoi, for fear he ſhould take from me my St. Euſtachius." Nothing could ſoften the critical rigour of this ſage doctor: he not only did not ſeek, but he even refuſed, benefices. He lived always in ſimplicity and poverty. He died in 1678, after having publiſhed writings which made many volumes in folio. A Catalogue of them may be ſeen in Niceron's "Vies," &c. tom. 32.

LAUR (FILIPPO), an eminent painter, was born at Rome in 1623. His father Balthaſar Laur was originally of Antwerp, but ſettled in Italy, where he had two ſons: the eldeſt, Franciſco, became an able painter by the inſtruction of Sacchi, and died when he was but 25 years old; Philip was the ſecond. Balthaſar, who was a good painter, and a diſciple of Paul Bril, perceived with joy that his ſon Philip, without learning to draw, when he went to ſchool, took the faces of his playfellows. So remarkable a diſpoſition was an earneſt of his becoming a great painter. His father placed him under his ſon Franciſco, who taught him the firſt elements of his art. The premature death of his brother obliged him to paſs into the ſchool of Angelo Caroſelli, his brother-in-law, who had acquired ſome reputation in painting. Philip's progreſs was ſo great, that he ſoon ſurpaſſed his maſter in every kind. In the mean time he loſt his father; and ſoon after his maſter, who was ſo fond of him, that he brought all the curious ſtrangers that came to Rome to ſee him. Philip, who had ſtudied much, ſoon quitted his firſt manner, and applied himſelf to paint ſmall hiſtorical ſubjects, with back grounds of landſkip, in a lively beautiful manner. He alſo painted ſeveral large pictures for churches, but did not ſucceed ſo well in them as in ſmaller works. He left ſeveral pieces unfiniſhed.

Nature, who had not beſtowed her graces on his perſon, endowed his mind with many accompliſhments. He was maſter of perſpective, had a turn for poetry, and a knowledge of hiſtory and fable. His chearful temper, and the lively ſallies of his wit, rendered him dear to his friends. His barber, hearing he had preſented his apothecary with a picture for the care of him when he was ill, flattered himſelf with hopes of the ſame favour, and begged a picture of him. Philip, who knew his intention, made his caricature, imitating the ridiculous geſtures he uſed in talking to him: he wrote under the picture, "This man "looks for a dupe, and can't find him;" and ſent it to the barber's at a time when he knew ſeveral of his friends would meet in his ſhop. Every one of them was ſtruck with the oddneſs of the character, and fell a laughing and joking the poor barber, whom they prevented from venting his rage on the picture; and, though Philip diverted himſelf at his expence, he never ventured to come under his hand afterwards. One cannot ſay that Laur was one of the firſt painters of Rome, yet he deſigned well and gracefully. His landſkip was chearful and in good taſte; his colouring varied, being ſometimes too faint. The ſubjects he generally painted were metamorphoſes, bacchanals, and often hiſtorical ſubjects, which he treated with great judgement. His pieces of this ſort are ſpread all over Europe.

He would never marry, nor give himſelf the trouble of forming diſciples. His pleaſure was to amuſe himſelf with his friends. He would, on public holidays, diſtinguiſh himſelf by playing off fireworks. He was always diverting himſelf with one merry prank or other, the ſallies of his lively imagination. He loved expence; and, by his mirth and good humour, ſeemed to forget he grew old, till a diſtemper ſurprized and carried him off at Rome in 1694, at the age of 71. His corpſe was attended to St. Lawrence in Lucina, his pariſh church, by the academy of St. Luke, who had received him into their body in 1652. He left a conſiderable fortune to his great nephews, beſides ſeveral legacies.

The Four Seaſons are engraved on four plates, after him.

Hawkins's Hiſt. of Muſic. IV. 47, &c.

LAWES (Henry), an Engliſhman, eminent in muſic, was the ſon of Thomas Lawes, a vicar-choral of the church of Saliſbury, and born there about 1500. In 1625, he became a gentleman of the chapel royal; and was afterwards appointed one of the private muſic to Charles I. In 1653, were publiſhed his "Ayres and Dialogues," &c. folio, with a preface by himſelf, and commendatory verſes by the poet Waller, Edward and John Phillips nephews of Milton, and others. In the preface, ſpeaking of the Italians, he acknowledges them in general to be the greateſt maſters of muſic; yet contends, that this nation has produced as able muſicians as any in Europe. He cenſures the fondneſs of his age for ſongs in a language, which the hearers do not underſtand; and, to ridicule it, mentions a ſong of his own compoſition, printed at the end of the book, which is nothing but an index containing the initial words of ſome old Italian ſongs or madrigals; and this index, which read together made a ſtrange medley of nonſenſe, he ſays, he ſet to a varied air, and gave out that it came from Italy, by which it paſſed for an Italian ſong. In the title-page of this book is a very fine engraving of the author's head by Faithorne.

Twenty years before, in 1633, Lawes had been made choice of to aſſiſt in compoſing the airs, leſſons, and ſongs of a maſque, preſented at Whitehall on Candlemas-night, before the king and queen, by the gentlemen of the four inns of court, under the direction of Noy the attorney general, Hyde afterwards Earl of Clarendon, Selden, Whitelock, and others. Whitelock has given an account of it in his "Memorials," &c. Lawes alſo compoſed tunes to Mr. George Sandys's "Paraphraſe on the Pſalms," publiſhed in 1638: and Milton's "Comus" was originally ſet by him, and publiſhed in 1637, with a dedication to Lord Bracly, ſon and heir of the Earl of Bridgewater. Of the hiſtory of this elegant poem little more is known, than that it was written for the entertainment of the above noble Earl, and repreſented as a maſque by his children and others; but the fact is, ſays Hawkins, that it is founded on a real ſtory; for the Earl of Bridgewater being preſident of Wales, in 1634, had his reſidence at Ludlow Caſtle in Shropſhire; when Lord Bracly and Mr. Egerton his ſons, and Lady Alice Egerton his daughter, paſſing through the Hay-Wood foreſt, in Herefordſhire, were benighted, and the lady for ſome ſhort time loſt. This accident furniſhed Milton with the ſubject of his poem; and, being a drama, was repreſented, 1634, at Ludlow Caſtle, Lawes himſelf performing in it the character of the attendant ſpirit. The muſic to "Comus" was never printed; and there is nothing in any of the printed copies of the poem, or in the many accounts of Milton, to aſcertain the form in which it was compoſed. Ibid. p. 51.

Lawes taught muſic to the family of the Earl of Bridgewater: he was intimate with Milton, as may be conjectured from that ſonnet of the latter, "Harry, whoſe "tuneful and well-meaſured ſong."—Peck ſays, that Milton wrote his maſque of "Comus" at the requeſt of Lawes, who engaged to ſet it to muſic. Moſt of the ſongs of Waller are ſet by Lawes; and Waller has acknowledged his obligation to him for one in particular, which he had ſet in 1635, in a poem wherein he celebrates his ſkill as a muſician. Fenton, in a note on this poem, ſays, that the beſt poets of that age were ambitious of having their verſes ſet by this incomparable artiſt; who, having been educated under Signor Coperario, introduced a ſofter mixture of Italian airs than before had been practiſed in our nation. But, as Hawkins informs us, Coperario was not an Italian, but an Engliſhman; who, having viſited Italy for improvement, upon his return Italianized his name, and affected to be called Signor Giovanni Coperario, inſtead of Mr. John Cooper. And for Lawes, we have ſeen above, that he intimated little leſs than an actual diſlike of the Italian ſtyle.

He continued in the ſervice of Charles I. no longer, than till the breaking out of the Civil Wars; yet retained his place in the royal chapel, and compoſed the anthem for the coronation of Charles II. He died Oct. 21, 1662, and was buried in Weſtminſter Abbey. "If," ſays Hawkins, "we were to judge of the merit of Lawes as a " Muſician from the numerous teſtimonies of authors in " his favour, we ſhould rank him among the firſt that " this country has produced; but, ſetting theſe aſide, his " title to fame will appear to be but ill grounded. Not- " withſtanding he was a ſervant of the church, he con- " tributed nothing to the increaſe of its ſtores: his talent " lay chiefly in the compoſition of ſongs for a ſingle voice, " and in theſe the great and almoſt only excellence is the " exact correſpondence between the accent of the muſic " and the quantities of the verſe; and, if the poems of " Milton and Waller in his commendation be attended " to, it will be found that his care in this particular is his " chief praiſe."

Henry Lawes had a brother William Lawes, who was Ib. p. 47. alſo eminent in muſic. He was firſt of the choir at Chicheſter, and then, in 1602, became a gentleman of the royal chapel. In 1611, he was made one of the private muſic to Charles I.; and ſuch was his attachment to his Maſter, that he took up arms for him againſt the parliament. To keep him out of the way of danger, he was made a commiſſary; yet the activity of his ſpirit diſdained that ſecurity, and at the ſiege of Cheſter, in 1645, he loſt his life by a caſual ſhot. The King was ſo affected with the loſs of him, that he is ſaid to have worn a particular mourning for him. His brother Henry, in the preface to a joint work of theirs, aſſerts, that he compoſed above thirty ſeveral ſorts of muſic for voices and inſtruments; and that there was not any inſtrument of uſe in his time, but he compoſed ſo aptly to it, as if he had only ſtudied that.

LEAKE (Sir JOHN), a brave and ſucceſsful Engliſh admiral, was deſcended from the Leakes of Derbyſhire, and born in 1656 at Rotherhithe in Surrey. His father inſtructed him both in mathematics and gunnery, with a view to the navy, and entered him early into that ſervice as a midſhipman; in which ſtation he diſtinguiſhed himſelf, under his father, at the memorable engagement between Sir Edward Sprag and Van Trump in 1673, being then no more than ſeventeen [A]. Upon the concluſion of that war ſoon after, he engaged in the merchants ſervice, and had the command of a ſhip two or three voyages up the Mediterranean: but, his inclination lying to the navy, he did not ſtay long out of it. He had indeed refuſed a lieutenant's commiſſion; but this was done with a view to the place of a maſter-gunner, which was then a place of much greater eſteem than it is at preſent. When his father was advanced, not long after, to the command of a yacht, he gladly accepted the offer of ſucceeding him in the poſt of gunner to the Neptune, a ſecond-rate man of war. This happened about 1675; and, the times being peaceable, he remained in this poſt, without any promotion, till 1688. Then James II. having reſolved to fit out a ſtrong fleet, to prevent the invaſion from Holland, Leake had the command of the Firedrake fireſhip, and diſtinguiſhed himſelf by ſeveral important ſervices; particularly, by the relief of Londonderry in Ireland, which was chiefly effected by his means; for it is to be noted, that he was in this ſhip in the fleet under lord Dartmouth, when the Prince of Orange landed; after which, he joined the reſt of the Proteſtant officers in an addreſs to the Prince. The importance of reſcuing Londonderry from the hands of King James raiſed him in the navy; and, after ſome removes, he had the command given him of the Eagle, a third rate of 70 guns,

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[A] Sir Jacob Ackworth, late ſurveyor of the navy, had a painting of this action, taken from a drawing of Sir John Leake, in the poſſeſſion of Sam. Percival, Eſq; ſecretary to the navy.

In 1692, the diſtinguiſhed figure he made in the famous battle off La Hogue, procured him the particular friendſhip of Mr. (afterwards admiral) Churchill [B], brother to the Duke of Marlborough; and he continued to behave on all occaſions with great reputation, till the end of the war; when, upon concluding the peace of Ryſwick, his ſhip was paid off Dec. 5, 1697. Mean while, he had loſt his father in 1696; when, though abſent, his friends had procured for him his father's places of maſter gunner in England, and ſtore-keeper of Woolwich. But he declined theſe places, having fixed his eye upon a commiſſioner's place in the navy: and, no doubt, he might have obtained it, by the intereſt of admiral Ruſſel, Sir George Rooke, and Sir Cloudeſly Shovel, who were all of them his friends, beſides admiral Churchill; but, upon opening his mind to this laſt, that gentleman prevailed with him not to think of quitting the ſea, and ſoon brought him into action there again, procuring him a commiſſion for a third rate of 70 guns, which he entered upon, May 1699. Afterwards, upon the proſpect of a new war, he was removed to the Britannia, the fineſt firſt-rate in the navy; of which he was appointed, Jan. 1701, firſt captain of three under the earl of Pembroke, newly made lord-high-admiral of England. This was the higheſt ſtation he could have as a captain, and higher than any private captain ever obtained either before or ſince. But, upon the earl's removal, to make way for prince George of Denmark, ſoon after queen Anne's acceſſion to the throne, Leake's commiſſion under him becoming void, May 27, 1702, he accepted of the Aſſociation, a ſecond rate, till an opportunity offered for his farther promotion. This was not long; for, upon the declaration of war againſt France, he received a commiſſion, June the 24th that year, from prince George, appointing him commander in chief of the ſhips deſigned againſt Newfoundland. He arrived there with his ſquadron in Auguſt, and, deſtroying the French trade and ſettlements, reſtored the Engliſh to the poſſeſſion of the whole iſland. This gave him an opportunity of putting a conſiderable ſum of money in his pocket, by the ſale of the captures [C], at the ſame time

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[B] Captain Leake bravely ſuſtained Mr. Churchill, after the ſhip between them had been beaten out of the line.

[C] In this expedition 61 ſhips were taken and deſtroyed, whereof 19 were taken, amounting to 3235 tons, and 209 guns; and of them 16 were brought to time that it gained him the favour of the nation, by doing it a ſignal ſervice, without any great danger of not ſucceeding; for, in truth, all the real fame he acquired thereby aroſe from his extraordinary diſpatch and diligence in the execution.

Upon his return home, he was appointed rear-admiral of the Blue, and vice-admiral of the ſame ſquadron; but declined the honour of knighthood, which however he accepted the following year, when he was engaged with admiral Rooke in taking Gibraltar. Soon after this, he particularly diſtinguiſhed himſelf in the general engagement off Malaga; and, being left with a winter-guard at Liſbon for thoſe parts, he relieved Gibraltar in 1705, which the French had beſieged by ſea, and the Spaniards by land, and reduced to the laſt extremity. He arrived Oct. 29, and ſo opportunely for the beſieged, that two days would, in all probability, have ſunk them beyond hope. For the enemy, by the help of rope-ladders, found means to climb up the rocks; and got upon the mountains through a way that was thought inacceſſible, to the number of 500 Spaniards, where they had remained ſeveral days. At the ſame time they had got together a great number of boats from Cadiz, and other parts, to land 3000 men at the New Mole. Theſe, by making a vigorous aſſault on the ſea-ſide, were deſigned to draw the garriſon to defend that attack, whilſt the 500 concealed men ruſhed into the town; there being alſo a plot (as was diſcovered ſome days afterwards) for delivering it up: all which was prevented by Sir John's ſeaſonable arrival. Feb. 1705, he received a commiſſion, appointing him Vice-admiral of the White; and, in March, relieved Gibraltar a ſecond time. March 6, he ſet ſail for that place; and, on the 10th, attacked five ſhips of the French fleet coming out of the bay, of whom two were taken, two more run aſhore, and were deſtroyed; and baron Pointi died ſoon after of the wounds he received in the battle. The reſt of the French fleet, having intelligence of Sir John's coming, had left the bay the day before his arrival there. He had no ſooner anchored,

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to England, 6 were ſent to Liſbon, 5 ſold at St. John's at Newfoundland; one, of 120 tons and 12 guns, was left for the ſecurity of the harbour, and the others ſent to France with the priſoners. The remainder, to the number of 22, were burnt with their cargoes, as well as great part of their cargoes that eſcaped, who were glad to get away half laden, or any how, to avoid the fate of the reſt. Beſides the burning and deſtroying Trepaſſy, St. Mary's, Collonet, Great and Little St. Lawrence, and St. Peter's: all very conſiderable ſettlements of the French.

ut he received the letter inſerted below from the prince of Heſſe [D]: his highneſs alſo preſented him with a gold cup on the occaſion. This blow ſtruck a panic all along the whole coaſt, of which Sir John received the following account, in a letter from Mr. Hill, envoy to the court of Savoy: "I can tell you," ſays he, "your late ſucceſs againſt "Mr. Pointi put all the French coaſt into a great con"ſternation, as if you were come to ſcour the whole "Mediterranean. All the ſhips of war, that were in the "road of Toulon, were hauled into the harbour; and "nothing durſt look out for ſome days." In ſhort, the effect at Gibraltar was, that the enemy, in a few days, entirely raiſed, and marched off, leaving only a detachment at ſome diſtance to obſerve the garriſon; ſo that this important place was ſecured from any further attempts of the enemy. We have hardly an inſtance, where the ſea and land officers agreed together in an expedition; but none, where an admiral and a general have agreed like the prince and Sir John, who ſacrificed all private views and paſſions to a diſintereſted regard for the public good. No difficulties, dangers, fatigues, advantages, or punctilios, could diſunite them; but they acted as by a ſympathy of nature, ariſing from a like generoſity and bravery of mind. It was this that crowned their endeavours with a glorious ſucceſs, which will be remembered (with thoſe of Elliot in 1782) while Gibraltar remains a part of the Britiſh poſſeſſions; and that, it is hoped, will be as long as trade and navigation continue to flouriſh [E].

The ſame year, 1705, Sir John was engaged in the reduction of Barcelona; after which, being left at the head of a ſquadron in the Mediterranean, he concerted an expedition to ſurprize the Spaniſh galleons in the bay of Cadiz; but this proved unſucceſsful, by the management of the confederates. In 1706, he relieved Barcelona, reduced to the laſt extremity, and thereby occaſioned the

ſiege

[D] "Sir, I expected with great "impatience this good opportunity to "expreſs my hearty joy for your "great and good ſucceſs at this your "ſecond appearing off this place, "which, I hope, hath been the firſt "ſtroke towards our relief; the enemy, "ſince five days, having begun to "withdraw their heavy cannon, being "the effects only to be aſcribed to "your conduct and care. 'Tis only "to you the publick owes, and will "owe, ſo many great and happy con"ſequences of it: and I in particular "cannot expreſs my hearty thanks "and obligations I lie under. I am, "with great ſincerity and reſpect, &c.

"George, prince of Heſſe."

[E] This important action is attributed to lord Peterborough by Dr. Freind, in his account of that earl's conduct in Spain; which is corrected by Mr. Boyer, in his "Life of queen "Anne," p. 219.

ſiege to be raiſed by king Philip. This was ſo great a deliverance of his competitor, king Charles, afterwards emperor of Germany, that he annually commemorated it by a public thankſgiving on the 26th of May, as long as he lived. The raiſing of the ſiege was attended with a total eclipſe of the ſun, which did not a little increaſe the enemy's conſternation, as if the heavens concurred to defeat and ſhame the deſigns of the French, whoſe monarch had aſſumed the ſun for his device: in alluſion to which, the reverſe of the medal, ſtruck by queen Anne on this occaſion, repreſented the ſun in eclipſe over the city and harbour of Barcelona. Preſently after this ſucceſs at Barcelona, Sir John reduced the city of Carthagena; from whence, proceeding to thoſe of Alicant and Joyce, they both ſubmitted to him; and he concluded the campaign of that year with the reduction of the city and iſland of Majorca. Upon his return home, prince George of Denmark preſented him with a diamond ring of 400l. value; and he had the honour of receiving a gratuity of 1000l. from the queen, as a reward for his ſervices. Upon the unfortunate death of Sir Cloudeſly Shovel, 1707, he was advanced to be admiral of the White, and commander in chief of her majeſty's fleet. In this command he returned to the Mediterranean, and ſurprizing a convoy of the enemy's corn, ſent it to Barcelona; and thereby ſaved that city and the confederate army from the danger of famine, in 1708: ſoon after this, convoying the new queen of Spain to her conſort, King Charles, he was preſented by her majeſty with a diamond ring of 300l. value. From this ſervice he proceeded to the iſland of Sardinia, which being preſently reduced by him to the obedience of King Charles, that of Minorca was ſoon after ſurrendered to the fleet and land forces.

Having brought the campaign to ſo happy a concluſion, he returned home; where, during his abſence, he had been appointed one of the council to the lord-high-admiral, and was likewiſe elected member of parliament both for Harwich and Rocheſter, for the latter of which he made his choice. Dec. the ſame year, he was made a ſecond time admiral of the fleet. May 1709, he was conſtituted rear-admiral of Great-Britain, and appointed one of the lords of the admiralty in December. Upon the change of the miniſtry in 1710, lord Orford reſigning the place of firſt commiſſioner of the admiralty, Sir John Leake was appointed to ſucceed him; but he declined that poſt, as too hazardous, on account of the diviſions at that juncture. In 1710, he was choſen a ſecond time member of parliament for Rocheſter; and made admiral of the fleet the third time in 1711, and again in 1712, when he conducted the Engliſh forces to take poſſeſſion of Dunkirk. Before the expiration of the year, the commiſſion of admiral of the fleet was given to him a fifth time. He was alſo choſen repreſentive for Rocheſter a third time. Upon her majeſty's deceaſe, Aug. 1, 1714, his poſt of rear-admiral was determined; and he was ſuperſeded as admiral of the fleet by Mathew Aylmer, eſq. Nov. 5. In the univerſal change that was made in every public department, upon the acceſſion of George I, admiral Leake could not expect to be excepted. After this he lived privately; and, building a little box at Greenwich, ſpent part of his time there, retreating ſometimes to a country-houſe he had at Beddington in Surrey. When a young man, he had married a daughter of captain Richard Hill of Yarmouth; by whom he had one ſon, an only child, whoſe miſconduct had given him a great deal of uneaſineſs. Aug. 1719, he was ſeized with an apoplectic diſorder; but it went off without any viſible ill conſequence. Upon the death of his ſon, which happened in March following, after a lingering incurable diſorder, he diſcovered a more than ordinary affliction: nor was he himſelf ever right well after; for he died in his houſe at Greenwich, Aug. 1, 1720, in his 65th year. By his will, he deviſed his eſtate to truſtees for the uſe of his ſon, during life; and, upon his death without iſſue, to captain Martyn, who married his wife's ſiſter, and his heirs. By this means it came to that captain's ſon, Stephen Martyn Leake, eſq; Garter king of arms; who, in gratitude to his memory, wrote an accurate account of his life, collected from original letters and papers [F].

Anecdotes of Bowyer by Nichols, p. 205.

LEAKE (STEPHEN MARTIN, Eſq;) ſon of Captain Martin, went through different ranks in the Heralds Office till he came to be Garter. He was the firſt perſon who wrote profeſſedly on our Engliſh coins, two editions of his "Hiſtorical Account" of which were publiſhed by him with plates, under the title of "Nummi Britannici Hiſ-"toria, London, 1726," 8vo; the ſecond, much improved, London, 1745, 8vo. He printed, in 1750, "The Life of Sir John Leake, knt. Admiral of the

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[F] "Life of Sir John Leake, by Stephen Martyn Leake, Clarencieux "King of Arms, 1750." 8vo.

“Fleet,” &c.; to whom he was indebted for a conſiderable eſtate; which the Admiral deviſed to truſtees for the uſe of his ſon for life; and upon his death to captain Martin (who married lady Leake's ſiſter) and his heirs; by which means it came to the captain's ſon, who, in gratitude to the memory of Sir John Leake, wrote an accurate account of his life, of which only 50 copies were printed. In 1766, he printed alſo 50 copies of “The Statutes of the Order of the Garter,” 4to. He died, at his houſe called Leake's Grove, at Mile-End, Middleſex, March 24, 1773; and was buried the 31ſt in his chancel in the pariſh church of Thorp in Eſſex, of which manor he was lord.

Morant's Eſſex, v. I. p. 482.

LEE (NATHANAEL), an Engliſh dramatic poet, was the ſon of a clergyman, and bred at Weſtminſter-ſchool under Dr. Buſby, whence he removed to Trinity-college in Cambridge, and became ſcholar upon that foundation in 1668. He proceeded B. A. the ſame year; but, not ſucceeding to a fellowſhip, quitted the univerſity, and came to London, where he made an unſucceſsful attempt to become an actor in 1672. The part he performed was Duncan in Sir William Davenant's alteration of Macbeth. Failing in this deſign [A], he had recourſe to his pen for ſupport; and, having a genius for the drama, compoſed a tragedy called “Nero emperor of Rome,” in 1675; which being well received, he puſhed on the ſame way, producing a new play almoſt every year, till 1681. He read his pieces to the actors with an elocution which was ſo much admired by them, that he was tempted to try his talents for acting; but the trial ſoon convinced him, that he ſhould never ſucceed in that character [B]. This mortification muſt needs be very ſenſibly felt; for Lee was not only careleſs in his œconomy, a foible incident to the poetic race, but rakiſhly extravagant to that degree, as to be frequently plunged into the loweſt depths of miſery: his wit and genius were alſo of the ſame unlucky turn, turgid, unbridled, and apt to break the bounds of ſenſe. Thus gifted by nature, he left the reins looſe to his imagination, till at length indigence and poetical enthuſiaſm tranſported him into madneſs; ſo that, Nov. 1684, he was taken into Bedlam, where he continued four years under care of the phyſicians. He was diſcharged in April 1688, being ſo much recovered, as to be able to return to his occupa-

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[A] See the “Dedication to Nero.”

[B] Cibber's “Apology,” p. 95.

tion of writing for the ſtage: and he produced two plays afterwards, “ The Princeſs of Cleve,” in 1689; and “ The Maſſacre of Paris,” in 1690. However, notwithſtanding the profits ariſing from theſe performances, he was this year reduced to ſo low an ebb, that a weekly ſtipend of ten ſhillings from the theatre royal was his chief dependance [c]. He was not ſo clear of his phrenzy, as not to ſuffer ſome temporary relapſes; and perhaps his untimely end might be occaſioned by one. He died this year, 1690, as it is ſaid, in a drunken frolic, by night in the ſtreet, and was interred in the pariſh of St. Clement Danes, near Temple-Bar. He is the author of eleven plays, all acted with applauſe [D]; and printed as ſoon as finiſhed, with dedications of moſt of them to the earls of Dorſet, Mulgrave, Pembroke, the ducheſſes of Portſmouth and Richmond, as his patrons. Addiſon declares, that, among our modern Engliſh poets, there was none better turned for tragedy than Lee; if, inſtead of favouring the impetuoſity of his genius, he had reſtrained and kept it within proper bounds. His thoughts are wonderfully ſuited to tragedy; but frequently loſt in ſuch a cloud of words, that it is hard to ſee the beauty of them. There is infinite fire in his works, but ſo involved in ſmoke, that it does not appear in half its luſtre. He frequently ſucceeds in the paſſionate parts of the tragedy; but more particularly where he ſlackens his efforts, and eaſes the ſtyle of thoſe epithets and metaphors with which he ſo much abounds. His “ Rival queens” and “ Theodoſius” ſtill keep poſſeſſion of the ſtage. Theſe plays excel in moving the paſſions, eſpecially that univerſal one, love. He is ſaid to be particularly a maſter in that art; and for that reaſon has been compared to Ovid among the ancients, and to Otway among the moderns. Dryden prefixed a copy of commendatory verſes to the “ Rival queens;” and Lee joined with that laureat in writing the tragedies of the “ Duke of Guiſe” and “ Oedipus.”

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[c] Cibber's “ Apology,” p. 95.

[D] Theſe are, 1. “ Nero emperor “ of Rome, acted in 1675.” 2. “ Sophoniſba, or Hannibal's overthrow, “ in 1676.” 3. “ Gloriana, or the “ court of Auguſtus, in 1676.” 4. “ The Rival Queens, in 1677.” 5. “ Mithridates king of Pontus, in “ 1678:” this is, by ſome, ſaid to be his beſt tragedy. “ Theodoſius, or “ force of love,” at the duke's theatre. 7. “ Cæſar Borgia, 1680.” 8. “ Lucius Junius Brutus, in 1681.” 9. “ Conſtantine the Great, in 1684.” 10. “ The Princeſs of Cleve, in 1689.” 11. “ The maſſacre of Paris, in 1690.” All his plays are tragedies, except the Princeſs of Cleve, which is a tragicomedy.

LEIBNITZ (Godfrey William de), was born at Leipſic, July 4, 1646. His father, Frederic Leibnitz, was profeſſor of moral philoſophy, and ſecretary to that univerſity; but did not ſurvive the birth of his ſon above ſix years. His mother put him under Meſſ. Homſchucius and Bachuchius, to teach him Greek and Latin; and he made ſo quick a progreſs, that, great as his maſter's hopes were, he ſurpaſſed them all. Returning home, where there was a well-choſen library left by his father, he read with attention the ancient authors, and eſpecially Livy. The poets alſo had a ſhare in his ſtudies, particularly Virgil; and he had himſelf ſo particular a talent for verſifying, that he is ſaid to have compoſed, in one day's time, a poem of three hundred lines without an eliſion. He entered upon his academical ſtudies at fifteen; and to that of polite literature joining philoſophy and the mathematics, he ſtudied the former under James Thomaſius, and the latter under John Kuhnius, at Leipſic. He afterwards went to Jena, where he heard the lectures of profeſſor Bohnius upon polite learning and hiſtory, and thoſe of Falcknerius in the law. At his return to Leipſic, in 1663, he maintained, under Thomaſius, a theſis “De “principiis individuationis.” In 1664, he was admitted maſter of arts; and, obſerving the uſe of philoſophy in illuſtrating the law, he maintained ſeveral philoſophical queſtions out of the “Corpus juris.” At the ſame time, he applied himſelf particularly to the ſtudy of the Greek philoſophers, and engaged in the taſk of reconciling Plato with Ariſtotle; as he afterwards attempted a like reconciliation between Ariſtotle and Des Cartes. He was ſo intent on theſe ſtudies, that he ſpent whole days in meditating in a foreſt near Leipſic.

However, his views were chiefly fixed upon the law, which was his principal object. He commenced bachelor in that faculty in 1665, and the year after ſupplicated for his doctor's degree; but was denied, as not being of ſufficient ſtanding. It is true, he was then no more than twenty; but this objection has been thought a mere pretence to cover the true reaſon, which, it is ſaid, was his rejecting the principles of Ariſtotle and the ſchoolmen, againſt the received doctrine of that time. Reſenting the affront, he went to Altorf; where he maintained a theſis, “De caſibus perplexis,” with ſo much reputation, that he not only obtained his doctor's degree, but had an offer of being made profeſſor of law extraordinary. This, however, was declined; and he went from Altorf to Nuremberg, to viſit the learned in that univerſity. He had heard of ſome literati there, who were engaged in the purſuit of the philoſopher's ſtone; and his curioſity was raiſed, to be initiated into their myſteries. For this purpoſe, he drew up a letter in their jargon, extracted out of books of chemiſtry; and, unintelligible as it was to himſelf, addreſſed it to the director of that ſociety, deſiring to be admitted a member. They were ſatisfied of his merit, from the proofs given in his letter; and not only admitted him into their laboratory, but even requeſted him to accept the ſecretaryſhip, with a ſtipend. His office was, to regiſter their proceſſes and experiments, and to extract from the books of the beſt chemiſts ſuch things as might be of uſe to them in their purſuits.

About this time, baron Boinebourg, firſt miniſter of the elector of Mentz, paſſing through Nuremberg, met our virtuoſo at a common entertainment; and conceived ſo great an opinion of his parts and learning from his converſation, that he adviſed him to apply himſelf wholly to law and hiſtory: giving him at the ſame time the ſtrongeſt aſſurances, that he would engage the elector, John Philip Schonborn, to ſend for him to his court. Leibnitz accepted the kindneſs, promiſing to do his utmoſt to render himſelf worthy of ſuch a patronage; and, to be more within the reach of its happy effects, he repaired to Francfort upon the Maine, and in the neighbourhood of Mentz. In 1668, John Caſimir, king of Poland, reſigning his crown, the elector Palatine, among others, became a competitor for that dignity; and, while baron Boinebourg went into Poland to manage the elector's intereſts, Leibnitz wrote a treatiſe, to ſhew, that the Polonnois could not make choice of a better perſon for their king. This piece did him great honour: the elector Palatine was extremely pleaſed with it, and invited our author to his court. But baron Boinebourg, reſolving to provide for him at the court of Mentz, would not ſuffer him to accept this laſt offer from the Palatine; and preſently obtained for him the poſt of counſellor of the chamber of review to the elector of Mentz. Baron Boinebourg had ſome connexions at the French court; and, although he had a ſon at Paris, yet that ſon was not of years to be truſted with the management of his affairs there: he therefore begged Mr. Leibnitz to undertake that charge.

Our young ſtateſman was charmed with this opportunity of ſhewing his gratitude to ſo zealous a patron, and ſet out for Paris in 1672. He alſo propoſed ſeveral other advantages to himſelf in this tour, and his views were not diſappointed. He ſaw all the literati in that metropolis, made an accquaintance with the greateſt part of them; and, beſides, applied himſelf with vigour to the mathematics in which ſtudy he had not then made any conſiderable progreſs. He tells us himſelf, that he owed his advancement therein principally to the works of Paſcal, Gregory, St. Vincent, and, above all, to the excellent treatiſe of Huygens, "De horologio oſcillatorio." In this courſe, having obſerved the imperfection of Paſcal's arithmetical machine, which however Paſcal did not live to finiſh, he invented a new one, as he called it: the uſe of which he explained to Mr. Colbert, who was extremely pleaſed with it; and, the invention being approved likewiſe by the academy of ſciences, he was offered a ſeat there as penſionary member. In ſhort, he might have ſettled very advantageouſly at Paris, if he would have turned Roman Catholic; but he choſe to ſtick to the Lutheran religion, in which he was born. In 1673, he loſt his patron, M. de Boinebourg; and, being at liberty by his death, took a tour to England, where he became acquainted with Oldenburg, ſecretary, and John Collins, fellow of the royal ſociety, from whom he received ſome hints of the invention of the method of fluxions, which had been diſcovered, in 1664 or 1665, by Sir Iſaac Newton [A].

While

[A] The right to this invention is ſo intereſting to our country, that we muſt not omit this occaſion of aſſerting it. The ſtate of the diſpute between the competitors, Leibnitz and Newton, is as follows: Newton diſcovered in 1665 and 1666, and communicated it to Dr. Barrow in 1669. Leibnitz ſaid, he had ſome glimpſes of it in 1672, before he had ſeen any hint of Newton's prior diſcovery, which was communicated by Mr. Collins to ſeveral foreigners in 1673: in the beginning of which year Leibnitz was in England, and commenced an acquaintance with Collins, but at that time only claimed the invention of another differential method, properly ſo called, which indeed was Newton's invention; mentioning no other till June 1677: and this was a year after a letter of Newton's, containing a ſufficient deſcription of the nature of the method, had been ſent to Paris, to be communicated to him. However, nothing of it was printed by Sir Iſaac; which being obſerved by the other, he firſt printed it, under the name of the Differential, and ſometimes the Infiniteſimal method, in the "Acta Eruditorum Lipſiæ, for the "year 1684." And as he ſtill perſiſted in his claim to the invention, Sir Iſaac, at the requeſt of George I, gave his majeſty an account of the whole affair, and ſent Leibnitz a defiance in expreſs terms, to prove his aſſertion. This was anſwered by Leibnitz, in a letter which he ſent by Mr. Remond at Paris, to be communicated to Sir Iſaac, after

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While he was in England, he received an account of the death of the elector of Mentz, by which he loſt his penſion; and, upon this, returned to France, whence he wrote to the duke of Brunſwick Lunenburg, to inform him of his circumſtances. That prince ſent him a very gracious anſwer, aſſuring him of his favour, and, for the preſent, appointed him counſellor of his court, with a ſalary: but gave him leave to ſtay at Paris, in order to complete his arithmetical machine [B]. In 1674, he went again to England; whence he paſſed, through Holland, to Hanover, where he deſigned to ſettle. From his firſt arrival there, he made it is buſineſs to enrich the library of that prince with the beſt books of all kinds. That duke dying in 1679, his ſucceſſor, Erneſt Auguſtus, then biſhop of Oſnabrug afterwards George I, ſhewed our counſellor the ſame favour as his predeceſſor had done, and directed him to write the hiſtory of the houſe of Brunſwick. Leibnitz undertook the taſk; and, travelling through Germany and Italy to collect materials, returned to Hanover in 1690, with an ample harveſt. While he was in Italy, he met with a pleaſant adventure, which might have proved a more ſerious affair. Paſſing in a ſmall bark from Venice to Meſola, there aroſe a ſtorm; during which the pilot, imagining he was not underſtood by a German, whom being a Heretic he looked on as the cauſe of the tempeſt, propoſed to ſtrip him of his cloaths and money, and throw him overboard. Leibnitz hearing this, without diſcovering the leaſt emotion, pulled out a ſet of beads, and turned them over with great ſeeming devotion. The artifice ſucceeded; one of the ſailors obſerving to the pilot, that, ſince the man was no Heretic, he ought not to be drowned. In 1700, he was admitted a member of the royal academy of ſciences at Paris. The ſame year the elector of Brandenburg, afterwards king of Pruſſia, founded an academy at Berlin, by the advice of Leibnitz, who was appointed perpetual preſident of it;

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he had ſhewn it in France: declaring, that he took this method in order to have indifferent and intelligent witneſſes. That method being diſliked by Sir Iſaac, who thought that London, as well as Paris, might furniſh ſuch witneſſes, he reſolved to carry the diſpute no farther; and, when Leibnitz's letter came from France, he refuſed it, by remarks which he communicated only to ſome of his friends; but, as ſoon as he heard of Leibnitz's death, which happened ſix months after, he publiſhed Leibnitz's letter, with his own remarks, by way of ſupplement to Ralphſon's "Hiſtory of fluxions."

[B] But it was not finiſhed till after his death, and that too not before a great deal of money had been ſpent upon it.

and, though his other affairs did not permit him to reſide conſtantly upon the ſpot, yet he made ample amends by the treaſures with which he enriched their memoirs, in ſeveral diſſertations upon geometry, polite learning, natural philoſophy, and phyſic. He alſo projected to eſtabliſh at Dreſden another academy like that at Berlin. He communicated his deſign to the king of Poland in 1703, who was well pleaſed with it; but the troubles, which aroſe ſhortly after in that kingdom, hindered it from being carried into execution.

Beſides theſe projects to promote learning, there is another ſtill behind of a more extenſive view, both in its nature and uſe: he ſet himſelf to invent a language ſo eaſy and ſo perſpicuous, as to become the common language of all nations of the world. This is what is called "The "univerſal language;" and the deſign occupied the thoughts of our philoſopher a long time. The thing had been attempted before by d'Algarme, and Dr. Wilkins; but Leibnitz did not approve of their method, and therefore attempted a new one. His predeceſſors, in his opinion, had not reached the point: they might indeed enable nations, who did not underſtand each other, to correſpond eaſily together; but they had not attained the true real characters, which would be the beſt inſtruments of the human mind, and extremely aſſiſt both the reaſon and memory. Theſe characters, he thought, ought to reſemble, as much as poſſible, thoſe of algebra, which are ſimple and expreſſive, and never ſuperfluous or equivocal, but whoſe varieties are grounded on reaſon. In order to haſten the execution of this vaſt project, he employed a young perſon to put into a regular order the definitions of all things whatſoever; but, though he laboured in it from 1703, yet his life did not prove ſufficient to complete it [c]. In the mean time, his name became famous all over Europe; and his merit was rewarded by other princes, beſides the elector of Hanover. In 1711, he was made aulic counſellor to the emperor; and the czar of Muſcovy appointed him privy-counſellor of juſtice, with a penſion of a thouſand ducats [D]. Leibnitz undertook at the ſame time to eſtabliſh an academy of ſciences at Vienna; but that project miſcarried; a diſappointment which ſome have aſcribed to the plague. However that be, it is certain he only had the honour of attempting it, and the emperor rewarded him for it with a penſion of 2000 florins; promiſing him to double the ſum, if he would come and reſide at Vienna: which he would have complied with, but death did not give him an opportunity. Meanwhile, the Hiſtory of Brunſwick being interrupted by other works which he wrote occaſionally, he found, at his return to Hanover in 1714, that the elector had appointed Mr. Eccard for his colleague in writing that hiſtory. The elector was then raiſed to the throne of Great Britain; and, ſoon after his arrival, the electoral princeſs, then princeſs of Wales, and afterwards queen Caroline, engaged Leibnitz in a diſpute with Dr. Samuel Clarke, upon the ſubject of free-will, the reality of ſpace, and other philoſophical ſubjects. This controverſy was carried on by letters, which paſſed through her royal highneſs's hands; and ended only with the death of Leibnitz, Nov. 14, 1716, occaſioned by the gout and ſtone, at 70.

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[c] He ſpeaks, in ſome places, of an alphabet of human thoughts, which he was contriving, which, it is very probable, had ſome relation to his univerſal language.

[D] The particular we have in the "Recueil de literature," printed at Amſterdam in 1740; which alſo ſays, that Leibnitz refuſed the place of keeper of the Vatican library, offered him by cardinal Caſanata, while he was at Rome.

As to his character and perſon, he was of a middle ſtature, and of a thin habit. He had a ſtudious air, and a ſweet aſpect, though ſhort-ſighted. He was indefatigably induſtrious, and ſo continued to the end of his life. He eat and drank little. Hunger alone marked the time of his meals, and his diet was plain and ſtrong. He loved travelling, and different climates never affected his health. In order to impreſs upon his memory what he had a mind to remember, he wrote it down, and never read it afterwards. His temper was naturally choleric, and the firſt motions were very hot; but, after that was over, he generally took care to reſtrain it. He had the glory of paſſing for one of the greateſt men in Europe, and he was ſufficiently ſenſible of it. He was ſolicitous in procuring the favour of princes, which he turned to his own advantage, as well as to the ſervice of learning. He was affable and polite in converſation, and greatly averſe to diſputes. He was thought to love money, and is ſaid to have left ſixty thouſand crowns, yet no more than fifteen or twenty thouſand out at intereſt; the reſt being found in crown-pieces and other ſpecie, hoarded in corn-ſacks. He always profeſſed himſelf a Lutheran, but never went to ſermons; and, in his laſt ſickneſs, being deſired by his coachman, who was his favourate ſervant, to ſend for a miniſter, he would not hear of it, ſaying he had no occaſion for one. He was never married, and never attempted it but once, when he was about fifty years old; and the lady, deſiring time to conſider of it, gave him an opportunity of doing the ſame: which produced this concluſion, "that marriage was a "good thing, but a wiſe man ought to conſider of it all "his life." Mr. Loeſler, ſon of his ſiſter, was his ſole heir, whoſe wife died ſuddenly with joy at the ſight of ſo much money left them by their uncle. It is ſaid he had a natural ſon in his youth, who afterwards lived with him, was ſerviceable to him in many ways, and had a conſiderable ſhare in his confidence. He went by the name of William Dinninger, and extremely reſembled his father.

He wrote ſeveral pieces, of which the titles are, "Specimina juris:" "Specimen difficultatis in jure, ſeu diſſertatio de caſibus perplexis:" "Specimen encyclopædiæ in jure, ſeu quæſtiones philoſophiæ amœniores "ex jure collectæ:" "Specimen certitudinis ſeu demonſtrationum in jure exhibitum in doctrina conditionum:" "Specimen diſſertationum politicarum pro "eligendo rege Polonorum:" "Nova methodus diſcendæ docendæque juriſprudentiæ:" "Corporis juris "reconcinnandi ratio:" "Marii Nizolii de veris principiis et vera ratione philoſophandi contra philoſophos, "cum præfatione & notis G. G. Leibnitzii:" "Sacroſancta Trinitas per nova inventa logicæ defenſa:" This was written againſt the Socinians. "Confeſſio naturæ contra Atheos:" "Nova hypotheſis phyſica—ſeu theoria "motus concreti abſtracti:" "Notitia opticæ promotæ:" it contains a new method of poliſhing teleſcope glaſſes; is addreſſed to Spinoſa, and publiſhed in the poſthumous works of that author. "Cæſarini Furſtnerii de jure ſupre-"*matus ac legationis principum Germaniæ*:" "*Entretiens de Philarete & Eugene ſur la queſtion du tems* "*agitée à Nimigue, touchant le droit d'ambaſſade des* "*electeurs & princes de l'empire*:" an abridgment of the preceding. De arte combinatoria: "De la tolerance "des religions:" "Lettres de M. de Leibnitz, & Reſponſes "de Peliſſon:" he is for toleration, and Peliſſon againſt it. "Codex juris gentium diplomaticus, in quo tabulæ "authenticæ actorum publicorum pleræque ineditæ vel "ſelectæ continentur:" the ſeveral pieces, which are digeſted in order of time, begin with the year 1096, and end in 1499. Our author alſo publiſhed, in 1693, a ſmall tract concerning the ſtate of Germany, ſuch as it may be ſuppoſed to have been before we have any account in hiſtory; to which he gave the title of "Protegea." "Noviſſima Sinica hiſtoriam noſtri temporis illuſtratura:" "Lettre ſur la connexion des maiſons de Brunſwick & d'Eſte:" "Acceſſiones hiſtoricæ, quibus utilia ſuperiorum hiſtoriis illuſtrandis ſcripta monumentaque nondum hactenus indita inque iis inſcriptores diu deſiderati continentur:" "Acceſſion. hiſtoric. tomus ſecundus, continens notiſſimum chronicon Alberici monachi trium fontium:" "Specimen hiſtoricæ arcanæ, ſive anecdota de vita Alexand. VI. papæ:" "Mantiſſa codicis juris gentium diplomatici:" "Scriptores rerum Brunſwicienſium illuſtrationi inſervientes antiqui omnes & religionis Reformatione priores; Hanov. 1707:" fol. 3 vol. "Eſſai de Theodicæi ſur la bonté de Dieu, ſur la liberté de de l'homme, & ſur l'origine du mal, Amſt. 1710," 2 tom. 12mo. In this work our author appears to be a fataliſt, agreeable to the principles of Spinoſa: it was undertaken at the requeſt of the queen of Pruſſia, in the view of anſwering Bayle, which he complied with; but we are told by M. Pfaff, that our author was of the ſame opinion as Bayle; while, on the other hand, father Tournemine aſſures us, that our author, in this piece, wrote his own ſentiments. "De origine Francorum diſquiſitio:" "L'Anti-Jacobite, 1715:" "Reſponſe de baron de la Hontan à la lettre d'un particulier oppoſée au manifeſte de S. M. le roy de la Grand Bretagne, comme l'electeur contre le Saxe:" "Collectanea etymologica illuſtrationi linguarum veteris Celticæ, Germanicæ, Gallicæ, aliarumque inſervientia, cum prefatione Georgii Eckardi:" "Recueil de divers ecrits compoſez par feu M. Leibnitz et Mr. Clarke, in 1715 & 1716, ſur de la phyſique & de la religion naturelle, en Anglois & François, Londres, 1717," 8vo, and in German at Francof, 1720, 8vo." "Otium Hanoveanum, ſive miſcellanea ex ore & ſchedis G. G. Leibnitzii quondam notata et deſcripta, &c. Lipſiæ, 1718," 8vo. "Recueil de diverſes pieces ſur la philoſophie, la religion naturelle, l'hiſtoire, les mathematiques, &c. par Meſſ. Leibnitz, Clarke, Newton, & autres celebres auteurs, Amſt. 1720," 2 tom. 8vo. to which was added a third afterwards. Leibnitz alſo wrote the hiſtory of Balaam; in which he endeavours to prove, that what is related of that prophet did not happen really, but in a dream. M. G. Hanſchius collected, with great care, every thing that Leibnitz had ſaid, in different paſſages of his works, upon the principles of philoſophy; and formed a complete ſyſtem under the title of “ G. G. Leibnitzii principia philoſophiæ more geometrico demonſtrata, &c. 1728,” 4to. There came out a collection of our author's letters in 1734 and 1735, under this title “ Epiſtolæ ad diverſos theologici, juridici, medici, philoſophici, mathematici, hiſtorici, & philologici argumenti e MSS. auctores: cum “ annotationibus ſuis, primum divulgavit Chritian Cortholtus.”

Anecdotes of Bowyer, by Nichols, p. 450.

LEIGH (Sir Edward), a very learned Engliſhman, was born at Shawell, in Leiceſterſhire, and educated at Magdalen Hall, Oxford. He was a member of the Long Parliament, and one of the members of the Houſe of Commons who were appointed to ſit in the Aſſembly of Divines. He was afterwards colonel of a regiment for the Parliament; but in 1648 was numbered among the Preſbyterians who were turned out; and in December he was impriſoned. From this period to the Reſtoration he employed himſelf in writing a conſiderable number of learned and valuable books, which ſhewed profound learning, a knowledge of the languages, and much critical ſagacity; and of which a liſt will be found below, as arranged by Anthony Wood [A]. Sir Edward died at his houſe called

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[A] “ Select and choice Obſervations concerning the twelve firſt “ Cæſars, &c. Oxon. 1635,” 8vo. To which he added ſix more, making up the number 18, which were printed with the former, in another edition. The obſervations on the reſt that followed were made by Henry Leigh, the author's eldeſt ſon, M. A. of Magdalen Hall, which being printed with the former at Lond. 1657, 8vo. had this title put to them, “ Analecta “ Cæſarum Romanorum.” Afterwards they were illuſtrated with their effigies and coins, Lond. 1664, 8vo. and in another edition that came out in 1670, 8vo. they had obſervations of the Greek emperors added to them by the ſame hand. 2. “ Treatiſe of “ Divine promiſes, in 5 books, Lond. “ 1633;” there again the third time 1650, and the fourth in 1657, 8vo. 3. “ Critica Sacra, on the Hebrew “ words of the Old, and on the Greek “ of the New Teſtament, Lond. 1639 “ and 46,” 4to. There again in two parts in fol. 1662. In which book, the author expreſſing his great ſkill in the languages, was the reaſon why the learned Uſher primate of Ireland had a reſpect and kindneſs for him. 4. “ Supplement to the Critica Sacra. “ Lond. 1662,” fol. 5. “ A Treatiſe “ of Divinity, in three books, Lond. “ 1646,” 4to. 6. “ The Saints encouragement in evil times: or obſervations concerning the Martyrs “ in general, Lond. 1648, 1651,” 8vo. 7. “ Annotations on all the New Teſtament, Lond. 1650,” fol. 8. “ A “ philological Commentary: or, an illuſtration of the moſt obvious and “ uſeful words in the law, with their diſtinctions and divers acceptations, as “ they are found as well in Reports antient and modern, as in Records and “ Memorials never printed, Lond. 1652, “ 1658, 1671,” 8vo. dedicated to Will. L'Iſle, Eſq. one of the lords commiſſioners of the great ſeal of England, 1652. 9. “ A Syſtem or “ body of Divinity in 10 books, Lond.

led Ruſhall Hall, in Staffordſhire, June 2, 1671: and was buried in the chancel of Ruſhall church. A copy of his "Critica Sacra," full of valuable notes by the late learned Mr. Bowyer, is now in the hands of the Rev. Dr. Owen.

LEIGHTON (Robert), an eminent Scotch divine, was miniſter of a church near Edinburgh, in the diſtracted times of Cromwell's uſurpation; and exhorted his pariſhioners to live together in charity, and not to trouble themſelves with religious and political diſputes. When the miniſters were called over yearly in the ſynod, it was commonly aſked, "whether they had preached to the times?" "For God's ſake," anſwered Leighton, "when all my brethren preach to the Times, ſuffer one poor prieſt to preach "about Eternity." His moderation gave offence, and finding his labours of no ſervice, he retired to a life of privacy. By the unanimous voice of the magiſtrates, he was called ſoon after from his retirement to preſide over the college of Edinburgh; where, during the ſpace of ten years, he diſplayed all the talents of a prudent, wiſe, and learned governor. Soon after the Reſtoration, when that ill-judged buſineſs, the introduction of epiſcopacy into Scotland, was reſolved on, Leighton was conſecrated biſhop of Dunblane. At his entrance upon his office, he gave an early inſtance of moderation. Sharp, and the other biſhops, intended to enter Edinburgh in a pompous manner. Leighton remonſtrated againſt it; but finding what he ſaid had no

weight,

"1654 and 1662," fol. 10. "Treatiſe of "Religion and Learning, in 6 books, "Lond. 1656," fol. which book, lying dead on the bookſeller's hands, had this title put to it in 1663. "Fœlix conſortium: or, a fit conjuncture of Religion and Learning, in "one entire Volume, conſiſting of ſix "Books, &c." From which treatiſe, William Crowe of Suffolk, maſter of the free-ſchool at Croydon in Surrey, took many things when he compoſed his "Elenchus Scriptorum in ſacram "Scripturam, &c. Lond. 1672," 8vo. 11. "Choice French Proverbs, Lond. "1657, 1664, 8vo." "Annotations "on the five Poetical Books of the "old Teſtament, viz. Job, Pſalms, Proverbs, Eccleſiaſtes, and Canticles, "Lond. 1657," fol. 12. "Second "conſiderations of the High Court of "Chancery, &c. Lond. 1657," 4to. 13. "England deſcribed: or, the Counties and Shires thereof briefly handled, Lond. 1659" 8vo. copied moſtly from Camden. 14. "Choice Obſervations on all the Kings of England; from the Saxons to the Death "of K. Charles I. Lond. 1661," 8vo. 15. "Three Diatribes, or Diſcourſes, "1. Of Travel, 2. Of Money, 3. Of "Meaſuring, &c. Lond. 1671," 8vo. This book is called, in another edition, 1680, "The Gentleman's guide, in "three diſcourſes, &c." 16. He alſo publiſhed "The Magiſtrate's Authority, in two ſermons, Lond. "1647," 4to. penned by Chriſtopher Cartwright, B. D. and miniſter at York; to which our author Leigh put a preface, to vindicate himſelf againſt a lying pamphlet, as he calls it, which entitles him, "a man of a "fiery diſpoſition, and one generally "made chair-man upon any buſineſs "that doth concern the clergy."

weight, he left them at Morpeth, and went to Edinburgh alone. He ſoon ſaw the violent turn, which the councils of the times were taking; and did all in his power to oppoſe it. "How can theſe men," ſaid Sharp, with his uſual vehemence, "expect moderation from us, when "they themſelves impoſed their covenant with ſo much "zeal and tyranny on others?" "For that very reaſon," anſwered Leighton mildly, "let us treat them with gen-"tleneſs; and ſhew them the difference between their "principles and ours."

In his own dioceſe Leighton ſet the example; where he was revered even by the moſt rigid of the opoſite party. He went about preaching, without any appearance of pomp; gave all he had to the poor, and removed none of the miniſters, however exceptionable he might think their political principles. But, finding this contributed very little to the promotion of the great ſcheme that was carrying on, and that his brethren would not be induced to join as he thought properly in the work, he went to the king, and reſigned his biſhoprick; telling him, that "he would not "have a hand in ſuch oppreſſive meaſures, were he ſure to "plant the Chriſtian religion in an infidel country by them; "much leſs, when they tended only to alter the form of "church government." The king and council, partly induced by the remonſtrances of this good biſhop, and partly by their own obſervations, reſolved to carry on the buſineſs in Scotland on a different plan: and with this view Leighton was perſuaded to accept the archbiſhoprick of Glaſgow. In this ſtation he made one effort more, but found it was not in his power to ſtem the violence of the times. In little more than a year, he reſigned his archbiſhoprick, and retired into Suſſex; where he devoted himſelf wholly to religion, and acts of piety. He died in 1684. He was a man of a moſt amiable diſpoſition; ſtrict in his life; polite, chearful, and engaging in his manners; of excellent parts, and profoundly learned. He has left many ſermons and uſeful tracts, which are in very great eſteem.

LELAND (JOHN), the firſt and laſt antiquary-royal in England, was a native of London, and bred at St. Paul's ſchool there under the famous William Lilly. Having loſt both his parents in his infancy, he found a foſter-father in one Mr. Thomas Myles, who both maintained him at ſchool, and ſent him thence to Chriſt's-college in Cambridge. Of this ſociety, it is ſaid, he became fellow [A]; yet, it is certain that he afterwards removed to Oxford, and ſpent ſeveral years in All-ſouls-college; there purſuing his ſtudies with great aſſiduity, eſpecially in the Greek language. For further improvement, he travelled to Paris, where he had the converſation and inſtructions of Budæus, Faber, Paulus Æmilius, Ruellius, and Francis Sylvius; by whoſe aſſiſtance he perfected himſelf in the Latin and Greek tongues. He alſo learned French, Italian, and Spaniſh, before his return home; ſo that he was eſteemed an accompliſhed ſcholar. Going into orders, king Henry VIII. made him one of his chaplains, gave him the rectory of Popeling in the marches of Calais, appointed him his library-keeper, and dignified him with the title of his antiquary. In conſequence whereof his majeſty, in 1533, granted him a commiſſion under the great ſeal, to make ſearch after England's antiquities; and peruſe the libraries of all cathedrals, abbies, priories, colleges, and places, where records, writings, and ſecrets of antiquity were repoſited [B]. For this purpoſe, having obtained, in 1536, a diſpenſation for non-reſidence upon his living at Popeling, he ſpent above ſix years in travelling about England and Wales, and collecting materials for the hiſtory and antiquities of the nation. He entered upon his journey with the greateſt eagerneſs; and, in the execution of his deſign, was ſo inquiſitive, that, not content with what the libraries of the reſpective houſes afforded, nor with what was recorded in the windows and other monuments belonging to cathedrals and monaſteries. &c. he wandered from place to place, where he thought there were any footſteps of Roman, Saxon, or Daniſh buildings, and took particular notice of all the tumuli, coins, inſcriptions, &c. In ſhort, he travelled every-where, both by the ſea-coaſts and the midland parts, ſparing neither pains nor coſt; inſomuch that there was ſcarcely either cape or bay, haven, creek, or pier, river, or confluence of rivers, breaches, waſhes, lakes, meres, fenny waters, mountains, vallies, moors, heaths, foreſts, chaces, woods, cities, boroughs, caſtles, principal manor-places, monaſteries, and colleges, which he had not ſeen, and noted a whole world of things very memorable [C].

[A] Fuller's Hiſt. of Cambridge, p. 17, 19.

[B] Leland's New-year's gift, prefixed to his Itinerary, vol. I.

[C] Ibid. and Hearne's preface to the Itinerary, p. 90.

Leland did not only ſearch out and reſcue antique monuments of literature from the deſtructive hands of time, by a faithful copy and regiſter of them, but likewiſe ſaved many from being deſpoiled by the hands of men. In thoſe days the Engliſh were very indifferent and negligent in this particular: they took little heed and leſs care about theſe precious monuments of learning; which being perceived by foreigners, eſpecially in Germany, young ſtudents were frequently ſent from thence, who cut them out of the books in the libraries; and then, returning home, publiſhed them as monuments of their own country. This pilferage, together with the havock made of them at the diſſolution of the monaſteries, was obſerved by our antiquary with great regret; whereupon he wrote a letter to Cromwell, then ſecretary of ſtate, begging his aſſiſtance in bringing to light many ancient authors buried in duſt, and ſending them to the king's library. His majeſty, he knew well, had no little eſteem for them; and his highneſs alſo gave very agreeable proofs of his having no leſs eſteem for their preſerver, who, preſently after the finiſhing of his travels, was preſented by his royal maſter, in 1542, to the rich rectory of Haſely in Oxfordſhire. The ſame patron, in 1543, preferred him to a canonry of King's-college, now Chriſt-church, in Oxford; and, about the ſame time, collated him to a prebend in the church of Sarum; and, though he loſt the canonry of Chriſt-church in 1545, upon the ſurrendry of that college to the king, and had no penſion allowed him in the lieu of it, as other canons had, yet it was made up to him in preferment elſewhere [D]. In 1545, having digeſted into four books that part of his collections, which contains an account of the illuſtrious writers in the realm, with their lives and monuments of literature, he preſented it to his majeſty, under the title of "A Newe year's "gifte;" with a ſcheme of what he intended to do further [E]. For that purpoſe he retired to a houſe of his own, in the pariſh of St. Michael le Querne, London; where he had ſpent near ſix years in compoſing ſuch books, &c. as he had promiſed to the world, when either too

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[D] Vita Jo. Lelandi, prefixed to Anthony Hall's edition of Leland.

[E] This was, to give a map of England on a ſilver plate; a deſcription of the ſame within twelve months; wherein would be reſtored the ancient names of places in Britain; with the antiquities or civil hiſtory of it, in as many books as there are ſhires in England and Wales, viz. fifty: A ſurvey of the Britiſh iſles, in ſix books; and, finally, an account of the nobility of England in three books.

hard ſtudy, or ſome other cauſe unknown, deprived him of his underſtanding, and threw him into a phrenzy. Upon this, Edward VI, by letters patents, dated March 5, 1550, granted the cuſtody of him, by the name of John Laylond, junior, of St. Michael's pariſh in le Querne, clerk, to his brother John Laylond, ſenior; and, for his maintenance to receive the profits of Haſeley, Popeling, Eaſt-Knole and Weſt-Knole above-mentioned. In this diſtraction he continued, without ever recovering his ſenſes, two years, when the diſorder put a period to his life, April 18, 1552. He was interred in the church of St. Michael le Querne, which ſtood at the weſt-end of Cheapſide, between the late conduit there and Paternoſter-row; but, being burnt in the great fire of 1666, the ſite of it was laid out to enlarge the ſtreet.

As to his character, we are aſſured that he was an extraordinary perſon, having (beſides a great maſterſhip in poetry and oratory) attained to a good knowledge in the Greek, Latin, Welſh, Saxon, Italian, French, and Spaniſh languages; ſo that he was born for the ſervice and honour of his country. And one of his contemporaries boldly aſſirms, that England never ſaw, and he believes ſhould never ſee, a man to him in all things to be compared, with regard to his ſkill in the antiquities of Britain; for that he was undoubtedly in theſe matters wonderful and peerleſs; ſo that as, concerning them, England had yet never a greater loſs. Upon the whole, he may not unjuſtly be ſtyled the father of Engliſh antiquaries, ſince his works, a liſt of which is inſerted below [F],

have

[F] Theſe are, 1. “Næniæ in “mortem Thomæ Viati (Wyat) equitis incomparibilis, 1542,” reprinted at the beginning of the ſecond volume of his Itinerary, by Hearne; a Latin poem of a ſheet and a half in 4to. 2. “Genethliacon illuſtriſſimi Edwardi “principis Cambriæ, &c. 1543;” a Latin poem in four ſheets, 4to. reprinted in the 9th vol. of his Itinerary. 3. “Aſſertio inclytiſſimi Arturii regis “Britanniæ Elenchus antiquorum nominum, 1544” 4to. tranſlated into Engliſh, and publiſhed under this title, “Ancient order, ſocietie & unitie “laudable, of prince Arthur, &c.” by R. Robinſon in 1582. 4. “Κυκνειον “Ασμα, Cygnea cantio, &c. 1545,” 4to. reprinted in 1658, 12mo, and in the 9th volume of the Itinerary. 5. “Εγκώμιον τῆς Εἰρήνης, Laudatio Pacis, “1546,” 4to, reprinted in his “Collectanea,” by Hearne, vol. 5th. 6. “New-year's gifte,” printed with notes by John Bale, 1549, 8vo, and reprinted in his Itinerary, vol. i. by Hearne. 7. “Principum ac illuſtrium “aliquot & eruditorum in Anglia-virorum encomia, &c.” printed by Mr. Tho. Newton of Cheſhire, in 1589, 4to. 8. “The Itinerary of J. “Leland, in Oxford, 9 vol. 1710,” 8vo, by Hearne, and reprinted in 1745. 9. “Collectanea, &c. Oxford, “1715,” by Hearne, in 6 vol. 8vo. The fourth volume had been publiſhed before, with the title “Commentarii “de ſcriptoribus Britannicis, auctore

“Jo.

have been made uſe of by Bale, in his catalogue of the Engliſh writers; by Camden, in his Britannia; by Burton, in his "Deſcription of Leiceſterſhire;" by Dugdale, in his "Antiquities of Warwickſhire, and Baronage of "England;" and by moſt of our other learned antiquarians.

Some particulars of the life of Dr. John Leland of Dublin, by Iſaac Weld, D.D.

LELAND (JOHN), well known by his writings in defence of Chriſtianity, was born at Wigan in Lancaſhire, in 1691, of eminently pious and virtuous parents. They took the earlieſt care to ſeaſon his mind with proper inſtructions; but, in his ſixth year, the ſmall pox deprived him of his underſtanding and memory, and expunged all his former ideas. He continued in this deplorable ſtate near a twelvemonth, when his faculties ſeemed to ſpring up anew; and though he did not retain the leaſt traces of any impreſſions made on him before the diſtemper, yet he now diſcovered a quick apprehenſion and ſtrong memory. In a few years after, his parents ſettled in Dublin, which ſituation gave him an eaſy introduction to learning, and the ſciences. When he was properly qualified by years and ſtudy, he was called to be paſtor to a congregation of proteſtant diſſenters in that city. He was an able and acceptable preacher; but his labours were not confined to the pulpit. The many attacks made on Chriſtianity, and by ſome writers of no contemptible abilities, engaged him to conſider the ſubject with the exacteſt care, and the moſt faithful examination. Upon the moſt deliberate enquiry, the truth and divine original as well as the excellence and importance of Chriſtianity appearing to him with great luſtre, he publiſhed anſwers to ſeveral authors who ſucceſſively appeared in that cauſe. He was indeed a maſter in this controverſy; and his hiſtory of it, ſtyled, "A View of "the Deiſtical Writers that have appeared in England in "the laſt and preſent Century, &c. is very greatly and "deſervedly eſteemed." In the decline of life he publiſhed another laborious work, entitled, "The Advantage "and Neceſſity of the Chriſtian Revelation, ſhewn from "the State of Religion in the ancient Heathen World, "eſpecially with reſpect to the Knowledge and Worſhip "of

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"Jo. Leland Londinate, Oxon. 1709," in 2 tomes, by Ant. Hall. The following are our author's ſmaller pieces: "Nænia in mortem Henrici "Dudylei equitis," printed by Hearne, in his edition of John Roſſe; "Bononia Gallo-maſtyx, &c." in the 6th vol. of his "Collectenea," by Hearne; "Codrus, ſive laus & defenſio Gallo-"fridi Arturii Monumetenſis contra Polyd. Virgilium," in the "Collectanea," vol. V, by Hearne.

" of the one true God; a Rule of moral Duty, and a " State of future Rewards and Puniſhments; to which is " prefixed, a long preliminary Diſcourſe on Natural and " Revealed Religion," two vols. 4to. This noble and extenſive ſubject, the ſeveral parts of which have been ſlightly and occaſionally handled by other writers, Leland has treated at large with the greateſt care, accuracy, and candour. And, in his " View of the Deiſtical Writers," his cool and diſpaſſionate manner of treating their arguments, and his ſolid confutation of them, have contributed more to depreſs the cauſe of Atheiſm and Infidelity, than the angry zeal of warm diſputants. But not only his learning and abilities, but his amiable temper, great modeſty, and exemplary life, recommended his memory to general eſteem and affection.

LELY (Sir PETER), an excellent painter of the Engliſh ſchool, was born, 1617, at Weſtphalia in Germany. He was bred up for ſome time at the Hague, and afterwards committed to the care of one de Grebber. The great encouragement which Charles I. gave to the polite arts, and painting in particular, drew him to England in 1641; where he followed his natural genius at firſt, and painted landſkips, with ſmall figures, as likewiſe hiſtorical compoſitions; but, after a while, finding face-painting more encouraged, he turned his ſtudy that way, and, in a ſhort time, ſucceeded ſo well in it, that he ſurpaſſed all his contemporaries. By this merit, he became perpetually involved in buſineſs, ſo that he was thereby prevented from going into Italy, to finiſh the courſe of his ſtudies, which in his younger days he was very deſirous of: however, he made himſelf amends, by getting the beſt drawings, prints, and paintings, of the moſt celebrated Italian hands. This he laboured ſo induſtriouſly, that he procured the beſt choſen collection of any one of his time [A]: and the advantage, he reaped from it, appears from that admirable ſtyle which he acquired by daily converſing with the works of thoſe great maſters. In his correct draught and beautiful colouring, but more eſpecialy in the graceful airs of his heads, and the pleaſing variety of his poſtures, together with the gentle and looſe management of the draperies, he excelled moſt of his pre-

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[A] Among theſe were the better part of the Arundel Collection, which he had from that family, many whereof were ſold, at his death, at prodigious rates, bearing upon them his uſual mark of P. L.

deceſſors, and will be a laſting pattern to all ſucceeding artiſts. Yet the critics remark, that he preſerved, in almoſt all his faces, a languiſhing air and a drowſy ſweetneſs peculiar to himſelf, for which they reckon him a manneriſt; and he retained a little of the greeniſh caſt in his complexions, not eaſily forgetting the colours he had uſed in his landſkips; which laſt fault, how true ſoever at firſt, it is well known he left off in his latter days. But whatever of this kind may be objected to this great painter, it is certain his works are in great eſteem in other parts, as well as in England, and are both equally valued and envied; for, at that time, no country exceeded his perfections, as the various beauties of the age, repreſented by his hand, ſufficiently evince. He frequently did the landſkips in his own pictures after a different manner from all others, and better than moſt could do. He was likewiſe a good hiſtory-painter, as many pieces now among us can ſhew. His crayon draughts were alſo admirable, and thoſe are commonly reckoned the moſt valuable of his pieces, which were all done entirely by his own hand, without any other aſſiſtance. Philip earl of Pembroke, then lord-chamberlain, recommended him to Charles I. whoſe picture he drew, when priſoner at Hampton-court. He was alſo much favoured by Charles II, who made him his principal painter, knighted him, and would frequently converſe with him, as a perſon of good natural parts and acquired knowledge. He was well known to, and much reſpected by, perſons of the greateſt eminence in the kingdom. He became enamoured of a beautiful Engliſh lady, to whom he was, ſome time after, married; and he purchaſed an eſtate at Kew, in the county of Surrey [B], to which he often retired in the latter part of his life. He died of an apoplexy in 1680 at London, and was buried at Covent-garden church, where there is a marble monument erected to his memory, with his buſt, carved by Mr. Gibbons, and a Latin epitaph, written, as is ſaid, by Mr. Flatman.

LEMERY (NICHOLAS), a celebrated chemiſt, was born Nov. 17, 1645, at Rouen in Normandy, of which parliament his father was a proctor, and of the reformed religion. Nicholas, having received a ſuitable education at the place of his birth, was put apprentice there to an

Dict portat. de Monſ. l'Advocat. ſub. art.

[B] His family remains there ſtill.

apothecary, who was a relation; but, finding in a ſhort time that his maſter knew little of chemiſtry, he left him in 1666, and went to improve himſelf in that art at Paris, where he applied to Mr. Glazer, then demonſtrator of chemiſtry in the royal gardens. This, however, did not anſwer his purpoſe; Mr. Glazer was one of thoſe profeſſors who are full of obſcure ideas, and was alſo far from being communicative: Lemery therefore ſtayed with him only two months, and then proceeded to travel through France in queſt of ſome better maſters. In this reſolution he went to Montpelier, where he continued three years with Mr. Vernant, an apothecary, who gave him an opportunity of performing ſeveral chemical operations, and of reading lectures alſo to ſome of his ſcholars. Theſe lectures were very uſeful to him; and he made ſuch advances in chemiſtry, that in a little time he drew all the profeſſors of phyſic, as well as other curious perſons at Montpelier, to hear him; having always ſome new diſcoveries to inſtruct and entertain the moſt able among them. This raiſed his reputation ſo high, that he practiſed phyſic in that univerſity without a doctor's degree.

In 1672, having made the tour of France, he returned to Paris, where he commenced an acquaintance with Mr. Martyn, apothecary to monſieur the prince; where making uſe of the laboratory which this apothecary had in the Hotel de Conde, he performed ſeveral courſes of chemiſtry, which brought him into the knowledge and eſteem of the prince. At length he provided himſelf with a laboratory of his own, and might have been made a doctor of phyſic, but he choſe to be an apothecary, by reaſon of his attachment to chemiſtry; in which he preſently opened public lectures, and had ſo great an affluence of ſcholars, that he had ſcarce room to perform his operations. Chemiſtry till this time had been a ſcience in which there was little truth, and that ſo buried under a multitude of falſities, as to be utterly undiſcernable. Lemery was the firſt that diſſipated theſe affected obſcurities, reduced the ſcience to clear and ſimple ideas, aboliſhed the ſenſeleſs jargon of barbarous terms, and promiſed nothing which he did not actually perform; at the ſame time he found out ſome chemical ſecrets, which he ſold to good profit. But, in 1681, his life began to be diſturbed on account of his religion, and he received orders to quit his employ. At this time the elector of Brandenburgh, by Mr. Spanheim, his envoy in France, made him a propoſal

poſal to go to Berlin, with a promiſe of erecting a profeſſorſhip in chemiſtry for him there; but the trouble of tranſporting his family to ſuch a diſtance, added to the hopes of ſome exception that would be obtained in his favour, hindered him from accepting that offer, and he was indulged to read ſome courſes after the time limited by the order was expired: but at length, this not being ſuffered, he croſſed the ſea to England in 1683, where he was well received by Charles II, who gave him great encouragement. Yet, as the face of the public affairs there appeared not more promiſing of quiet than in France, he reſolved to return thither, though without being able to determine what courſe he ſhould then take.

In theſe difficulties, imagining that the quality of a doctor of phyſic might procure him ſome tranquillity, he took that degree at Caen about the end of the year; and repairing to Paris, had a great deal of buſineſs for a while, but did not find that tranquillity he deſired. On the contrary, the ſtate of the Reformed religion grew daily worſe; and at laſt, the edict of Nantz being revoked in 1685, he was forbid to practice his profeſſion, as well as other Proteſtants. However, he read two courſes of chemiſtry afterwards, under ſome powerful protections; one courſe being for the two young brothers of the marquis de Segnelai, ſecretary of ſtate, and the other for my lord Saliſbury. At length he ſunk under the perſecution, and entered into the Romiſh church, in the beginning of 1686. This change procured him a full right to practiſe phyſick: but he was obliged to have the king's letters for holding his courſe of chemiſtry, and for the ſale of his medicines, as he was not now an apothecary; however, theſe letters were eaſily obtained: and what with his pupils, his patients, and the ſale of his chemical ſecrets, he made conſiderable gains.

Upon the revival of the royal academy of ſciences, in 1699, he wade aſſociate chemiſt, and at the end of the year became a penſionary. In 1707, he began to feel the infirmities of age, and had ſome attack of an apoplexy, which were ſucceeded by ſome degree of an hemiplegia; but not ſo ſevere as to hinder him from going abroad, ſo that he attended the academy for a conſiderable time, but at length was obliged to diſcontinue his attendance; and being confined to his houſe, he reſigned his penſionary's place. He was ſtruck with the laſt ſtroke of the apoplexy in 1715, which after ſeven days put a period to his life, June 19, at the age of 70.

We have the following books publiſhed by him. 1. "A "Courſe of Chemiſtry." 2. "An univerſal Pharmaco-"pœia." 3. "An univerſal Treatiſe of Drugs." 4. "A Treatiſe of Antimony; containing the Chemical "Analyſis of that Mineral."

LENCLOS (Ninon de), a very diſtinguiſhed character, was born of a good family at Paris in 1615. Her mother would have made a religious of her; but her father, who was a man of wit and gaiety, ſucceeded much better in making her a woman of pleaſure. She became her own miſtreſs, and was left to form herſelf, by the death of her parents, at fifteen; and, having before been diligently read in the works of Montaigne and Charron, was known even then at Paris for her *bons mots*, her fine underſtanding, and philoſophic ſpirit. She cultivated muſic, and played well on ſeveral inſtruments; ſung in great taſte, and danced with inimitable grace. With ſuch accompliſhments, ſhe could not want either lover or huſband; but, for the ſake of liberty, or rather licentiouſneſs, kept herſelf from matrimonial connections. She had a large income, yet lived with œconomy as well as dignity. She had a ſtrange ſingularity of taſte and humour, and her plan of life was perhaps without example. She never made any ſcandalous traffic of her charms; but delivered herſelf up to thoſe who pleaſed her beſt, and continued to be theirs ſo long as the humour laſted. Volatile in her amours, conſtant in friendſhip, ſcrupulouſly juſt, equable in temper, charming in converſation, and beautiful even to old age; this extraordinary woman wanted nothing, but what in woman is called Virtue; yet preſerved the ſame dignity and decorum as if ſhe had poſſeſſed it. On this very account, and notwithſtanding her known character for gallantry and intrigue, the moſt amiable and moſt reſpectable women of her time ſought her acquaintance. Madam de Maintenon would fain have had her with her at Verſailles, to have conſoled her under the tireſomeneſs of grandeur and old age; but Ninon preferred a voluptuous obſcurity to the brilliant ſlavery of a court; yet, what is extraordinary, this amorous lady is ſaid to have held the paſſion of love in contempt. She called it a ſenſation, rather than a ſentiment; a blind impulſe, purely ſenſual; a tranſient illuſion, which pleaſure produces, and ſatiety deſtroys. She would reaſon like Socrates, though ſhe acted like Lais.

Thus, while the great Condé, the Villarceaux, the Sevignés, the Rochefoucaults, enjoyed her as a miſtreſs, the learned conſulted her as a philoſopher or a critic; for her houſe was a common rendezvous to the learned, as well as to the fine gentlemen of the world. Scarron conſulted her upon his "Comical Romance," St. Evremond upon his Verſes, Moliere upon his Comedies, and Fontenelle upon his Dialogues.

This bewitching woman died in 1706, aged 90. She left ſome children. One of her ſons died, before her, a very tragical death indeed. Not knowing her to be his mother (for all her operations were conducted with ſecrecy and myſtery), he actually fell in love with her; and when, to get rid of his paſſion, ſhe diſcovered herſelf to him, through ſhame and deſpair he poigniarded himſelf in her preſence. The life of this heroine in gallantry has been written more than once. Letters alſo in her name to the Marquis de Sevigné have been publiſhed; but theſe, though very elegant and amuſing, are a ſpurious production. The few genuine letters we have of hers are to be found in the works of St. Evremond.

LENFANT (JAMES), a Proteſtant Miniſter, born in 1691, and much diſtinguiſhed at Saumur and Geneva, where he was educated. He removed to Heidelberg in 1683, and became miniſter of the French church there, and chaplain to the electreſs dowager Palatine. The invaſion of the Palatinate by the French, in 1688, obliging him to retire to Berlin, he was made preacher to the queen of Pruſſia, and chaplain of the king her ſon, a member of the Academy, and counſellor of the Superior Conſiſtory. He died of a palſy in 1728, aged 67. He was author of three capital works in their way, and which were well executed: "Hiſtoire du Concile de Conſtance;" "Hiſtoire du Concile de Baſle;" "Hiſtoire du Concile de Piſe:" each in 2 vols. 4to. Beſides theſe, he publiſhed the New Teſtament tranſlated into French from the original Greek, with literal notes, in conjunction with Beauſobre. This verſion was much eſteemed by the Proteſtants. He publiſhed, alſo, "l'hiſtoire de la Papeſſe Jeanne;" "Poggeana;" "Sermons, &c." He is repreſented as a man of a moſt amiable as well as moſt excellent character.

LENGLET (NICHOLAS DU FRESNOY), a very voluminous, but incorrect, French writer, was born at

Beauvois in 1674. He was deſigned for theology, but quitted it for politics. In 1705, the Marquis de Torcy ſent him to Liſle, where he was at firſt ſecretary to the miniſter at the court of the Elector of Cologn. He was at the ſame time charged with the foreign correſpondence between Bruſſels and Holland, and in his department is ſaid to have ſhewn much ſagacity in diſcovering a plot, to deliver up the town of Mons to the Duke of Marlborough. He knew prince Eugene alſo, after the taking of Liſle, in 1708; and, on a journey to Vienna in 1721, ſaw him again, when the prince made him his librarian. But Lenglet had no idea of making his fortune from connections, however advantageous: his ſole paſſion was independence and liberty. He only deſired to think, write, and do as he would. In this manner he ſpent his latter years, and produced many works; which however are not held in any high repute. His "Méthode pour étudier l'hiſtoire," &c. ſeems to have been thought his beſt production. He lived 82 years, but his end was very tragical: for, falling aſleep as he was reading by the fire, he fell into it; and his head was nearly burnt off before the accident was perceived.

LEO X, pope of Rome, is ever to be remembered by Proteſtants, as having been the cauſe of the Reformation begun by Luther; on which account we will here inſert a few particulars concerning him. He was deſcended from the ancient and illuſtrious family of the Medicei, and was called John de Medicis. He was born at Florence in 1475, and inſtructed in Greek and Latin literature by the beſt maſters; by the celebrated Angelus Politianus, in particular. At eleven years of age, he was made an archbiſhop, by Lewis XI. of France; and, at fourteen, a cardinal, by pope Innocent VIII. Politian wrote a letter upon this occaſion to that pope, in which is given the higheſt character of Leo: "This youth," ſays he, "is ſo formed by nature and education, that, as "he was not inferior to any one in genius and natural "abilities, ſo he did not yield to his equals in applica-"tion and induſtry, to his preceptors in learning, to old "men in gravity. He was naturally honeſt and ſincere, "and educated in ſo ſtrict a manner by his father, that "from his mouth never dropped a looſe expreſſion, or a "light one. No action, geſture, gait, or any other cir-"cumſtance of behaviour, ever diſtinguiſhed him ſo as "to create the leaſt ill opinion of him. Though he be

“ extremely young, yet his judgement appears ſo mature and firm, that, when old men hear him talk, they revere him as a parent. Together with his nurſe's milk, he ſucked in piety and religion; preparing himſelf, even from his cradle, for the holy offices.” It is eaſy to conceive, that the picture here given is a good deal beyond the original: nevertheleſs, Leo was very accompliſhed, and very promiſing.

Politian. Epiſt. 5. lib. 8.

The Medicei being overthrown and driven from Florence by Charles IX. of France, he ſpent many years in exile; but, returning to Rome in 1503, he found great favour with Julius II. Some years after, he was inveſted with the dignity of legate by that pope; and was in that quality in the army, which was defeated by the French near Ravenna, in 1512. He was taken priſoner there, and, during his captivity, is ſaid to have made a wonderful experiment of the aſcendant which ſuperſtition has over the minds of the ſoldiers; who, when they had overcome him, ſhewed him ſo much veneration, that they aſked his pardon for gaining the victory, beſought him to give them abſolution for it, and promiſed never to bear arms againſt the pope. He was raiſed to the pontificate March 11, 1513, when he was no more than thirty-ſeven, and ſome very odd circumſtances are ſaid to have contributed to it. A Popiſh author writes thus: “ Cardinal de Medicis was not returned three months to Florence, when the death of pope Julius II. obliged him to leave it. He cauſed himſelf to be carried to Rome in a litter, becauſe of an impoſthume in thoſe parts which modeſty will not ſuffer me to name; and travelled ſo ſlowly, that the pontiff's funeral was over, and the conclave begun, by the time he arrived thither.—The conclave had not ended ſo ſoon as it did, the young and old cardinals perſiſting in contrary opinions with equal obſtinacy, had not an odd accident brought them to agree. Cardinal de Medicis having hurried about prodigiouſly, in viſiting the cardinals of his faction, his impoſthume or ulcer broke; and the matter which ran from it exhaled ſo great a ſtench, that all the cells, which were ſeparated only by thin partitions, were poiſoned by it. The old cardinals, unable to bear the malignant influence of ſo corrupted an air, conſulted the phyſicians of the conclave to know what they muſt do; who, being bribed, as Varillas relates, by Leo's party, gave it as their opinion, that he could not live a month longer, and ſo

Varillas, anecdotes de Florence, liv. 6.

“ drew them in to elect him.” Paul Jovius, in his life Lib. iii. of this pontiff, relates the ſame thing, as then rumoured at Rome, yet does not fix the ulcer in the ſame part as Varillas, but in the anus, which would not ſuggeſt an ignominious origin: and both Jovius and Guicciardini affirm, that, from his youth to his acceſſion to the throne, he was in high reputation for his chaſtity. The ſame Guicciardini, however, repreſents him as a prince, “ who greatly “ deceived the expectation entertained of him, when he “ was raiſed to the pontificate; ſince he then diſplayed “ more wiſdom, and much leſs goodneſs, than the world Lib. xiv. “ had imagined of him.” And, indeed, if he was really ſo good as he was thought, we muſt needs conclude that the pontificate was the ruin of his morals; and that he grew vicious, where he ought to have grown virtuous; for, at ſetting off, he ſpent prodigious ſums on the day of his coronation. He would be crowned the ſame day on which he had loſt the battle of Ravenna and his liberty the year before; and he rode the Turkiſh horſe he had mounted the day of that battle; for he ranſomed him from the French, conceived a particular affection for him, and had him kept and pampered very carefully to an extreme old age. As his imagination was filled with the magnificence of ancient Rome, and the triumphal days of the ancient conſuls, he endavoured to revive thoſe ſpectacles; and he ſucceeded ſo well, that, from the irruption of the Goths, there had never been any ſight at Rome more magnificent than his coronation. He afterwards led a life ſuitable to this beginning, not a life ſuitable to a ſucceſſor of the apoſtles, but a life wholly voluptuous and extravagant. Paul Jovius cannot be accuſed of having been too ſparing of his encomiums upon Leo; yet he expreſſes himſelf with ſo much plainneſs on the vices In vita Leonis X. of this pontiff, as not to leave an intelligent reader in doubt or ſuſpence. The pleaſures, he ſays, in which he too frequently immerſed himſelf, and the lewd actions objected to him, ſullied the luſtre of his virtues. He adds, that a diſpoſition, more eaſy and complaiſant than corrupt, threw him down the precipice; he having been ſurrounded with a ſet of people, who, inſtead of admoniſhing him of his duty, were for ever propoſing ſome party of pleaſure. He confeſſes alſo, that this pope was accuſed of ſodomy; though he affects to treat the cenſure as a calumny. Since Leo's morals were ſo very bad, it will not be ſurprizing to hear him charged with impiety and atheiſm, and with ridiculing the whole Chriſtian doctrine as fabulous. Once, upon his ſecretary Bembus's quoting ſomething from the Goſpel, he is reported to have anſwered, "Quantum nobis "noſtriſque ea de Chriſto fabula profuerit, ſatis eſt omni- "bus ſæculis notum:" that is, "It has been ſufficiently "known in all ages, how profitable a thing this fable of "Chriſt has been to us and ours." This ſtory is related in Mornay's "Myſtere d'iniquité," and in many other books; and there is certainly nothing in Leo's character to hinder us from believing it, ſuppoſing it to be vouched by proper authorities.

Having been educated by preceptors, who had taught him perfectly the belles lettres, he loved and protected men of wit and learning. The poets were chiefly happy in his munificence; and the pleaſures he uſed to indulge himſelf in with them, degenerated ſometimes into buffoonery. Quernus, who had been crowned in a ſolemn manner, and raiſed to the honour of poet laureat, might be conſidered as his merry-andrew. He uſed to come where Leo was at dinner, and eat at the window the morſels which were handed to him. He was allowed to quaff liberally of the pope's wine; but it was on condition, that he ſhould make ſome extemporary verſes on any given ſubject: he was obliged to compoſe two lines at leaſt; and in caſe of failure, or if his verſes were good for nothing, he was ſentenced to drink a large quantity of water with his wine. Sometimes too the pope would make extemporary verſes with his laureat, at which the company would burſt out in a laugh. It was not obſerving alſo the decorum, which the dignity of pontiff required, to iſſue out, as he did, a bull in favour of Arioſto's poems; threatening to excommunicate thoſe who ſhould cenſure them, or any way impede the printer's profit; and this too almoſt at the ſame time that he was thundering out anathemas againſt Martin Luther. In ſhort, it may be ſaid, that men of learning and buffoons ſhared equally his friendſhip; and his greateſt advocates allow, that he had but little affection for thoſe who excelled in theology and eccleſiaſtical hiſtory, although he wrote very civil and encouraging letters to Eraſmus, who dedicated ſome of his greateſt works to him. It muſt be owned, however, that the literati, as well as the profeſſors of arts and ſciences, of what religion or country they may be, ought to reflect upon this pope's memory with gratitude. He was a lover and patronizer of learned men and learning; he ſpared neither care nor expence in recovering the manuſcripts of the ancients, and in procuring good editions of them;

Jovius Elogiis.

them; and he equally favoured arts and ſciences, being himſelf a man of taſte. For all this he has been often celebrated, and by our countryman Pope in particular:

Eſſay on criticiſm, v. 697.

“ But ſee! each Muſe in Leo's golden days
“ Starts from her trance, and trims her wither'd bays;
“ Rome's ancient genius, o'er its ruins ſpread,
“ Shakes off the duſt, and rears his rev'rend head.
“ Then ſculpture and her ſiſter arts revive;
“ Stones leap to form, and rocks begin to live:
“ With ſweeter notes each riſing temple rung;
“ A Raphael painted, and a Vida ſung.”

But the moſt memorable particular relating to this pope was, his very undeſignedly giving birth to the Reformation; which happened on this wiſe. Leo being of a rich and powerful family, and withal of a high and magnificent ſpirit, entertained a purpoſe of building the ſumptuous church of St. Peter, which was begun by Julius II, and required large ſums to finiſh. The treaſure of the apoſtolic chamber was exhauſted, and the pope was ſo far from being enriched by his family, that he had contracted immenſe debts before his advancement to the pontificate, which he had increaſed by his profuſe manner of living ſince. Finding himſelf therefore in no condition to bear the charges of ſuch an edifice, he was forced to have recourſe to extraordinary methods; and none was ſo ready and effectual as the publication of indulgences, which the court of Rome had often experienced to her advantage, in raiſing troops and money againſt the Turks. Leo therefore, in 1517, publiſhed general indulgences throughout Europe, in favour of thoſe who would contribute any ſum to the building of St. Peter's; and ſet perſons in each country to preach them up, and to receive money for them. In Germany, the Dominicans were preferred to the Auguſtine friars, who had hitherto been employed in that office: and this, together with the barefaced mercenary manner of doing it, provoked Martin Luther, who was of the order of St. Auguſtin, to preach againſt them. And ſo the Reformation began: nor could all the bulls of Leo and his ſucceſſors againſt Luther and his adherents, nor all the various policy of the court of Rome, ſtop its progreſs.

See LUTHER.

Leo died, Dec. 2, 1521, in the 45th year of his age, and 9th of his pontificate: and his death was occaſioned by a piece of good news, according to ſome, but, as others ſay, by poiſon. Several of his letters are preſerved by various authors, beſides the ſixteen books written in his name by his ſecretary Bembus, and printed in the works of that cardinal. One ſingularity of this pope we have not yet mentioned, which is, that he was exceſſively fond of hunting; and it is ſaid, that his eye, though he was very ſhort-ſighted, was ſurprizingly quick at the ſport. Only hear Paul Jovius upon this head: "He was ſo infinitely delighted with hunting and hawking," ſays that hiſtorian, "that he would often contemn the fouleſt "ſtorms, the moſt unwholſome winds, and the greateſt inconveniences that could be met with in travelling.—But "in hunting, as he obſerved very ſtrictly the laws of that "exerciſe, ſo he was extremely ſevere, though otherwiſe "of the moſt gentle diſpoſition, on theſe occaſions; particularly towards thoſe who by noiſy and tumultuous "behaviour gave the game an opportunity of eſcaping, "inſomuch that he would frequently inveigh bitterly "againſt perſons of quality. But whenever it happened, "either through ignorance or miſtake of the ſportſmen, "or that the game unexpectedly eſcaped, or could not be "forced from its cover, ſo that the chace proved unſucceſsful, it is incredible," ſays Jovius, "how grieved, as "well as exaſperated, he would appear. And therefore "his intimate friends were extremely careful not to ſue "for any favour at this time: whereas if he was ſucceſsful "in the chace, and eſpecially if it was diſtinguiſhed by "the greatneſs of the toil, he would beſtow the moſt conſiderable favours with prodigious liberality." Would any one imagine, that all this related to a pope of Rome? To no leſs a man than Leo the Xth?

In Vita Leonis X.

We will conclude our account with a paſſage from Varillas's "Anecdotes de Florence;" which, ſays Bayle, contains a pretty juſt character, though in a conciſe way, of Leo X. It ſhews him too in a light, in which we have not yet conſidered him; that is, in his political capacity. The paſſage may be found in the preface to the Anecdotes, and is as follows: "Guicciardini, in the twelve firſt articles of his hiſtory, exhibits this pope to us as a perfect "model of modern politics, and the greateſt ſtateſman of "his age. He makes him ſuperior to king Ferdinnad the "Catholic; and cauſes him to triumph, in his younger "years, over the artifices of that old uſurper. It is to "him he aſcribes the ſecret of cauſing all his deſigns to "be ſeconded by the council of Spain, whether they "would or no. After having eſtabliſhed theſe principles,

“ there are no ſhining virtues, but what heighten and illuſtrate the picture of Leo X. He formed, at but 14 years of age, when he was created a cardinal, thoſe vaſt projects which he afterwards put in execution, when he was raiſed to the pontifical chair. He negociates with the ſtates of Venice, to ſave the ruin of his houſe, which had not been able to withſtand our Charles VIII. The ſeeing his brother drowned, as he was croſſing a river, had not the power to make him change his reſolution. He thought of nothing but the bringing up of an only ſon, then in the cradle, whom this brother had left; and thereupon he returns to Rome, where, by his intrigues, he gains the favour of pope Julius II; and they occaſioned his being appointed legate in the army deſigned to drive the French out of Italy. He is taken priſoner at the battle of Ravenna, but makes his eſcape in a happy juncture, Julius II. expiring juſt at that time. He goes into the conclave, where he takes ſo much advantage of the caprice of the young cardinals, who had flattered themſelves with the hopes of electing a juvenile pope, that he cauſes them to give their votes in his favour. He joins with the Spaniards, and is tender of their friendſhip, ſo long as it is of ſervice to ſettle his houſe in the chief employments of magiſtracy in Florence: but the inſtant fortune frowns on them, and that he finds their council does not care to let him uſurp the dukedom of Urbino, in order to inveſt his nephew with it, he treats with the French on that condition. He draws up the famous concordat, in which he eludes the ſtratagems and long experience of the chancellor du Prat: he diſcovers the higheſt friendſhip for Francis I, ſo long as that monarch is able to do him ſervice; but the inſtant he has obtained his deſires, he abandons him, in order to be reconciled to Charles V. He projects a league with this monarch, in order to eſtabliſh the Sforza's in the dukedom of Milan. He ſucceeds in it ſooner than he expected, and is fired with ſuch an exceſs of joy, as kills him at the receiving this news.” See MEDICIS (LAURENCE of).

Mangeti Bibl. Script. Medic.

LEONICENUS (NICHOLAS), an eminent phyſician of Italy, was born in 1428, and was a profeſſor of phyſic at Ferrara for more than ſixty years. It is to this phyſician, that we owe the firſt tranſlation of any of Galen's works, which he alſo illuſtrated with commentaries. He tranſlated alſo the "Aphoriſms of Hippocrates." Another work of his is, "Plinii et plurium aliorum Medicorum in Medicina erroribus." He made alſo an Italian tranſlation of Dion Caſſius, and another of Lucian. By theſe diſſimilar productions we ſee, that Leonicenus was not ſo confined to phyſic, as to be inattentive to the other departments of literature. Indeed, he was not greatly attached to the practice of phyſic: "I do more ſervice," ſays he, "to the public, than if I viſited patients, by inſtructing "thoſe who are to cure them;" meaning by his lectures and literary labours. This phyſician preſerved a "viridis ſenectas" to a very great age; for his perſon was ſtout and upright, and his faculties clear and ſtrong, when he died in 1524, aged 96.

LEONTIUM, an ancient courtezan at Athens, famous firſt for her laſciviouſneſs, and afterwards by her application to the ſtudy of philoſophy. Bayle thinks, that his laſt profeſſion would have made amends for the diſgrace of the former, had Leontium renounced Love, as ſoon as ſhe embraced Philoſophy: but it is pretended, that ſhe did not abate a jot of the former; and that, when ſhe ſtudied under Epicurus, ſhe proſtituted herſelf to all his diſciples. She was either the wife or the concubine of Metrodorus, by whom ſhe had a ſon, whom Epicurus recommends to the executors of his laſt will and teſtament. She applied herſelf however ſeriouſly to philoſophy, and ventured with ſo much confidence to be an authoreſs, as even to write againſt Theophraſtus. It is pleaſant to obſerve, how peeviſhly Cicero expreſſes himſelf upon this: De Nat. Deor. I. "not only Epicurus, Metrodorus, and Hermachus, wrote "againſt Pythagoras, Plato, and Empedocles, but even "that little whore Leontium had the aſſurance to write "againſt Theophraſtus:" "ſed meretricula etiam Leontium contra Theophraſtum ſcribere auſa eſt." He allows, however, that ſhe did it "in a polite and elegant "ſtyle," "ſcito quidem illa ſermone et Attico."

LEOWICQ (CYPRIAN or LEOVITIUS), a Bohemian aſtronomer, was born of a noble family in 1524. He publiſhed "Ephemerides" and other things, and was diſtinguiſhed as an Aſtronomer: but we record him here, becauſe, mixing aſtrological predictions with real ſcience, he exhibits an illuſtrious inſtance of that folly to which mankind are ſo much addicted. He foretold as a certainty, that the Emperor Maximilian would be monarch of all Europe, which did not come to paſs: but he did not foretell what did come to paſs the year after this propheſy; that the Sultan Soliman would take Sigeth, a town of Hungary, in the preſence of the Emperor and Imperial army, without moleſtation or lett. He announced the end of the world to happen in 1584, and alarmed the people ſo, that the churches and monaſteries could not contain the crowds which ran thither for ſalvation. When will mankind be cured of theſe follies, or is it not vain to attempt to cure them? He had a conference with Tycho Brahe upon aſtronomical matters in 1569. He died in 1574.

LESLEY (JOHN), the celebrated biſhop of Roſs in Scotland, was deſcended from a very ancient family, and born in 1527. He had his education in the univerſity of Aberdeen; and, in 1547, was made canon of the cathedral church of Aberdeen and Murray. After this, he travelled into France; and, purſuing his ſtudies in the univerſities of Thoulouſe, Poictiers, and Paris, he took the degree of doctor of laws at his laſt. He continued abroad till 1554; when he was commanded home by the queen-regent, and made official and vicar-general of the dioceſe of Aberdeen; and, entering into the prieſthood, he became parſon of Une. About this time the Reformed doctrine, beginning to ſpread in Scotland, was zealouſly oppoſed by our author; and, a ſolemn diſpute being held between the Proteſtants and Papiſts in 1560, at Edinburgh, Leſley was a principal champion on the ſide of the latter [A]. However, this was ſo far from putting an end to the diviſions, that they daily increaſed; which occaſioning many diſturbances and commotions, both parties agreed to invite home the queen, who was then abſent in France. On this errand Leſley was employed by the Roman Catholics; and made ſuch diſpatch, that he came ſeveral days before lord James Stuart, ſent by the Proteſtants, to Vitri, where queen Mary was then lamenting the death of her huſband, the king of France. Having delivered to her his credentials, he told her majeſty of lord James Stuart's [B] coming

[A] Among others, he had a particular diſpute with the famous Knox.

[B] He was natural brother to the queen.

ſrom the Covenanters, and of his deſigns againſt the Roman Catholic religion; and adviſed her to detain him in France by ſome honourable employment, till ſhe could ſettle her affairs at home: but the queen, not at all diſtruſting the nobility, who had ſent lord James, deſired Leſley to wait, till ſhe could conſult with her friends upon the methods moſt proper for her to take. At firſt, the court of France oppoſed her return home: but, finding her much inclined to it, they ordered a fleet to attend her; and Leſley embarked with her at Calais for Scotland, Aug. 1561.

Preſently after his arrival, he was appointed one of the ſenators of the college of juſtice, and ſworn into the privy-council. The abbey of Lundores was conferred upon him afterwards; and, upon the death of Sinclair biſhop of Roſs, he was promoted to that ſee. This advancement was no more than he merited from the head of the Roman church in Scotland; in whoſe defence he was always at hand, an able diſputant with the new Separatiſts. His learning was not inferior to his other attainments; nor was his attention ſo entirely abſorbed in eccleſiaſtical matters, but that he found time to conſider and improve the civil ſtate of the kingdom. To this end, having obſerved that all the ancient laws were growing obſolete, for want of being collected into a body, he repreſented the thing to the queen, and prevailed with her majeſty to appoint proper perſons for the work. Accordingly, a commiſſion was made out, enpowering our biſhop, with fifteen others, privy-counſellors and advocates in the law, with authority to print the ſame. Thus it is to the care principally of the biſhop of Roſs, that the Scots owe the firſt impreſſion of their laws at Edinburgh, in 1566; commonly called the black acts of parliament from their being printed in the black Saxon character. Upon the queen's flying into England from the Covenanters, queen Elizabeth appointed commiſſioners at York to examine the caſe between her and her ſubjects, and our biſhop was one of thoſe choſen by his queen in 1568, to defend her cauſe. He did ſo with great vigour and ſtrength of reaſoning: and, when this method proved ineffectual, appeard afterwards in the character of ambaſſador at the Engliſh court. He was ſent to complain of the injuſtice done to his queen; but, finding no notice taken of his public ſolicitations, formed ſeveral ſchemes to procure her eſcape privately. With that view, among other projects, he negotiated a ſcheme for her marriage with the duke of Norfolk; which being diſcovered, the duke was convicted of treaſon, and executed. Leſley, however, being examined upon it, pleaded the privileges of an ambaſſador; alledging, that he had done nothing but what his place and duty tied him to, for procuring the liberty of his princeſs, &c. but, his pleas not availing, he was ſent priſoner to the iſle of Ely, and thence to the tower of London.

In 1573, he was ſet at liberty; but, being baniſhed England, he retired to the Netherlands. The two following years he employed in ſoliciting the kings of France and Spain, and all the German princes, to intereſt themſelves in the delivery of his miſtreſs; but, finding them ſlow in the affair, he went to Rome, to ſee what influence the pope might have over them. In the end, perceiving all his efforts fruitleſs, he had recourſe to his pen, and publiſhed ſeveral pieces, to promote the ſame deſign [c]. In 1579, he was made ſuffragan and vicar-general of the archbiſhopric of Rouen in Normandy, and, in his viſitation of that dioceſe, was apprehended and thrown into priſon, and obliged to pay three thouſand piſtoles for his ranſom, or elſe to be given up to Queen Elizabeth. He remained unmoleſted under the protection of Henry III. of France: but, upon the acceſſion of Henry IV. a Proteſtant, who was ſupported in his claim to that crown by Queen Elizabeth, was apprehended, in his viſitation through his dioceſe, in 1590; and, being thrown into priſon, was obliged to pay three thouſand piſtoles for his ranſom, to ſave himſelf from being given up to Elizabeth. In 1593, he was declared biſhop of Conſtance; with licence to hold the biſhopric of Roſs till he ſhould obtain peaceable poſſeſſion of the church of Conſtance, and its revenues. Some time after this, he went and reſided at Bruſſels: and, at laſt, ſeeing all hopes cut off of his returning home, to his biſhopric of Roſs, by the eſtabliſhment of the Reformation under King James, he retired into a monaſtery at Guirtenburg, about two miles from Bruſſels; where he paſſed the remainder of his days, and died in 1596.

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[c] His writings are, 1. "Afflicti "animi conſolationes, & tranquilli "animi conſervatio. Paris, 1574," 8vo. 2. "De origine, moribus, & re"bus geſtis Scotorum. Romæ, 1578." 4to. It conſiſts of ten books, whereof the three laſt, making half the volume, are diſtinctly dedicated to queen Mary; to whom they had been preſented in Engliſh, ſeven years before the firſt publication in Latin. There are ſeparate copies of them in ſeveral libraries. See Catalog. MSS. Oxon. This hiſtory is carried down to the queen's return from France in 1561. It is a moſt noble apology which he makes, in the breaking off, at the beginning of his admired ſovereign's troubles; for, beſides the prejudices which the world might think him under, in his reſpects to ſo kind a miſtreſs, he makes this further reflection upon the undertaking: "Some things," ſays he, "favoured ſo much of ingra"titude and perfidy, that although it "were very proper they ſhould be "known, yet it were improper for me "to record them: becauſe often, with "the danger of my life, I endeavoured "to put a ſtop to them; and I ought "to do all that is in me, not to let "them be known unto ſtrangers." With this work are publiſhed, 3. "Pa"renæſis ad nobilitatem populumque "Scotorum:" and, 4. "Regionum et "inſularum Scotiæ deſcriptio." 5, "Defence of the honour of Mary "queen of Scotland; with a declara"tion of her right, title, and intereſt "to the crown of England. Liege, "1571," 8vo. 6. "A treatiſe ſhew"ing, that the regimen of women is "conformable to the law of God and "nature." Theſe two laſt are aſcribed, by Parſons the Jeſuit, to Morgan Philips. Conference about the next ſucceſſion, part 2, c. 1. But Camden aſſerts them to be our author's, Annal. Eliz. ſub. ann. 1569. 7. "De titulo "& jure Mariæ Scotorum reginæ, quo "Angliæ ſucceſſionem jure ſibi vendi"cat. Rheims, 1580," 4to. 8. There is a MS. upon the ſame ſubject in French, intituled, "Remonſtrance au "pape, &c." Cotton library, Titus, cxii, 1. and F. 3. 14. 9. "An ac"count of his embaſſage in England, "from 1568 to 1572." MS. in the advocates library in Scotland. Catal. of Oxford MSS. 10. "An apology "for the biſhop of Roſs, as to what "is ſaid to his charge concerning the "duke of Norfolk." MS. in the library of the lord Longueville. 11. "Seve"ral letters in the hands of Dr. George "Mackenzie."

His character is repreſented much to his advantage, by ſeveral writers, both at home and abroad: and, indeed, all parties agree in ſpeaking of him as a man of incomparable learning, an able ſtateſman, a zealous churchman, and of his fidelity to his queen as admirable and exemplary.

Mackenzie's lives and characters of the moſt eminent Scotch writers, vol. 2. Edinb. 1711, fol.—General Dict. LESLEY.

LESLIE (Dr. JOHN), biſhop of Clogher in Ireland, was deſcended from an ancient family, and born in the north of Scotland. The firſt part of his education was at Aberdeen, from whence he removed to Oxford. Afterwards he travelled into Spain, Italy, Germany, and France. he ſpoke French, Spaniſh, and Italian, with the ſame propriety and fluency as the natives; and was ſo great a maſter of the Latin, that it was ſaid of him, when in Spain, *Solus Leſleius Latine loquitur.* He continued twenty-two years abroad; and, during that time, was at the ſiege of Rochelle, and the expedition to the iſle of Rhee, with the duke of Buckingham. He was all along converſant in courts, and at home was happy in that of Charles I, who admitted him into his privy-council both in Scotland and Ireland; in which ſtations he was continued by Charles II, after the Reſtoration. His chief preferment in the church of Scotland was the biſhopric of the Orkney, whence he was tranſlated to Raphoe in Ireland, in 1633; and, the ſame year, ſworn a privy-counſellor in that kingdom. He built a ſtately palace in his dioceſe: it was built in the form and ſtrength of a caſtle, one of the fineſt epiſcopal palaces in Ireland, and proved to be uſeful afterwards in the rebellion of 1641, by preſerving a good part of that country. The good biſhop exerted himſelf, ſo much as he could, in defence of the royal cauſe, and endured a ſiege in his caſtle of Raphoe, before he would ſurrender it to Oliver Cromwell; being the laſt which held out in that country. He then retired to Dublin, where he always uſed the liturgy of the church of Ireland in this family, and even had frequent confirmations and ordinations. After the Reſtoration, he came over to England; and, in 1661, was tranſlated to the ſee of Clogher. He died in 1671, aged above 100 years, having been above 50 years a biſhop; and was then reckoned the ancienteſt biſhop in the world.

LESLIE (CHARLES), the ſecond ſon of the preceding, and a very diſtinguiſhed perſonage, was born in Ireland, we know not what year; and admitted a fellow-commoner in Dublin-college, where he continued till he commenced maſter of arts. Then he came to England, and entered himſelf in the Temple at London, where he ſtudied the law for ſome years; but at length growing weary of it, relinquiſhed it, and applied himſelf to divinity. In 1680, he entered himſelf into holy orders; and, in 1687, became chancellor of the cathedral church, or dioceſe, of Connor. About this time he rendered himſelf particularly obnoxious to the Popiſh party in Ireland, by his zealous oppoſition to them, which was thus called forth. Roger Boyle, biſhop of Clogher, dying in 1687, Patrick Tyrrel was made titular Popiſh biſhop; and had the revenues of the ſee aſſigned him by King James. He ſet up a convent of friars in Monaghan; and, fixing his habitation there, held a public viſitation of his clergy, with great ſolemnity; when, ſome ſubtle logicians attending him, he was ſo inſolent as to challenge the Proteſtant clergy to a public diſputation. Leſlie undertook the taſk, and performed it to the ſatisfaction of the Proteſtants; though it happened, as it generally does at ſuch conteſts, that both ſides claimed the victory. He afterwards held another public diſputation with two celebrated Popiſh divines, in the church of Tynan, in the dioceſe of Armagh, before a very numerous aſſembly of perſons of both religions; the iſſue of which was, that Mr. John Stewart, a Popiſh gentleman, ſolemnly renounced the errors of the church of Rome.

As the Papiſts had got poſſeſſion of an epiſcopal ſee, they engroſſed other offices too; and a Popiſh high-ſheriff was appointed for the county of Monaghan. This proceeding alarmed the gentlemen in that country; who, depending much on Leſlie's knowledge as a juſtice of peace, repaired to him, then confined, by the gout, to his houſe. He told them, that it would be as illegal in them to permit the ſheriff to act, as it would be in him to attempt it. But they inſiſted that himſelf ſhould appear in perſon on the bench, at the approaching quarter-ſeſſions, and all promiſed to act as he did; ſo he was carried there with much difficulty, and in great pain. Upon the queſtion, whether the ſheriff was legally qualified, he anſwered pertly, "That he was of the king's own religion, and it was his majeſty's will that he ſhould be ſheriff." Leſlie replied, "That they were not inquiring into his majeſty's religion, but whether he (the pretended ſheriff) had qualified himſelf according to law, for acting as a proper officer; that the law was the king's will, and nothing elſe to be deemed ſuch; that his ſubjects had no other way of knowing his will, but as it is revealed to them in his laws; and it muſt always be thought to continue ſo, till the contrary is notified to them in the ſame authentic manner". Whereupon the bench unanimouſly agreed to commit the pretended ſheriff, for his intruſion and arrogant contempt to the court. Leſlie alſo committed ſome officers of that tumultuous army which the Lord Tyrconnel raiſed, for robbing the country.

Hitherto Leſlie had acted as a divine and good magiſtrate. Mean while, he never approved of carrying theſe principles of reſiſtance ſo far, as to deprive the king of the ſupreme power; and, perſevering ſteadily in that opinion, he continued, after the Revolution, in allegiance to king James. In conſequence, refuſing to take the new oaths appointed upon that change, he loſt all his preferments; and, in 1689, when the troubles began to ariſe in Ireland, withdrew, with his family, into England. Here he ſet about writing political pieces, in ſupport of the cauſe he had embraced; and, being a perſon of extraordinary wit and learning, was eſteemed a chieftain among the Nonjurors. His firſt piece, in this cauſe, was an Anſwer to Abp. King's "State of the Proteſtants in Ireland, under the late king James's government," wherein he ſhewed himſelf as averſe from the principles and practices of the Iriſh, and other Papiſts, as he was from thoſe of reſiſtance. Neither did his ſufferings make him forget his duty to the church of England; in defence of which he ſhewed himſelf a ſtrenuous champion againſt the Quakers, many of whom were converted by him. But, as all his converts were deſirous of returning to Preſbytery, from whence they had laſt ſprung, he was obliged to treat the ſubject of church-government in defence of epiſcopacy. He likewiſe employed his pen in the general cauſe of the Chriſtian religion, againſt Jews and Deiſts, and againſt the errors of Socinians and Papiſts. Mean while, his writings, and frequent viſits to the courts of St. Germains and Bar le Duc, rendered him obnoxious to the government; but he became more ſo upon the publication of the "Hereditary right of the crown of England aſſerted;" of which he was the reputed author [A]. Finding himſelf, on this account, under a neceſſity of leaving the kingdom, he repaired to the Pretender at Bal le Duc; where he was allowed to officiate in a private chapel, after the rites of the church of England; and he took much pains to convert the Pretender to the Proteſtant religion, but in vain. However, to promote the ſaid Pretender's intereſt, when a great ſtir was made about him in England, he wrote a letter from Bar de Duc, dated April 23, 1714, which was printed and diſperſed among his adherents, replete with the moſt ſordid flattery: wherein, after giving a fine deſcription of the Pretender's perſon and character, his graceful mien, magnanimity of ſpirit, devotion free from bigotry, application to buſineſs, ready apprehenſion, ſound judgement, and affability, ſo that none converſed with him, but what were charmed with his good ſenſe and temper; he concludes with a propoſal, "on condition of "his being reſtored to his crown, that, for the ſecurity of "the church of England as by law eſtabliſhed, he would "ſo far waive his prerogative, in the nomination of "biſhops, deans, and all other eccleſiaſtical preferments "in the gift of the crown, that five biſhops ſhould be ap "pointed; of which the archbiſhop of Canterbury for "the time being always to be one, who, upon any va- "cancy, might name three perſons to him, of whom he "would chuſe [B]." Many other propoſals of the like nature were made ſoon after, and ſeveral projects were not only laid in England, but an actual inſurrection begun in

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[A] Boyer's hiſt. of queen Anne, p. 656.

[B] Id. p. 697. Tindal's Contin. of Rapin.

Scotland, by his party, in 1715: all which ended in the cruſhing and diſperſing of the rebels, and in the Pretender's being obliged to leave the French dominions.

In this exigence he withdrew to Italy, whither Leſlie attended him, notwithſtanding the ill uſage he met with at that court. He was a firm Proteſtant, and no unable champion of that religion; and was encouraged to hope, that he might make a convert of his prince. He had been ſent for eſpecially by himſelf, with a promiſe that he ſhould celebrate the church of England ſervice in his family; and that he would hear what he ſhould repreſent to him on the ſubject of religion. But the Chavalier was far from keeping the word he had given, and on the faith of which our divine had come over: for, though he allowed him, for form's ſake, to celebrate the church of England ſervice in his family, yet he never was preſent there; and not only refuſed to hear Leſlie himſelf, but ſheltered the ignorance of his prieſts, or the badneſs of his cauſe, or both, behind his authority, and abſolutely forbad all diſcourſe concerning religon [C]. However, Leſlie put up with every thing, in dutiful ſubmiſſion to his avowed ſovereign, till the year 1721; when, having undergone many difficulties, and finding nothing but diſappointments, he ſunk under the preſſure; and, returning to his native country, died April 13, 1722, at his own houſe at Glaſlough in the county of Monaghan.

As to his character, Bayle ſtyles him "a man of great "merit and learning;" and tells us, that he was firſt who wrote, in Great Britain, againſt the errors of Madam Bourignon [D]. His books, adds he, are much eſteemed, and eſpecially his treatiſe of "The Snake in the graſs." Salmon obſerves, that his works muſt tranſmit him to poſterity as a man thoroughly learned, and truly pious [E]. Another writer informs us, that Leſlie made ſeveral converts from Popery; and ſays, that, notwithſtanding his miſtaken opinions about government, and a few other matters, he deſerves the higheſt praiſe for defending the Chriſtian religion againſt Deiſts, Jews, Quakers, and for admirably well ſupporting the doctrines of the church of England againſt thoſe of Rome [F]. The author of the "Freeholder's Journal," immediately after the death of Mr.

[C] Bolingbroke's letter to Windham.

[D] Bayle's Dict. under this lady's article.

[E] Chron. hiſt. p. 442.

[F] Harris's Continuation of Sir James Ware, p. 283, 284.

Leſlie, obſerved, that when the Popiſh emiſſaries were moſt active in poiſoning the minds of the people, Mr. Leſlie was behind no man in diligently expoſing, both in publick and private, the errors and abſurdities of the Romiſh doctrines. Yet, upon the abdication of king James, he reſigned his livings, followed his fortunes, and adhered firmly to his intereſts; and after his demiſe, to thoſe of the Pretender. Notwithſtanding his well-known attachment to the Jacobite intereſt, and his frequent viſits to the court of St. Germains, he was not much moleſted by the government till a little before Sacheverell's trial, when he attacked Bp. Burnet pretty warmly, in a pamphlet, called "The good old Cauſe, or lying in Truth;" wherein he would prove, from the biſhop's former works, the truth of that doctrine for which the doctor was proſecuted by the commons, and violently inveighed againſt by the biſhop himſelf. To avoid the ſtorm that threatened him for this pamphlet, he fled out of England, and remained abroad till 1721, when he returned hither, with a reſolution, let the conſequences be what they would, of dying in his own country. Some of his friends acquainting Lord Sunderland with his purpoſes, and imploring his protection for the good old man, his lordſhip readily and generouſly promiſed it. Mr. Leſlie had no ſooner arrived in London, than a member of the houſe of commons, officiouſly waited on lord Sunderland with the news; but met with ſuch a reception from his lordſhip as the malice of his errand deſerved.

Beſides the political tracts which he ſcattered, Mr. Leſlie left two volumes in folio of theological works; in which he has diſcuſſed well nigh all the controverſies which now diſturb the peace of the Chriſtian church. Conſummate learning, attended by the loweſt humility, the ſtricteſt piety without the leaſt tincture of moroſeneſs, a converſation to the laſt degree briſk, lively, and ſpirited, yet to the laſt degree innocent, made him the delight of mankind, and leaves what Dr. Hickes ſays of him unqueſtionable; that he made more converts to a ſound faith and holy life, than any other man of our times.

A catalogue of his books is inſerted below [G].

[G] We ſhall divide theſe into his political and religious works. Of the former, he wrote, 1. "Anſwer to the "ſtate of the Proteſtants of Ireland," &c. already mentioned. 2. "Caſſandra, concerning the new aſſociations, &c. 1703," 4to. 3. "Rehearſals;" at firſt a weekly paper, publiſhed afterwards twice a week in a folio half-ſheet, by way of dialogue on the affairs of the times: begun in 1704, and continued for ſix or ſeven years. 4. "The wolf ſtripped of his "ſhepherd's cloathing, in anſwer to "Moderation a virtue, 1704." 4to. The pamphlet it anſwers was written by James Owen. 5. "The biſhop of "Sarum's [Burnet's] proper defence, "from a ſpeech ſaid to be ſpoken by "him againſt occaſional conformity, "1704," 4to. 6. "The new aſſociation of thoſe called Moderate "churchmen," &c. occaſioned by a pamphlet, intituled, "The danger of "prieſtcraft, 1705," 4to. 7. "The "new aſſociation, part 2, 1705," 4to. 8. "The principles of Diſſenters concerning toleration and occaſional "conformity, 1705," 4to. 9. "A "warning for the church of England, "1706," 4to. Some have doubted whether theſe two pieces were his. 10. "The good old cauſe, or lying in "truth; being a ſecond defence of "the biſhop of Sarum from a ſecond "ſpeech, &c. 1710." For this a warrant was iſſued out againſt Leſlie. 11. "A letter to the biſhop of Sarum, in "anſwer to his ſermon after the queen's "death, in defence of the Revolution, "1715." 12. "Salt for the leech." 13. "The anatomy of a Jacobite." 14. "Gallienus redivivus." 15. "Delenda Carthago." 16. "A letter to "Mr. William Molyneux, on his caſe "of Ireland's being bound by the "Engliſh acts of parliament." 17. "A "letter to Julian Johnſon." 18. "Several tracts againſt Dr. Higden and "Mr. Hoadly."

His theological tracts are, firſt, againſt the Quakers; as, 1. "The "Snake in the graſs, &c. 1697," 8vo. 2. "A diſcourſe proving the divine "inſtitution of water baptiſm, &c." ibid. 4to. 3. "Some ſeaſonable reflections upon the Quakers ſolemn proteſtation againſt George Keith, &c. "1697." 4. "Satan diſrobed from "his diſguiſe of light, 1698," 4to. 5. "A defence of a book, intituled, "The Snake in the graſs, 1700," 8vo. 6. "A reply to a book, intituled, "Anguis flagellatus, or a ſwitch for the "ſnake—being the laſt part of the "Snake in the graſs, 1702," 8vo. 7. "Primitive hereſy revived in the "faith and practice of the Quakers, "1698," 4to. 8. "The preſent ſtate "of Quakeriſm in England, 1701." 9. "Eſſay concerning the divine right "of tythes, 1700," 8vo.

II. Againſt the Preſbyterians: 10. "A diſcourſe, ſhewing who they "are that are now qualified to adminiſter baptiſm," &c. 11. "The "hiſtory of ſin and hereſy, &c. 1698." 4to.

III. Againſt the Deiſts: 12. "A "ſhort and eaſy method with the "Deiſts, &c. 1694," 8vo. 13. "A "vindication of the ſhort and eaſy "method." 14. "The truth of Chriſtianity demonſtrated, in a dialogue "between a Chriſtian and a Deiſt, "1711," 8vo.

IV. Againſt the Jews: 15. "A ſhort "and eaſy method with the Jews." This dated at the end, "Good-Friday, 1689;" and the 4th edition was publiſhed in 1715.

V. Againſt the Socinians: 16. "The "Socinian Controverſy diſcuſſed, &c. "1708." 17. "An anſwer to remarks on the firſt dialogue againſt "the Socinians." 18. "A reply to "the Vindication of the remarks." 19. "An anſwer to the examination "of the laſt dialogue," &c. 20. "A "ſupplement in Anſwer to Mr. Clendon's Tractatus philoſophica theologicus de perſona," &c. 21. "The "charge of Socinianiſm againſt Dr. "Tillotſon conſidered, &c. by a true "ſon of the church."

VI. Againſt the Papiſts: 22. "Of "private judgement and authority in "matters of Faith." 23. "The caſe "ſtated between the church of Rome "and the church of England, &c. "1713." 24. "The true notion of "the Catholic church, in anſwer to "the biſhop of Meaux's letter to Mr. "Nelſon," &c.

Beſides theſe, he publiſhed the four following tracts. 25. "A ſermon "preached in Cheſter, againſt marriages in different communions, "1702," 8vo. This ſermon occaſioned Mr. Dodwell's diſcourſe upon the ſame ſubject. 26. "A diſſertation concerning the uſe and authority of eccleſiaſtical hiſtory." 27. "The caſe of the regal and the pontificate." 28. "A ſupplement, in anſwer to a book, intituled, "The regal ſupremacy in eccleſiaſtical affairs "aſſerted," &c. Theſe two laſt pieces were occaſioned by the diſpute about the rights of convocation, between Wake, &c. on one ſide, and Atterbury and his friends, among whom was Leſlie, on the other. All his theological pieces, except that againſt Tillotſon, were collected and publiſhed by himſelf in two volumes folio, 1721.

L'ESTRANGE (Sir ROGER), was deſcended from an ancient and reputable family, ſeated at Hunſtanton-Hall, Norfolk; where he was born Dec. 17, 1616. He was the youngeſt ſon of Sir Hamond L'Eſtrange [A], bart. a zealous Royaliſt during the diſputes between King Charles and his parliament; who, having his eſtate ſequeſtered, retired to Lynn, of which town he was made Governor. The ſon had a liberal education, which was completed probably at Cambridge; and followed his father's principles with extraordinary eagerneſs. He was about two and twenty, when King Charles entered upon his expedition to Scotland in 1639; and he attended his majeſty on that occaſion. This was the leading ſtep to the enſuing troubles; and he ever afterwards ſtuck faſt to the Royal cauſe, for which he was a remarkable ſufferer, and once in imminent danger of loſing his life. This happened in 1644; when, according to his own account, he was betrayed by a brace of villains (Leman and Hager) upon a treaty to ſurprize Lynn-Regis: the former of whom had been at Oxford, and there obtained a promiſe of command at ſea; and both of them were bound by an oath of ſecrecy and fidelity, as ſtrong as words could make it. Upon this ſcheme Sir Roger received a commiſſion from the king, conſtituting him governor of the town in caſe of ſucceſs: but, being ſeized, and his majeſty's commiſſion found upon him, he was carried firſt to Lynn, thence to London, and there tranſmitted to the city court-martial for his trial; where, after ſuffering all manner of indignities, he was, as Whitlock ſays, condemned to die as a ſpy, coming from the king's quarters without drum, trumpet, or paſs.

His ſentence being paſſed, he was caſt into Newgate; whence he diſpatched a petitionary appeal to the lords, the time appointed for his execution being the Thurſday following: but, with great difficulty, he got a reprieve for fourteen days, and, after that, a prolongation for a farther hearing. In this condition of expectancy he lay almoſt four years a priſoner, with only an order between him and

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[A] This title deſcended to him from his father, Sir Nicholas L'Eſtrange, who was created a baronet June the 1ſt, 15 Carol. I.

the gallows; publiſhing, in the mean time, "An appeal "from the court-martial to the parliament:" but, about the time of the Kentiſh inſurrection, in 1648, he ſlipt out of priſon, with the keeper's privity, and went into Kent. He retired into the houſe of Mr. Hales, a young gentleman, heir to a great eſtate in that county, and ſpirited him up to undertake an inſurrection; which miſcarrying, L'Eſtrange with much difficulty got beyond ſea. Here he continued till 1653; when, upon the long parliament's being outed by Cromwell, he returned into England, and preſently diſpatched a paper to the council at Whitehall to this effect; "that, finding himſelf within "the act of indemnity [B], he thought it convenient to "give them notice of his return." Soon after this notice, he was ſummoned to that board, which he attended; and from this time matters began to look a little in his favour. Being told by one of the commiſſioners, that his caſe was not comprehended in the act of indemnity, he concluded his beſt courſe would be to ſpeak to Cromwell himſelf, as he did at laſt in the Cockpit [C]; and, ſhortly after, he received his diſcharge by the following order, dated October 31, 1653: "Ordered, that Mr. Roger "L'Eſtrange be diſmiſſed from his further attendance "upon the council; he giving in two thouſand pounds "ſecurity to appear when he ſhall be ſummoned ſo to do, "and to act nothing prejudicial to the commonwealth. "Ex. John Thurloe, ſecretary."

This appearance at the court of Cromwell was much objected to him, after the Reſtoration, by ſome of the Cavaliers; who, having heard of his once playing in a concert where the Uſurper was preſent, nick-named him "Oliver's Fidler." He was charged alſo with having bribed ſome of the Protector's people, but utterly diſavows it; averring, he never ſpoke to Thurloe but once in his life about his diſcharge; and that, though during the dependency of that affair he might well be ſeen at Whitehall, yet he never ſpoke to Cromwell of any other buſineſs, or had the leaſt commerce of any kind with him. After his diſcharge, to the Reſtoration, he ſeems to have lived free from any diſturbance from the then governing powers;

[B] This act was paſſed in the long parliament, being carried chiefly by Cromwell's intereſt, juſt before he diſſolved them.

[C] Cromwell then talked to him of the reſtleſſneſs of his party; telling him, "that they would do well to give "ſome teſtimony of their quiet and "peaceable intentions;" and adding, "that rigour was not at all his inclination, but that he was but one man, "and could do little by himſelf."

and was taken little notice of by Charles II. or his miniſtry, on that prince's recovering his throne. This uſage was greatly reſented by him, as is evident from his warm expoſtulation to the earl of Clarendon [D]; where he joins himſelf with other neglected cavaliers, who had ſuffered for their attachment to the royal family during the civil wars and the ſucceeding uſurpation. In ſetting forth their complaints, he made uſe of the preſs: but his writings ſeem to have produced no great effect to himſelf then, though afterwards he was made licenſer of the preſs; a profitable poſt, which he enjoyed till the eve of the Revolution. This, however, was all the recompence he ever received, except being in the commiſſion of the peace; after more than twenty years, as he ſays, ſpent in ſerving the royal cauſe, near ſix of them in gaols, and almoſt four under a ſentence of death in Newgate. It is true, he hints at greater things promiſed him from lord Clarendon; and in theſe hopes exerted his talents, on behalf of the crown in publiſhing ſeveral pieces. In 1663, for a further ſupport, he ſet up a paper, called "The Public Intelligencer, "and the News;" the firſt of which came out the 1ſt of Auguſt, and continued to be publiſhed twice a week, till Jan. 19, 1665; when he laid it down, on the deſign then concerted of publiſhing the "London Gazette," the firſt of which papers made its appearance on Saturday Feb. 4 [E].

After the diſſolution of Charles's ſecond parliament, in 1679, he ſet up a paper, called "The Obſervator;" the deſign of which was to vindicate the meaſures of the court and the character of the king, from the charge of being popiſhly affected. With the ſame ſpirit he exerted himſelf in 1681, in ridiculing the Popiſh plot; which he did with ſuch vehemence, that it raiſed him many enemies, who endeavoured, notwithſtanding his known loyalty, to

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[D] In the dedication to that miniſter of his Memento, publiſhed in 1662.

[E] This paper ſucceeded "The Par"liamentary Intelligencer" and "Mer"curius Publicus," publiſhed in defence of the government, againſt the "Mer"curius Politicus." L'Eſtrange deſiſted, becauſe, in November preceding, the Oxford Gazette began to be publiſhed twice a week, in a folio half-ſheet: the firſt of which came out November 7, 1665, the king and queen, with the court, being then at Oxford; but, upon the removal of the court to London, they were called "The London "Gazette," the firſt of which was publiſhed in February following, on a Saturday, the Oxford one having been publiſhed on a Tueſday; and theſe have been the days of publiſhing that paper ever ſince. Heath's Chronicle, and Athen. Oxon.

render him obnoxious to the government. But he appeared with no leſs vehemence againſt the Fanatic plot, in 1682; and, in 1683, was particularly employed by the court to publiſh Dr. Tillotſon's papers exhorting lord Ruſſel to avow the doctrine of non-reſiſtance, a little before his execution. So that he weathered all the ſtorms raiſed againſt him during that reign; and, in the next, was rewarded with the honour of knighthood, accompanied with this declaration,' "that it was in conſideration of his eminent ſervices and unſhaken loyalty to the crown, in all extremities; and as a mark of the ſingular ſatisfaction of his majeſty, in his preſent as well as his paſt ſervices." In 1687, he was obliged to lay down his "Obſervator," now ſwelled to three volumes; as he could not agree with the toleration propoſed by his majeſty, though, in all other reſpects, he had gone the utmoſt lengths. He had even written ſtrenuouſly in defence of the diſpenſing power, claimed by that infatuated prince; and this was probably one reaſon, why ſome accuſed him of having become a proſelyte to the church of Rome. However that be, it is certain the accuſation gave him much uneaſineſs, which was heightened by his daughter's defection to that church; and therefore, to clear himſelf from this aſperſion, he drew up a ſolemn declaration, directed to his kinſman, Sir Nicolas L'Eſtrange, on the truth of which he received the ſacrament at the time of publiſhing the ſame, which is ſuppoſed to be in 1690 [F]. By this declaration we find he was married; but who his lady was, or what iſſue he had by her, beſides the juſt-mentioned daughter, has not come to our knowledge. After the Revolution, he ſeems to have been left out of the commiſſion of the peace; and, it is ſaid, queen Mary ſhewed her contempt of him by the following anagram

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[F] The letter runs in theſe terms: "Sir, the late departure of my daughter, from the church of England to the church of Rome, wounds the very heart of me; for I do ſolemnly proteſt, as in the preſence of God Almighty, that I knew nothing of it; and, for your further ſatisfaction, I take the liberty to aſſure you, upon the faith of a man of honour and conſcience, that as I was born and brought up in the communion of the church of England, ſo I have been true to it ever ſince, with a firm reſolution, with God's aſſiſtance, to continue in the ſame to my life's end. Now, in caſe it ſhould pleaſe God in his providence to ſuffer this ſcandal to be revived upon my memory when I am dead and gone, make uſe, I beſeech you, of this paper in my juſtification, which I deliver as a ſacred truth. So help me God.

"Roger L'Eſtrange.

"Signed in the preſence of us,

"John L'Eſtrange,

"Richard Sure.

"To Sir Nicholas L'Eſtrange, bart."

ſhe made upon his name, "Lying-Strange Roger:" it is certain he met with ſome trouble, for the remainder of his life, on account of his being a diſaffected perſon.

He died Sept. 11, 1704, wanting only five days of eighty-eight, and having in a manner ſurvived his intellectuals. His corpſe was interred in the church of St. Giles in the Fields, in the county of Middleſex, where there is an inſcription to his memory. He was author of many political tracts, and tranſlated ſeveral things from the Greek, Latin, and Spaniſh, which are as follow: "Roger L'Eſtrange's Apology;" "Truth and Loyalty "vindicated, &c." "The Memento;" "The Reformed "Catholic;" "The free-born Subject;" "Anſwer to "the Appeal, &c." "Seaſonable Memorial;" "Cit and "Bumkin, in two parts;" "Further Diſcovery;" "Caſe "put;" "Narrative of the Plot;" "Holy Cheat," "Toleration diſcuſſed;" "Diſcovery on Diſcovery;" "L'Eſtrange's Appeal, &c." "Collections in Defence of "the King;" "Relapſed Apoſtate;" "Apology for Proteſtants;" "Richard againſt Baxter;" "Tyranny and "Popery;" "Growth of Knavery;" "L'Eſtrange no "Papiſt, &c." "The Shammer ſhammed;" "Account "cleared;" "Reformation reformed;" "Diſſenters Sayings," two parts; "Notes on College, i. e. Stephen "College;" "The Proteſtant Joiner;" "Zekiel and "Ephraim;" "Papiſt in Maſquerade;" "Anſwer to the "ſecond Character of a Popiſh ſucceſſor;" "Conſiderations on Lord Ruſſel's ſpeech." All theſe were printed in 4to. "Hiſtory of the Plot;" "Caveat to the Cavaliers;" "Plea for the Caveat and its author." Theſe were in folio. His tranſlations were, "Joſephus's Works;" "Cicero's Offices;" "Seneca's Morals;" "Eraſmus's "Colloquies;" "Eſop's Fables;" "Quevedo's Viſions;" "Bona's Guide to Eternity;" and "Five Letters from a "Nun to a Cavalier." Beſides theſe, he wrote ſeveral news-papers, and occaſional pieces.

The character of his wit and language is variouſly cenſured; but Mr. Gordon, the author of the "Independent "Whig," has, upon the whole, given the trueſt account of them. This writer, having obſerved that eaſy writing had been ſtudied to affectation; a ſort of writing, where the thoughts are not cloſe, the ſenſe ſtrong, or the phraſe genteel; goes on thus: "*Such are the productions of* "Sir Roger L'Eſtrange, not fit to be read by any who have "taſte or good breeding. They are full of technical terms,

" of phraſes picked up in the ſtreet, from apprentices and " porters; and nothing can be more low and nauſeous. " His ſentences, beſides their groſſneſs, are lively nothings; " which can never be tranſlated (a ſure way to try lan-" guage) and will hardly bear repetitions. 'Between hawk " and buzzard;' 'clawed him with kindneſs;' 'alert and " friſky;' 'guzzling down tipple;' 'would not keep touch;' " 'a queer put;' 'lay curſed hard upon their gizzard;' 'cram " his gut;' 'conceited noddy;' 'old chuff;' and the like; " are ſome of Sir Roger's choice flowers. Yet this man was " reckoned a maſter; nay, a reformer of the Engliſh lan-" guage; a man who writ no language, nor does it appear " that he underſtood any; witneſs his miſerable tranſlations " of Cicero's Offices and Joſephus: that of the latter is a " verſion full of miſtakes, wretched and low, from an eaſy " and polite one of Monſ. D'Andilly. Sir Roger is " among the ſeveral hands who attempted Tacitus, and " the third book of the hiſtory is ſaid to be done by him. " He knew not a word of it but what he has taken from " Sir Henry Saville; and him he has wretchedly perverted " and mangled. Sir Roger had a genius for buffoonery and " a rabble, and higher he never went. His ſtyle and his " thoughts are too vulgar for a ſenſible artificer. To put " his books into the hands of youth or boys, for whom " Æſop, by him burleſqued, was deſigned, is to vitiate their " taſte, and to give them a poor low turn of thinking; " not to mention the vile and ſlaviſh principles of the " man. He has not only turned Æſop's plain beaſts from " the ſimplicity of nature into jeſters and buffoons; but out " of the mouths of animals, inured to the boundleſs free-" dom of air and deſerts, has drawn doctrines of ſervitude, " and a defence of tyranny [G]."

[G] Gordon's Tacitus, diſc. I. ſect. 13. p. 57.

LETHIEULLIER (SMART), eſq. gentleman commoner of Trinity College, Oxford, was the ſecond ſon of John Lethieullier, eſq. of Aldersbrook in Eſſex, where he had a noble collection of MSS. choice books, medals, and natural curioſities, which he had collected in his travels through France, Italy, and Germany. His father dying Jan. 1, 1736-7, and his elder brother being dead before, he became heir to the paternal eſtates, which were very conſiderable. He married, Feb. 6, 1725-6, Margaret daughter of William Sloper, Eſq. of Woodhay in Berkſhire; but died Aug. 27, 1760, æt. 59, without

Anecdotes of Bowyer by Nichols, p. 106.

iſſue [A]. He was ſucceeded in his eſtates, to which he had added the manor of Birch-Hall in Theydon Bois, by Mary only daughter of his next brother Charles Lethieullier, LL.D. fellow of the All Souls College, F. A. S. and counſellor at law, who died the year before him. He was an excellent ſcholar, a polite gentleman, and univerſally eſteemed by all the learned men of his time. Some papers of his are printed in Phil. Tranſ. N° 497. and Archæologia, I. p. 26, 57, 73, 75, II. 291. His library was ſold by action 1760.

The following eloge was written by the late Mr. Collinſon immediately after the death of Mr. Lethieullier: "He was deſcended from an ancient family from France in time of perſecution, and a gentleman every way eminent for his excellent endowments. His deſire to improve in the civil and natural hiſtory of his country led him to viſit all parts of it; the itineraries in his library, and the diſcoveries he made relating to its antiquities, with drawings of every thing remarkable, are evidences of his great application to reſcue ſo many ancient remains from mouldering into oblivion. His happy turn of mind was not confined ſolely to antiquities, but in theſe journeys he was indefatigable in collecting all the variety of Engliſh foſſils, with a view to inveſtigate their origin: this great collection, which excells moſt others, is depoſited in two large cabinets, diſpoſed under their proper claſſes. The moſt rare are elegantly drawn, and deſcribed in a folio book, with his obſervations on them. As the variety of ancient marbles had engaged his attention, and he found ſo little ſaid on them with reſpect to their natural hiſtory, it was one of his motives in viſiting Italy, to furniſh himſelf with ſuch materials as he was able to procure from books, and learned men, relating to them. He collected ſpecimens of the moſt curious, and had drawings, finely painted, of the moſt remarkable monuments of the ancient marbles; they are bound up in a folio volume, with all the obſervations he could gather relating to their natural hiſtory, and antiquity. His cabinet of medals, his collection of antiquities of various kinds, and moſt elegant books of the fineſt engravings, are inſtances of the fine taſte with which he has enriched his library and cabinet with the ſpoils Italy. This ſhort but imperfect memoir is candidly offered as a tribute due to a long friendſhip. It is wiſhed

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[A] See his epitaph in the 8vo Hiſtory of Eſſex, IV. 297.

"it may excite an abler pen to do more juſtice to the "memory of this great and good man. But it is humbly "hoped that theſe hints will be accepted not only as a "teſtimony of reſpect, but may alſo inform an inquiſitive "genius in theſe branches of ſcience where he may be "aſſiſted with ſuch valuable materials for the proſecution "of his future ſtudies."

His couſin Col. William Lethieullier, who was alſo F. A. S. travelled into Egypt, and brought over a very perfect mummy, now in The Britiſh Muſeum [B] with moſt of the Colonel's collections, the reſt having been in Mr. Smart Lethieullier's hands.

LETI (GREGORIO), author of ſeveral works in Italian, was born at Milan in 1630, and trained among the Jeſuits. Then he travelled; and, being of a lively ſpirit and warm in his temper, was curious to hear what could be ſaid upon every thing, and eſpecially religion. He happened upon a Calviniſt at Genoa, who made a ſtrong impreſſion upon him: and prepared him to embrace the Reformed religion, which he did, and made a ſolemn profeſſion of it at Lauſanne. He married a phyſician's daughter here, and then went to Geneva, where he lived twenty years, and was made a citizen gratis; which was reckoned a moſt extraordinary favour, as having never been conferred on any one before. From Geneva he went to London, and received encouragement from Charles II; nevertheleſs, in ſome time he left London, and finally ſettled at Amſterdam, where he died in 1701, with the title of "Hiſtoriographer" of that town. John le Clerc married his daughter, who died in 1734.

Leti was a writer of hiſtory: he wrote the "Hiſtory of "Lewis XIV," of "Philip II. of Spain," of "Charles V." of our "Queen Elizabeth," of "Oliver Cromwell," of "Pope Sixtus V." a "Hiſtory of Geneva," and other ſmaller things in a ſimilar way. Neceſſity put him upon ſcribbling; and he is ſaid to have offered his ſervice to moſt of the potentates in Europe. His books are all in Italian, many of them tranſlated into French, and ſome into Engliſh.

[B] A committee of the truſtees waited on the Colonel's executors, Feb. 23, 1756, to return thanks for the valuable legacy of a fine mummy, and a curious collection of Engliſh antiquities. On this occaſion Pitt Lethieullier, Eſq; nephew to the colonel, preſented them with ſeveral antiquities, which he himſelf had collected during his reſidence at Grand Cairo.

Engliſh. He has been generally regarded as the Varillas of Italy; yet, though not altogether to be depended on, as having recorded things upon ſlight foundations, many curious matters of fact are to be found in him, which are read no where elſe.

LEUNCLAVIUS (JOANNES), a learned German, was deſcended from a noble family, and born at Amelbrun in Weſtphalia, 1533. He travelled through almoſt all the countries in Europe. While he was in Turkey, he collected very good materials for an "Hiſtory of the "Ottoman Empire;" which he publiſhed, and alſo ſeveral other pieces concerning it, in Latin. He gave Latin tranſlations alſo of "Xenophon," "Zoſimus," &c. To a knowledge of the learned languages he added that of the Civil Law. He died at Vienna in 1593, aged 60.

LEUSDEN (JOHN), very diſtinguiſhed for Biblical learning, and his knowledge of Oriental languages, was born at Utrecht in 1624; became Profeſſor of Hebrew, and died there in 1699. He was the author of many uſeful works; as, "Onomaſticon Sacrum;" "Clavis Hebraica "et Philologica Veteris Teſtamenti;" "Novi Teſtamenti "Clavis Græca;" "Compendium Biblicum Veteris Teſta"menti;" "Compendium Græcum Novi Teſtamenti," &c.

LEUWENHOEK (ANTONY DE), a very celebrated phyſician, was born at Delft in Holland, 1632, and became famous all over Europe by his experiments and diſcoveries with Microſcopes. His Letters to the Royal Society of London, of which he was a member, and to others of the learned in this way, were printed at Leyden, 1722, in 4to. They gave an account of theſe diſcoveries; of animals, particularly, ſubjected to the ſenſes, which we cannot contemplate without wonder and amazement. He died Aug. 26, 1723, aged 91.

British Topography, vol II. p. 486.

LHUYD (EDWARD), keeper of the Muſeum at Oxford, was a native of South Wales, the ſon of Charles Lhuyd, eſq. of Lhanvorde. He was educated at Jeſus College, Oxford, where he was created M. A. July 21, 1701. He was bred under Dr. Plot, whom he ſucceeded as keeper of the Aſhmolean muſeum, had the uſe of all Vaughan's collections, and with inceſſant labour and great exactneſs employed a conſiderable part of his life in ſearching

ing into the Welſh antiquities, had peruſed or collected a great deal of ancient and valuable matter from their MSS. tranſcribed all the old charters of their monaſteries that he could meet with, travelled ſeveral times over Wales, Cornwall, Scotland, Ireland, Armoric Bretagne, countries inhabited by the ſame people, compared their antiquities, and made obſervations on the whole; but died in July, 1709, before he had digeſted them into the form of a diſcourſe on the antient inhabitants of this iſland. The untimely death of this excellent Antiquary prevented the compleating of many admirable deſigns. For want of proper encouragement, he did very little towards underſtanding the Britiſh bards, having ſeen but one of thoſe of the ſixth century, and not being able to procure acceſs to two of the principal libraries in the country. He communicated many obſervations to biſhop Gibſon, whoſe edition of the Britannia he reviſed; and publiſhed, "Archæologia Britannica, giving ſome account additional to what has been hitherto publiſhed of the languages, hiſtories, and cuſtoms of the original inhabitants of Great Britain, from collections and obſervations in travels through Wales, Cornwall, Bas Bretagne, Ireland, and Scotland. Vol. I. Gloſſography [A]. Oxford 1707," fol. He left in MS. a Scottiſh or Iriſh-Engliſh dictionary, propoſed to be publiſhed in 1732 by ſubſcription, by Mr. David Malcolme, a miniſter of the church of Scotland, with additions; as alſo the elements of the ſaid language, with neceſſary and uſeful informations for propagating more effectually the Engliſh language, and for promoting the knowledge of the antient Scottiſh or Iriſh, and very many branches of uſeful and curious learning. Lhuyd at the end of his preface to the Archæologia promiſes an hiſtorical dictionary of Britiſh perſons and places mentioned in antient records. It ſeems to have been ready for preſs, though he could not ſet the time of publication. His collections for a ſecond volume, which was to give an account of the antiquities, monuments, &c. in the

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[A] His "Gloſſography" is divided into ten titles: 1. "The Comparative Etimology." 2. "The Comparative Vocabulary of the Original Languages of Britain and Ireland." 3. "An Armorick Grammar, tranſlated out of French by Mr. Williams, the ſublibrarian of the Muſeum." 4. "An Armorick Engliſh Vocabulary." 5. "Some Welſh Words omitted in Dr. Davies's Dictionary." 6. "A Corniſh Grammar." 7. "MSS. Britannicorum Catalogus." 8. "A Britiſh Etimologicon, by Mr. Parry, with an Appendix." 9. "A brief Introduction to the Iriſh or Ancient Scottiſh Languages." 10. "An Iriſh Engliſh Dictionary;" and laſtly, "A Catalogue of Iriſh manuſcripts."

principality of Wales, were numerous and well choſen; but, on account of a quarrel between him and Dr. Wynne, then fellow, afterwards principal of the college, and biſhop of St. Aſaph, he refuſed to buy them, and they were purchaſed by Sir Thomas Seabright, of Beachwood in Hertfordſhire, in whoſe library the greateſt part ſtill remain, but ſo indigeſted, and written with ſo many abbreviations, that nobody can undertake to publiſh them [B]. They conſiſt of above 40 volumes in folio, 10 in quarto, and above 100 ſmaller, and all relate to Iriſh or Welſh antiquities, and chiefly in thoſe languages. Carte made extracts from them about or before 1736; but theſe were chiefly hiſtorical. Sir John Seabright has given Mr. Pennant 23 of Lhuyd's MSS. Latin and Engliſh. Many of his letters to Liſter, and other learned contemporaries, were given by Dr. Fothergill to the univerſity of Oxford, and are now in the Aſhmolean muſeum. Lhuyd undertook more for illuſtrating this part of the kingdom than any one man beſides ever did, or than any one man can be equal to. Britiſh Topogr. vol. II. p. 479.

To this account of ſo eminent an antiquary we ſhall ſubjoin ſome looſe memoranda of the rev. Mr. Jones, a curious collector of anecdotes, and curate to Dr. Young at Welwyn:

"He was certainly a very extraordinary man, both for natural abilities, ſedulous and ſucceſsful application. He deſerved more encouragement.

"This little ſtory of him was told me lately by a very knowing perſon, who had it from good hands; *viz.* "That "during his travels in Bretagny, in the time of our wars "with France, he was taken up for a ſpy, confined for a "few days to priſon, and all his papers ſeized. The "papers being examined by the prieſts and jeſuits, and "found to be to them unintelligible, raiſed the greater "ſuſpicion. But the principal managers againſt him, re"ceiving aſſurances by letters from learned and reſpectable "men in England, that he was only purſuing inquiries "relating to the antiquities of Britain, and had not the "leaſt concern with ſtate affairs, honourably diſmiſſed "him." I wiſh I had more little anecdotes of this kind to add, relating to that truly great man. He would have done wonders, if he had lived to complete his deſigns; and poſterity would have wondered, and thanked him.

[B] Life of E. Lhuyd, in Owen's Britiſh Remains, 1778," 8vo.

"I remember I was told formerly at Oxford, by a gentleman that knew and honoured him, "that his death was "in all probability haſtened, partly by his immoderate application to reſearches into antiquity, and more ſo by his "chuſing, for ſome time before his deceaſe, to lie in a room "at the Muſeum, which, if not very damp, was at leaſt "not well-aired, nor could be." This, it ſeems, was then the current opinion; for he was naturally, as I have heard, of a very robuſt conſtitution. It would probably have been better, if he could have contented himſelf with a chamber or two in his college, though only a ſojourner there, and paying rent. He well deſerved to have lived rent-free in any part of Great Britain; though I do not know that his college denied him this piece of ſmall reſpect ſo evidently due to his great merit.

"The ingenious and learned Mr. Thomas Richards (formerly a member of that college, and afterwards the moſt worthy rector of Lhanvyllin in North Wales) told me, in the year 1756, "that, in a year or two after his admiſſion "into the univerſity, a conſultation was held by the fellows "of Jeſus college, about a proper perſon of that college (or "any other native of Wales, though of another college) to "anſwer the celebrated 'Muſcipula,' then lately publiſhed "by the ingenious Mr. Holdſworth of Magdalen college, "at the requeſt, and by the direction, of Dr. Sacheverell. "Thoſe who knew, and had often obſerved, the collegiate "exerciſes of Mr. Richards, were pleaſed to propoſe him, "though of ſo low ſtanding, as the fitteſt perſon that they "could think of for ſuch an undertaking. Mr. Lhuyd, "being preſent, aſked, 'Has he the *caput poeticum?*' They "aſſuring him that he uſually wrote in a ſtrong Virgilian "verſe" (an expreſſion, by the way, not mentioned to me by Mr. Richards himſelf, but by a worthy fellow of the college, then preſent); "Then," ſaid Mr. Lhuyd, "I "will give him a plan," which was that of the "Hoglandia," ſince publiſhed and well known. Mr. Richards, as he told me (and a friend of his ſaid the ſame), retired with leave, for about a week, out of college, taking lodgings at St. Thomas's, and completed the poem. When finiſhed, and corrected by Mr. Lhuyd, and Mr. Anthony Alſop of Chriſt Church, Mr. Lhuyd drew up a preface, or dedication, in very elegant Latin, but in terms by much too ſevere, which made Mr. Richards very uneaſy, for he muſt obey. Before the poem was ſent to the preſs, Mr. Lhuyd died; Richards was then at liberty. He conſulted with his friend Mr. Alſop (who was greatly offended with Dr. S's haughty carriage), and both together drew up the dedication as it now ſtands.

"A friend of Mr. Richards informed me, "that, upon the "publication of the 'Muſcipula,' Dr. S. gave a copy of it "to Mr. Lhuyd, with theſe haughty words: 'Here, Mr. "Lhuyd, I give you a poem of banter upon your country, "and I defy all your countrymen to anſwer it.' This provoked the old Cambrian, &c.

"He had prepared many other valuable materials, but did not live to finiſh and publiſh them. His apparatus, in rough-draughts, are now in the poſſeſſion of the family of the Seabrights at Beach-wood, in the county of Hertford. I wiſh they were beſtowed upon the Britiſh Muſeum in London, or the Aſhmolean Muſeum in Oxford, of which latter the ſaid Mr. Lhuyd was keeper.

"In ſome blank leaves of my printed copy of the aforeſaid Archæologia, I have minuted down ſome particular anecdotes relating to this extraordinary perſon. The ſaid copy I intend to beſtow for the uſe of the public academy at Caermarthen, in South Wales, to be preſerved in the library there, amongſt my other poor donations to that ſeminary of uſeful learning and religion.

"The ſtory of Sacheverell's indecent affront to Mr. Lhuyd is there ſet forth more at length, from an authentic account, which I had from a perſon who well knew the whole.

"At evenings, after his hard ſtudy in the day-time, he uſed to refreſh himſelf among men of learning and inquiry, and more particularly Cambro-Britons, in friendly converſations upon ſubjects of Britiſh antiquity; communicating his extenſive knowledge therein, with much good humour, freedom, and chearfulneſs, and, at the ſame time, receiving from them farther and more particular informations, ſubſervient to his great and laudable deſigns. This, I have been informed by good hands, was his general manner. His travels furniſhed him with many more materials for his work, and he knew how to make the beſt uſe of them all.

"In the Aſhmolean Muſeum at Oxford, is a Latin catalogue of the curioſities there, in his own hand-writing: and the ſtatutes of that place were drawn up by him under he directions of the truſtees thereof.

"There are many valuable MSS. of his ſtill remaining in private hands. See the anecdotes before-mentioned, prefixed to my printed copy of the Archæologia.

"The remaining printed copies of the ſame book, lie mouldering in the aforeſaid Muſeum at Oxford. I wiſh they were purchaſed by ſome worthy antiquary, and diſperſed."

LHWYD or LHUYD (HUMPHREY), a learned antiquary, was the ſon of Robert Lhuyd of Denbigh. He was educated at Oxford, but in what houſe doth not appear, till 1547, when he is found a graduate in Brazen-noſe College. He applied himſelf to phyſic; and retiring afterwards to his native place, lived moſtly within the walls of Denbigh caſtle, and practiſed as phyſician. He died about the year 1570. He was a perſon of great eloquence, an excellent rhetorician, a ſound philoſopher; and, in Camden's judgement, one of the beſt antiquaries of his time: and we have the authority of a living ornament to literature to aſſert that Lhuyd is generally very accurate in what relates to the Hiſtory of Wales.

Athen. Oxon.

Barrington on the Statutes, p. 359.

His writings are, 1. "An Almanack and Kalendar; "containing the day, hour, and minute, of the change of "the moon for ever, &c." 8vo. 2. "Commentarioli "Britannicæ Deſcriptionis fragmentum. Colon. Agrip. "1572;" of which a new edition was publiſhed by Mr. Moſes Williams, under the title of "Humfredi Llwyd, "armigeri, Britannicæ Deſcriptionis Commentariolum: "necnon de Monâ Inſulâ, & Britannicâ Arce ſive Arma-"mentario Romano Deſceptatio Epiſtolaris. Accedunt "Æræ Cambro-Britannicæ. Accurante Moſe Gulielmo, "A.M. R.S. Soc. Lond. 1731," 4to. This was tranſlated into Engliſh by Tho. Twyne, who entitled it, "The "Breviary of Britain, Lond. 1753," 8vo. 3. "De Monâ "Druidum inſulâ, Antiquitati ſuæ Reſtitutâ;" in a letter to Abraham Ortelius, April 5, 1568. 4. "De Arma-"mentario Romano." Theſe two laſt are printed at the end of "Hiſtoriæ Britannicæ defenſio; written by Sir "John Price, Lond. 1573," 4to. 5. "Chronicon Wal-"liæ, a Rege Cadwalladero, uſque ad Ann. Dom. 1294," MS. in the Cottonian library. 6. "The Hiſtory of "Cambria, now called Wales, from Caradoc of Lancar-"van, the Regiſters of Conway and Stratflur; with a "Continuation, chiefly extracted from Mat. Paris, Nic. "Trivet, &c." But he died before it was quite finiſhed. However, Sir Henry Sidney, lord preſident of Wales, having procured a copy of it, employed Dr. David Powel to fit it for the preſs, who publiſhed it under this title, "The Hiſtorie of Cambria, now called Wales; a part "of the moſt famous yland of Britaine; written in the "Brytiſh language above two hundred years paſt: tranſlated into Engliſh by H. Lhoyd, gent. corrected, "augmented, and continued out of records and beſt approved authors. By David Powel, D. E. Lond. 1584." 4to. Our author tranſlated alſo, 7. "The Treaſure of "Health; containing many profitable Medicines, written "by Peter Hiſpanus." To which were added, "The "Cauſes and Signs of every Diſeaſe, with the Aphoriſms "of Hippocrates. Lond. 1585."

Select Works of Julian, by Mr. Duncombe, 1784, vol. II. p. 216.

LIBANIUS, a celebrated Sophiſt of antiquity, was born of an ancient and noble family at Antioch, on the Orontes, in the year 314. Suidas calls his father "Phaſ"ganius;" but this was the name of one of his uncles; the other, who was the elder, was named Panolbius. His great-grandfather, who excelled in the art of divination, had publiſhed ſome pieces in Latin, which occaſioned his being ſuppoſed by ſome, but falſely, to be an Italian. His maternal and paternal grandfathers were eminent in rank and in eloquence: the latter, with his brother Braſidas, was put to death, by the order of Diocletian, in the year 303, after the tumult of the tyrant Eugenius. Libanius, of his father's three ſons the ſecond, in the fifteenth year of his age, wiſhing to devote himſelf entirely to literature, complains that he met with ſome "ſhadows of ſophiſts." Then, aſſiſted by a proper maſter, he began to read the ancient writers at Antioch, and thence, with Jaſion, a Cappadocian, went to Athens, and, reſiding there for more than four years, became intimately acquainted with Criſpinus of Heraclea, who, he ſays, "enriched him after"wards with books at Nicomedia, and went, but ſeldom, "to the ſchools of Diophantus." At Conſtantinople he ingratiated himſelf with Nicocles of Lacedæmon (a grammarian, who was maſter to the Emperor Julian), and the ſophiſt Bermarchius. Returning to Athens, and ſoliciting the office of a profeſſor, which the proconſul had before intended for him when he was twenty-five years of age, a certain Cappadocian happened to be preferred to him. But being encouraged by Dionyſius, a Sicilian, who had been præfect of Syria, ſome ſpecimens of his eloquence, that were publiſhed at Conſtantinople, made him ſo generally known and applauded, that he collected more than eighty diſciples, the two ſophiſts, who then filled the chair there, raging in vain, and Bemarchius ineffectually oppoſing him in rival orations, and when he could not excell him, having recourſe to the frigid calumny of magic. At length, about 346, being expelled the city by his competitors [A], the præfect Limenius concurring, he repaired to Nice, and ſoon after to Nicomedia, the Athens of Bithynia, where his excellence in ſpeaking began to be more and more approved by all, and Julian, if not a hearer, was a reader and admirer of his orations. In the ſame city, he ſays, "he was particularly delighted with "the friendſhip of Ariſtænetus;" and the five years, which he paſſed there, he ſtyles "the ſpring, or any thing "elſe that can be conceived pleaſanter than ſpring, of his "whole life." Being invited again to Conſtantinople, and afterwards returning to Nicomedia, being alſo tired of Conſtantinople, where he found Phœnix and Xenobius, rival ſophiſts, though he was patroniſed by Strategius, who ſucceeded Domitian as præfect of the Eaſt, not daring on account of his rivals to occupy the Athenian chair, he obtained permiſſion from Gallus Cæſar to viſit, for four months, his native city Antioch, where, after Gallus was killed in 354, he fixed his reſidence for the remainder of his life, and initiated many in the ſacred rites of eloquence. He was alſo much beloved by the Emperor Julian, who heard his diſcourſes with pleaſure, received him with kindneſs, and imitated him in his writings. Honoured by that prince with the rank of quæſtor, and with ſeveral Epiſtles of which ſix only are extant, the laſt written by the Emperor during his fatal expedition againſt the Perſians, he the more lamented his death in the flower of his age, as from him he had promiſed himſelf a certain and laſting ſupport both in the worſhip of idols and in his own ſtudies. There was afterwards a report that Libanius, with the younger Jamblichus, the maſter of Proclus, enquired by divination who would be the ſucceſſor of Valens, and in conſequence with difficulty eſcaped his cruelty, Irenæus atteſting the innocence of Libanius. In like manner he happily eſcaped another calumny, by the favour of duke Lupicinus, when he was accuſed by his enemy Fidelis, or Fiduſtius, of having written an elogium on the tyrant Procopius. He was not, however, totally neglected by Valens, whom he not only celebrated in an oration, but

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[A] The jealouſy of his rivals, who perſecuted him from one city to another, confirmed the favourable opinion which Libanius oſtentatiouſly diſplayed of his ſuperior merit.

obtained from him a confirmation of the law againſt entirely excluding illegitimate children from the inheritance of their parternal eſtates, which he ſolicited from the Emperor, no doubt, for a private reaſon, ſince, as Eunapius informs us, he kept a miſtreſs, and was never married. The remainder of his life he paſſed, as before-mentioned, at Antioch, to an advanced age, amidſt various wrongs and oppreſſions from his rivals and the times, which he copiouſly relates in his Life, though, tired of the manners of that city, he had thoughts, in his old age, of changing Ep. 554. ed. Wolf. his abode, as he tells Euſebius. He continued there however, and on various occaſions was very ſerviceable to the city, either by appeaſing ſeditions, and calming the diſturbed minds of the citizens, or by reconciling to them the Emperors Julian and Theodoſius. That Libanius lived even to the reign of Arcadius, that is, beyond the 70th year of his age, the learned collect from his oration on Lucian and the teſtimony of Cedrenus; and of the ſame opinion is Godfrey Olearius, a man not more reſpectable for his exquiſite knowledge of ſacred and polite literature, than for his judgement and probity, in his MS. prælections, in which, when he was profeſſor of both languages in the univerſity of his own country, he has given an account of the life of this ſophiſt.

The writings of Libanius [B] are numerous, and he compoſed and delivered various orations, as well demonſtrative as deliberative, and alſo many fictitious declamations and diſputations. Of theſe Frederick Morell publiſhed as many as he could collect in two volumes folio, in Greek and Latin. In the 1ſt vol. Paris, 1606, are XIII "Exerciſes *(Progymnaſmata)*;" XLIV "Declamations;" and III "Moral Diſſertations," and in the 11d vol. Paris, 1627, are the "Life of Libanius," and XXXVI other orations, moſt of them long and on ſerious ſubjects.

Beſides what are contained in thoſe volumes, and his Epiſtles, ten other works of this ſophiſt have been ſeparately publiſhed, moſt of them orations, and in the "Excerpta Rhetorum" of Leo Allatius, Greek and Latin, Rom. 1641, 8vo. are XXXIX "Narrations," VII "Deſcriptions," and VII more "Exerciſes of Libanius, with "tranſlations by Allatius." His unpubliſhed works are,

[B] The voluminous writings of Libanius ſtill exiſt; for the moſt part they are the vain and idle compoſitions of an orator, who cultivated the ſcience of words; the productions of a recluſe ſtudent, whoſe mind, regardleſs of his contemporaries, was inceſſantly fixed on the Trojan war, and the Athenian commonwealth. GIBBON.

1. Many hundred "Epiſtles" yet concealed in various libraries, a mode of writing in which it appears he excelled by the teſtimony even of the ancients, particularly Eunapius and Photius; and of that the peruſal of them will eaſily convince the intelligent reader; for they abound with Attic wit and humour, and every where recommend themſelves by their pointed conciſeneſs no leſs than by their elegence and learning [c]. 2. Several "Orations," as in a MS. of the Barberini library, of excellent character, moſt correctly written on vellum, from which Allatius aſſerts, that all the publiſhed works of Libanius might alſo be given much more correct and perfect. 3. Various "Declamations," in the above MS. and alſo in the Vatican library. And that there are many MS. Epiſtles, Orations, and Declamations of Libanius, in the Imperial library at Vienna, Neſſelius has obſerved, affirming alſo that ſeveral Greek ſcholia are frequently inſerted in the margin. Though ſo many of the writings of this ſophiſt are preſerved, there is no doubt that many both of his "Epiſtles" and "Orations" have been loſt.

LICETUS, a celebrated phyſician of Italy, was born at Rappollo, in the ſtate of Genoa, 1577. He came, it ſeems, into the world, before his mother had compleated the ſeventh month of her pregnancy; but his father, being an ingenious phyſician, wrapped him up in cotton, and nurtured him ſo, that he lived to be 77 years of age. He was trained with great care, and became a very diſtinguiſhed man in his profeſſion; and was the author of a great number of works: his book "de monſtris" every body muſt have heard of. He was profeſſor of philoſophy and phyſic at Padua, where he died in 1655. Mangeti. Biblioth. Medic.

LIGHTFOOT (JOHN), a moſt learned Engliſh divine, was the ſon of a divine, and born on the 29th of March 1602, at Stoke upon Trent in Staffordſhire. After having finiſhed his ſtudies at a ſchool on Morton-green near Congleton in Cheſhire, he was removed in 1617 to

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[c] The critics may praiſe their ſubtle and elegant brevity; yet Dr. Bentley (Diſſertation upon Phalaris, p. 487.) might juſtly, though quaintly, obſerve, that "you feel by the emptineſs and deadneſs of them, that "you converſe with ſome dreaming "pedant, with his elbow upon the "deſk." Photius's judgment of Libanius as a writer is, that, "while he "affects to be very nice and curious, "he deſtroys the ſimplicity and elegance of language, and becomes "obſcure." Cod. xc.

Cambridge, and put under the tuition of Mr. William Chappel, then fellow of Chriſt's college there, and afterwards biſhop of Cork in Ireland [A]. At college he applied himſelf to eloquence, and ſucceeded ſo well in it, as to be thought the beſt orator of the under-graduates in the univerſity. He alſo made an extraordinary proficiency in the Latin and Greek; but neglected the Hebrew, and even loſt that knowledge he brought of it from ſchool. His taſte for the Oriental languages was not yet excited; and, as for logic, the ſtudy of it, as managed at that time among the Academics, was too quarrelſome and fierce for his quiet and meek diſpoſition.

As ſoon as he had taken the degree of B. A. he left the univerſity, and became aſſiſtant to a ſchool at Repton in Derbyſhire. After he had ſuplied this place a year or two, he entered into orders, and became curate of Norton under Hales in Shropſhire. This curacy gave an occaſion of awakening his genius for the Hebrew tongue. Norton lies near Bellaport, then the ſeat of Sir Rowland Cotton; who was his conſtant hearer, made him his chaplain, and took him into his houſe. This gentleman, being a perfect maſter of the Hebrew language, engaged Lightfoot in that ſtudy; who, by converſing with his patron, ſoon became ſenſible that without that knowledge it was impoſſible to attain an accurate underſtanding of the Scriptures. He therefore applied himſelf to it with extraordinary vigour, and in a little time made a great progreſs in it: and his patron removing, with his family, to reſide in London, at the requeſt of Sir Alland Cotton his uncle, who was lord-mayor of that city, he followed his preceptor thither. But he did not ſtay long there: for, having a mind to improve himſelf by travelling abroad, he went with that intention down into Staffordſhire, to take leave of his father and mother. Paſſing through Stone in that county, he found the place deſtitute of a miniſter: and the preſſing inſtances of the pariſhioners prevailed upon him to undertake that cure. Hereupon, laying aſide his deſign of travelling abroad, he began to turn his thoughts upon ſettling at home. During his reſidence at Bellaport, he had fallen into the acquaintance of a gentlewoman who was daughter of William Crompton of Stone-park, eſq; and now, being in poſſeſſion of that living,

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[A] He was a very eminent tutor; and, beſides Lightfoot, had Henry More, John Milton, &c. for his pupils. Birch's Life of Milton.

he married her in 1628. But, notwithſtanding this ſettlement, his unquenchable thirſt after rabbinical learning would not ſuffer him to continue there. Sion-college library at London, he knew, was well ſtocked with books of that kind. He therefore quitted his charge at Stone, and removed with his family to Hornſey, near the city; where he gave the public a notable ſpecimen of his advancement in thoſe ſtudies, by his "Erubhim, or Miſcellanies "Chriſtian and Judaical," in 1629. He was now only 27 years of age, and appears to have been well acquainted with the Latin and the Greek fathers, as well as the ancient heathen writers. Theſe firſt fruits of his ſtudies were dedicated to Sir Rowland Cotton; who, in 1631, preſented him to the rectory of Aſhley in Staffordſhire.

He ſeemed now to be fixed for life: accordingly, he built a ſtudy in the garden, to be out of the noiſe of the houſe; and applied himſelf with indefatigable diligence in ſearching the Scriptures. Thus employed, the days paſſed very agreeably; and he continued quiet and unmoleſted, till the great change, which happened in the public affairs, brought him into a ſhare of the adminiſtration relating to the church; for he was nominated a member of the memorable aſſembly of divines, for ſettling a new form of eccleſiaſtical polity. This appointment was purely the effect of his diſtinguiſhed merit [B]; and he accepted it purely with a view to ſerve his country, as far as lay in his power. The non-reſidence, which this would neceſſarily occaſion, apparently induced him to reſign his rectory: and, having obtained the preſentation for a younger brother, he ſet out for London in 1642. He had now ſatisfied himſelf in clearing up many of the abſtruſeſt paſſages in the Bible, and therein had provided the chief materials, as well as formed the plan, of his "Harmony;" and an opportunity of inſpecting it at the preſs was, no doubt, an additional motive for his going to the capital; where he had not been long, before he was choſen miniſter of St. Bartholomew's, behind the Royal Exchange. The aſſembly of divines meeting in 1643, our author gave his attendance diligently there, and made a diſtinguiſhed figure in their debates; where he uſed great freedom, and gave ſignal proofs of his courage as well as learning, in oppoſing many of thoſe tenets which the divines were endeavouring

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[B] He had a favourable opinion of the Preſbyterian form of church-government, as appears from his debates in that aſſembly.

to eſtabliſh. His learning recommended him to the parliament, whoſe viſitors, having ejected Dr William Spurſtow from the maſterſhip of Catharine-hall in Cambridge, put Lightfoot in his room, this year 1653; and he was alſo preſented to the living of Much-Munden in Hertfordſhire, void by the death of Dr. Samuel Ward, Margaret-profeſſor of divinity in that univerſity, before the expiration of this year. Mean while he had his turn with other favourates in preaching before the houſe of commons, moſt of which ſermons were printed; and in them we ſee him warmly preſſing the ſpeedy ſettlement of the church in the Preſbyterian form, which he cordially believed to be according to the pattern in the Mount. He was all the while employed in preparing and publiſhing the ſeveral branches of his Harmony; all which were ſo many excellent ſpecimens of the uſefulneſs of human learning to true religion: and he met with great difficulties and diſcouragements of that work, chiefly from that antieruditional ſpirit, which prevailed, and even threatened the deſtruction of the univerſities. In 1655, he entered upon the office of vice-chancellor of Cambridge, to which he was choſen that year, having taken the degree of doctor of divinity in 1652. He performed all the regular exerciſes for his degree with great applauſe [c], and executed the vice-chancellor's office with exemplary diligence and fidelity; and, particularly at the commencement, ſupplied the place of profeſſor of divinity, then undiſpoſed of, as an act which was kept for a doctor's degree in that profeſſion [d]. At the ſame time he was engaged, with others, in perfecting the Polyglott Bible, then in the preſs; which being encouraged by Oliver Cromwell, the protector, became another ſubject of great joy to our vice-chancellor, who does not ſpare to declare it, even with tranſport, in his ſpeech at this commencement. He alſo takes occaſion to commiſerate the oppreſſed ſtate of the clergy of the church of England, and to extol their learning, zeal, and confidence in God [e].

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[c] His theſis was upon this queſtion: "Poſt Canonem Scripturæ conſignatum non ſunt novæ revelationes expectandæ." He has written much, in divers parts of his works, upon this ſubject. It was his opinion, that, after the cloſing of the canon of ſcripture, there was neither prophecy, miracles, nor extraordinary gifts in the church.

[d] The queſtions were, 1. "Whether the ſtate of innocency was a ſtate of immortality?" 2. "Whether eternal life is promiſed in the Old Teſtament?" Both which he maintained in the affirmative.

[e] The whole ſpeech is printed in his works, vol. III.

At the Reſtoration, he offered to reſign the maſterſhip of Catharine-hall to Dr. Spurſtow; and, upon his refuſal, a grant of it was made to a fellow of ſome college in Cambridge, from the crown, in which the right of preſentation lay. But, as what Lightfoot had done had been rather in compliance with the neceſſity of the times, than from any zeal or ſpirit of oppoſition to the king and government, ſo upon this occaſion he was not without friends. Sheldon, abp. of Canterbury, readily and heartily engaged to ſerve him, though perſonally unknown; and, having prevailed with the lord chancellor to ſtay the proceedings in his office, for the making out his competitor's patent, procured him a confirmation from the crown, both of the place, and of his living. Soon after this, he was appointed one of the aſſiſtants at the conference upon the liturgy, which was held in the beginning of 1661; but attended only once or twice [F]; probably diſguſted at the heat with which that conference was managed. However, he ſtuck cloſe to his deſign of perfecting his "Harmony:" and, being of a ſtrong and healthy conſtitution, which was aſſiſted by an exact temperance, he proſecuted his ſtudies with unabated vigour to the laſt, and continued to publiſh, notwithſtanding the many difficulties he met with from the expence of it [G]. However, not long before he died, ſome bookſellers got a promiſe from him to collect and methodize his works, in order to print them; but the execution was prevented by his death, which happened Dec. 6, 1675.

As to his learning in the rabbinical way, he was excelled by none, and had few equals; inſomuch, that foreigners, who came to England for aſſiſtance in their rabbinical ſtudies, uſually made their addreſſes to him, as one of the moſt eminent ſcholars therein. Among theſe were Frederic Miege and Theodore Haak, who were peculiarly recommended alſo to Dr. Pocock, with whom our author had a correſpondence: as alſo Dr. Marſhal, of Lincoln-college in Oxford, Samuel Clarke, keeper of the Bodleian library,

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[F] Kennet's Regiſter and Chronicle. There were twelve biſhops and as many Preſbyters and miniſters, with nine aſſiſtants on each ſide.

[G] In a letter to Buxtorf, he declares, "that he could ſcarce find any “bookſellers in England who would “venture to print his works, and that “he was obliged to print ſome of “them at his own expence;" and Frederic Miege, in a letter, informed him, "that there was not a bookſeller in “Germany, who would freely undertake the impreſſion of his Commentary upon the firſt Epiſtle to the “Corinthians." See theſe letters in his works, vol. III. at the end

Dr. Bernard of St. John's, and the famous Buxtorf, were all correſpondents of his. It is true, he is charged with maintaining ſome peculiar opinions [H], yet theſe are ſuch as are harmleſs; and of them he ſays himſelf "Innocua, ut ſpero, ſemper proponens;" and it is certain that, notwithſtanding his miſtakes, if they be ſuch, he is in general the moſt ingenious as well as learned of our Engliſh commentators, and has furniſhed all his ſucceſſors in that way with a great part of the ſubſtance of what we find in their remarks.

The doctor was twice married; his firſt wife, already mentioned, brought him four ſons and two daughters. His eldeſt ſon, John, who was chaplain to Bryan Walton, biſhop of Cheſter, died ſoon after that prelate. His ſecond was Anaſtaſius, who had alſo theſe additions to that name, Cottonus Jackſonus, in memory of Sir Rowland Cotton and Sir John Jackſon, two dear friends of our author; he was miniſter of Thundridge, in Hertfordſhire, and died there, leaving one ſon. His third ſon was Anaſtaſius too, but without any addition; he was brought up to trade in London. His fourth ſon was Thomas, who died young. His daughters were Joice and Sarah, the former of whom was married to Mr. John Duckfield, rector of Aſpeden, in Hertfordſhire, into whoſe hands fell the doctor's papers, which he communicated to Mr. Strype. The other eſpouſed Mr. Coclough, a Staffordſhire gentleman. This wife of Dr. Lightfoot died in 1656, and was interred in the church of Munden in Hertfordſhire. The doctor's ſecond wife was likewiſe a widow, and relict of Mr. Auſtin Brograve, uncle of Sir. Thomas Brograve, Bart. of Hertfordſhire, a gentleman well verſed in rabbinical learning, and a particular acquaintance of our author. He had no iſſue by her. She alſo died before him, and was buried in Munden church; where the doctor was himſelf likewiſe interred near both his wives.

Dr. Lightfoot's works were collected and publiſhed firſt in 1684, in two volumes folio. The ſecond edition was printed at Amſterdam, 1686, in two volumes folio, con-

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[H] The principal of theſe are perhaps his belief, that the ſmalleſt points in the Hebrew text were of divine inſtitution; that the keys were given to Peter alone, excluſive of the other apoſtles; that the power of binding and looſing related not to diſcipline, but to doctrine. Add to theſe, his mean opinion of the Septuagint verſion; and Strype reckons that of the utter rejection of the Jews.

taining all his Latin writings, with a Latin tranſlation of thoſe which he wrote in Engliſh. At the end of both theſe editions there is a liſt of ſuch pieces as he left unfiniſhed. It is the chief of theſe, in Latin, which make up the third volume, added to the former two, in a third edition of his works, by John Leuſden, at Utrecht, in 1699. fol. They were communicated by Mr. Strype, who, in 1700, publiſhed another collection of theſe papers, under the title of "Some genuine remains of the "late pious and learned Dr. John Lightfoot [1]."

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[1] Account of his life, prefixed to his works in 1684, and preface to his "Genuine Remains."

LILBURNE (John), a remarkable Engliſh enthuſiaſt, was deſcended from an ancient family in the county of Durham, where his father was poſſeſſed of a handſome eſtate [A], eſpecially at Thickney-Purcharden, the ſeat of the family, upon which he reſided, and had this ſon, who was born in 1618. Being a younger child, he was deſigned for a trade; and, with no more learning than was requiſite in that way, was put apprentice, at twelve years of age, to a wholeſale clothier in London, of the Puritanical ſect, in which he had been bred. This was early; but the youth had a prompt genius, and a forward temper above his years, which ſhewed itſelf conſpicuouſly, not long after, in a complaint to the city chamberlain, of his maſter's ill uſage: by which, having obtained more liberty, he purchaſed a multitude of Puritanical books, and ſpent ſeveral days in a week in reading them; and became at length ſo conſiderable among his party, as to be conſulted upon the boldeſt of their undertakings againſt the hierarchy, while an apprentice [B].

Thus gifted, he could not think of following his trade; and, in 1636, being introduced, by the teacher of his congregation, to Dr. Baſtwick, then a Star-chamber priſoner in the Gatehouſe, Baſtwick eaſily prevailed with him to carry a piece, he had lately written againſt the

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[A] It is worth notice, that he was the laſt perſon who joined iſſue in the ancient cuſtom of a trial by battle. It was with one Ralph Auxton, for lands of the value of 200l. per ann. The two champions appeared in the court, armed cap-a-pié, with ſand-bags, &c. when the trial was put off by the judges; till at laſt it was ordered, at the king's inſtance, by parliament, that a bill ſhould be brought in to take away that trial, in 1641. Ruſhworth "Collections," vol. I.

[B] A pamphlet called "The famers famed," by J. Shepheard; who ſays, he was eſteemed by them as a perſon inſpired.

biſhops, to Holland, and get it printed there. Lilburne, having diſpatched the affair, returned to England in a few months, freighted with Baſtwick's "Merry Liturgy," as it was called, and a cargo of other pieces of a ſimilar kind. Theſe he diſperſed privately in diſguiſe, till being betrayed by his aſſociate, a ſervant of one Wharton [c], he was apprehended; and, after examination before the Council-board and the High-commiſſion court, to whoſe rules he refuſed to conform, he was found guilty of printing and publiſhing ſeveral ſeditious books, particularly Mr. William Prynne's "News from Ipſwich" [d]. He was condemned, Feb. 1637, to be whipt at the cart's tail from the Fleet-priſon to Old Palace-Yard, Weſtminſter; then ſet upon the pillory there for two hours; afterwards to be carried back to the Fleet, there to remain till he conformed to the rules of the court; alſo to pay a fine of 500l. to the king; and, laſtly, to give ſecurity for his good behaviour. He underwent this ſentence with an undiſmayed obſtinacy, uttering many bold ſpeeches at the cart's tail againſt the tyranny of the biſhops, and toſſing many pamphlets from the pillory, where, after the Star-chamber then ſitting had ordered him to be gagged, he ſtamped with his feet. The ſpirit he ſhewed upon this occaſion procured him the nick-name of "Free-born John" among the friends to the goverment [e], and, among his own party the title of Saint [f]. However, he was loaded with double irons on his arms and legs, and put into one of the baſeſt wards; yet, being ſuſpected as the author of a fire which broke out near that ward, he was removed into a better, at the earneſt ſolicitation both of the neighbours and priſoners, urged thereto from the conſideration of their own ſafety: and by this removal he found means to publiſh another piece of his own writing, intituled "The Chriſtian "man's trial," in 4to, the ſame year.

He wrote ſeveral other pamphlets, before the Long-parliament granted him the liberties of the Fleet, Nov. 1640. After this he appeared, May 3, 1641, at the head of the mob at Weſtminſter, clamouring for juſtice againſt the earl of Strafford; and being ſeized and arraigned the next day, at the bar of the houſe of lords, for an aſſault upon colonel Lunsford, the governor of the Tower, was diſmiſſed. The ſame day a vote paſſed in the houſe of commons, declaring the ſentence of the Star-chamber illegal and tyrannical, and that he ought to have reparation for his ſufferings and loſſes thereby; but nothing was done towards it, till a decree paſſed in the houſe of lords for giving him two thouſand pounds, April 7, 1646, out of the eſtates of lord Cottington, Sir Banks Windebank, and James Ingram warden of the Fleet. Yet neither had this any effect before 1648; when, upon a petition to the houſe of commons, to enlarge the ſum, and change the ſecurity, as inſufficient, he obtained an ordinance for 3000l. worth of the delinquents lands, to be ſold to him at twelve years purchaſe; and, in conſequence thereof, a grant for ſome part of the ſequeſtered eſtates of Sir Henry Bellingham and Mr. Bowes, in the counties of Durham or Northumberland: from which he received about 1400; and Cromwell ſoon after his return from Ireland, in May 1650, procured him a grant of lands for the remainder. This extraordinary delay was occaſioned entirely by himſelf.

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[c] Wood ſays, he was ſervant to Prynne, and lord Clarendon, that he was a book-binder; both erroneouſly. See a piece of our author's, intituled, "Fundamental liberties," &c. 1649, 4to.

[d] He was Lilburne's fellow-ſufferer in the Star-chamber, for refuſing to anſwer interrogatories, as required by the oaths ex officio. Ruſhworth.

[e] Ruſhworth.

[f] "Famers famed," as before.

At firſt he engaged on the ſide of the parliament, entered a volunteer in their army, was a captain of foot at the battle of Edge-hill, and remarkably diſtinguiſhed himſelf in the engagement at Brentford; where being taken priſoner, he was exchanged very honourably above his rank, and rewarded with a purſe of 300l. by the earl of Eſſex [o]. Yet, when that general began to preſs the Scots covenant upon his followers, Lilburne quarrelled with him, and by Cromwell's intereſt, was made a major of foot, Oct. 1643, in the new-raiſed army under the earl of Mancheſter. In this ſtation he behaved very well, and narrowly eſcaped with his life at raiſing the ſiege of Newark by prince Rupert; but, at the ſame time, he quarrelled with his colonel [King], and accuſed him of ſeveral miſdemeanors to the earl; whereupon the earl promoted him to be lieutenant-colonel to his own regiment of dragoons, May 1644. This poſt he ſuſtained with ſignal bravery at the battle of Marſton-moor, in July; yet he had, before that, quarrelled with the earl, for not bringing colonel King to a trial by a court-martial; and upon Cromwell's accuſing his lordſhip to the houſe of commons, Nov. 1644, Lilburne ſwore heartily before the committee in ſupport of that charge. Nor did he reſt there; for, having procured an impeachment of high crimes and miſdemeanors to be exhibited at the houſe of commons, in Auguſt this year, againſt colonel King, which was neglected, he firſt offered a petition to the houſe, in 1646, to bring the colonel to his trial upon that charge; and, receiving no ſatisfaction, caſt ſome reflections in print upon the earl of Mancheſter, in 1646. For this being called before the houſe of lords, where that nobleman was ſpeaker, he not only refuſed to anſwer the interrogatories, but proteſted againſt their juriſdiction over him in the preſent caſe; ſo that he was firſt committed to Newgate, and then ſent to the Tower. Hereupon he appealed to the houſe of commons; and, upon their deferring to take his caſe into conſideration, he charged that houſe, in print, not only with having done nothing of late years for the general good, but alſo with having made many ordinances notoriouſly unjuſt and oppreſſive. The impreſſion of this piece [H] being ſeized, he printed another in 1647; declaring, that the preſent parliament ought to be pulled down, and a new one called, to bring them to a ſtrict account, as the only means of ſaving the laws and liberties of England from utter deſtruction [I]. This not availing, he applied to the agitators in the army; and, at length, having obtained liberty every day to go, without his keeper, to attend the committee apointed about his buſineſs, and to return every night to the Tower, he made uſe of that liberty to engage in ſome ſeditious practices. For this he was re-committed to the Tower, and ordered to be tried; but, upon the parliament's apprehenſions from the Cavaliers, on prince Charles's appearing with a fleet in the Downs, he procured a petition, ſigned by ſeven or eight thouſand perſons, to be preſented to the houſe.

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[o] "Legal and fundamental liberties," as before; and lord Clarendon's "Hiſtory of the Rebellion."

Upon this, an order was made to diſcharge him from impriſonment [K], and to make him ſatisfaction for his

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[H] It is intituled, "The oppreſ-"ſed man's oppreſſion," &c.

[I] Intituled, "The reſolved man's "Reſolution," &c.

[K] See the trial, which was printed by him under the name of "Theodorus Verax," to which he prefixed, by way of triumph, a print of himſelf at full length, ſtanding at the bar with Coke's Inſtitutes in his hand, the book that he made uſe of to prove that flattering doctrine which he applied, with ſingular addreſs, to the jury, that in them alone was inherent the judicial power of the law, as well as fact. In the ſame print, over his head, appear the two faces of a medal, upon one of which were inſcribed the names of the jury, and on the other theſe words: "John Lil-"burne ſaved by the power of the Lord, "and the integrity of his jury, who are "judges of law as well as fact, October "26, 1649."

ſufferings, Aug. 1648. This was not compaſſed, however, without a ſeries of conflicts and quarrels with Cromwell: who, returning from Ireland in May 1650, and finding Lilburne in a peaceable diſpoſition, with regard to the parliament, procured him the remainder of his grant for reparations above mentioned. This was gratefully acknowledged by his antagoniſt, who however did not continue long in his peaceable diſpoſition; for, having undertaken a diſpute in law, which his uncle George Lilburne happened to be engaged in, he petitioned the parliament, on that occaſion, with his uſual boldneſs in 1651: and this aſſembly gave a judgement for fining him in the ſum of 7000l. to the ſtate, and baniſhing him the kingdom. Upon this, before the act which paſſed Jan. 30, 1651-2 for the execution of that judgement, he croſſed the water to Amſterdam; where having printed an apology for himſelf, he ſent a copy of it, with a letter to Cromwell, charging him as the principal promoter of the act of his baniſhment [L]. He had alſo ſeveral conferences with ſome of the Royaliſts, to whom he engaged to reſtore Charles II, by his intereſt with the people, requiring no more than 10,000l. to compaſs it [M]: but little heed was paid to the propoſal, ſo manifeſtly the effect of chagrin againſt Cromwell, as well as an ill-grounded enthuſiaſtic confidence. So that he remained in exile, without hopes of re-viſiting England, till the diſſolution of the long parliament: upon which, not being able to obtain a paſs, he returned without one, June 1657; for which, being ſeized and tried at the Old-Baily, he was a ſecond-time acquitted by his jury. Cromwell, incenſed by this contempt of his power, which was now become deſpotic, had him carried to Portſmouth, in order for tranſportation: but the tyrant's wrath was averted, probably, by Lilburne's brother Robert, one of his major generals; upon whoſe bail for his behaviour, he was ſuffered to return. After this, he ſettled at Eltham, in Kent; where he paſſed the remainder of his days in perfect tranquillity, equally undiſturbed and undiſturbing his triumphal competitor. In this temper he joined the Quakers, and preached among that ſect in and about Eltham till his death, which happened in that town Aug. 29, 1657 in his 39th year. He

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[L] This letter is publiſhed in Winſtanley's "Lives of Engliſh Worthies."

[M] A new pamphlet, intituled, "Several informations and examinations taken againſt John Lilburne, "ſhewing his apoſtaſy to Charly "Stuart, &c. Lond. 1653," 4to.

was interred in the then new-burial-place in Moorfields, near the place now called Old-Bedlam; four thouſand perſons attending his burial.

Wood gives him the following juſt character: That he was, from his youth, much addicted to contention, novelties, oppoſition of government, and to violent and bitter expreſſions; that, growing up, he became for a time the idol of the factious people, being naturally a great trouble-world in all the variety of governments; that he grew to be a hodge-podge of religion, the chief ring-leader of the Levellers, a great propoſal-maker, and a modeller of ſtate, and publiſher of ſeveral ſeditious pamphlets, and of ſo quarelſome a diſpoſition, that it was appoſitely ſaid of "him, that, if there was none living but him, John would "be againſt Lilburne, and Lilburne againſt John." Lord Clarendon having obſerved, that he was a perſon of much more conſiderable importance than major Wildman, and that Cromwell found it abſolutely neceſſary to his own dignity effectually to cruſh him, concludes his account of him in theſe terms: "This inſtance of a perſon, not "otherwiſe conſiderable, is thought pertinent to be in"ſerted, as an evidence of the temper of the nation; and "how far the ſpirits at that time (in 1653) were from "paying a ſubmiſſion to that power, when nobody had "the courage to lift up their hands againſt it."

LILLO (GEORGE), an excellent dramatic writer, was by profeſſion a jeweller, and was born in the neighbourhood of Moorgate in London Feb. 4, 1693, in which neighbourhood he purſued his occupation for many years with the faireſt and moſt unblemiſhed character. He was bred up in the principles of the Proteſtant Diſſenters: but let his religious tenets have been what they would, he would have been an honour to any ſect he had adhered to. He was ſtrongly attached to the Muſes, yet ſeemed to have laid it down as a maxim, that the devotion paid to them ought always to tend to the promotion of virtue, morality, and religion. In purſuance of this aim, Lillo was happy in the choice of his ſubjects, and ſhewed great power of affecting the heart, by working up the paſſions to ſuch a height, as to render the diſtreſſes of common and domeſtic life as equally intereſting to the audiences as that of kings and heroes, and the ruin brought on private families by an indulgence of avarice, luſt, &c. as the havock made in ſtates and empires by ambition, cruelty, or tyranny. His "George Barnwell," "Fatal Curioſity," and "Arden of Feverſham," are all planned on common and well-known ſtories; yet they have perhaps more frequently drawn tears from an audience, than the more pompous tragedies of "Alexander the Great," "All for Love," &c. particularly the firſt of them, which being founded on a well-known old ballad, many of the critics of that time, who went to the firſt repreſentation of it, formed ſo contemptible an idea of the piece in their expectations, that they purchaſed the ballad, ſome thouſands of which were uſed in one day on this account, in order to draw compariſons between that and the play. But the merit of the play ſoon got the better of this contempt, and preſented them with ſcenes written ſo truly to the heart, that they were compelled to ſubſcribe to their power, and drop their ballads to take up their handkerchiefs.

Lillo, as has been already obſerved, was happy in the choice of his ſubjects; his conduct in the management of them is no leſs meritorious, and his pathos very great. If there is any fault to be objected to his writings, it is that ſometimes he affects an elevation of ſtyle ſomewhat above the ſimplicity of his ſubject, and the ſuppoſed rank of his characters; but the cuſtom of tragedy will ſtand in ſome degree of excuſe for this; and a ſtill better argument perhaps may be admitted in vindication, not only of our preſent author, but of other writers in the like predicament, which is, that even nature itſelf will juſtify this conduct, ſince we find even the moſt humble characters in real life, when under peculiar circumſtances of diſtreſs, or actuated by the influence of any violent paſſions, will at times be elevated to an aptneſs of expreſſion and power of language, not only greatly ſuperior to themſelves, but even to the general language of converſation of perſons of much higher rank in life, and of minds more perfectly cultivated.

In the Prologue to "Elmerick," which was not acted till after the author's death, it is ſaid, that when he wrote that play he "was depreſſed by want," and afflicted by diſeaſe; but in the former particular there appears to be evidently a miſtake, as he died poſſeſſed of an eſtate of 60l. a year, beſides other effects to a conſiderable value. The late editor of his works (Mr. T. Davies), in two volumes, 12mo. 1775, relates the following ſtory of his author, which however we cannot think adapted to convey any favourable impreſſion of the perſon of whom it is told: "Towards the latter part of his life, Mr. Lillo, "whether from judgement or humour, determined to put "the ſincerity of his friends, who profeſſed a very high "regard for him, to a trial. In order to carry on this "deſign, he put in practice an odd kind of ſtratagem: he "aſked one of his intimate acquaintance to lend him a "conſiderable ſum of money, and for this he declared he "would give no bond nor any other ſecurity, except a "note of hand; the perſon to whom he applied, not "liking the terms, civilly refuſed him.

"Soon after, Lillo met his nephew, Mr. Underwood, "with whom he had been at variance for ſome time. He "put the ſame queſtion to him, deſiring him to lend him "money upon the ſame terms. His nephew, either from "a ſagacious apprehenſion of his uncle's real intention, or "from generoſity of ſpirit, immediately offered to comply "with his requeſt. Lillo was ſo well pleaſed with this "ready compliance of Mr Underwood, that he immediately declared that he was fully ſatisfied with the love "and regard that his nephew bore him; he was convinced that his friendſhip was entirely diſintereſted; and "aſſured him that he ſhould reap the benefit ſuch generous behaviour deſerved. In conſequence of this promiſe, he bequeathed him the bulk of his fortune."

The ſame writer ſays, that Lillo in his perſon was luſty, but not tall, of a pleaſing aſpect, though unhappily deprived of the ſight of one eye.

Our author died Sept. 3, 1739, in the 47th year of his age; and a few months after his death, Henry Fielding printed the following character of him in "The Champion:" "He had a perfect knowledge of human nature, "though his contempt of all baſe means of application, "which are the neceſſary ſteps to great acquaintance, reſtrained his converſation within narrow bounds. He "had the ſpirit of an old Roman, joined to the innocence "of a primitive Chriſtian; he was content with his little "ſtate of life, in which his excellent temper of mind gave "him an happineſs beyond the power of riches; and it was "neceſſary for his friends to have a ſharp inſight into his "want of their ſervices, as well as good inclination or "abilities to ſerve him. In ſhort, he was one of the beſt "of men, and thoſe who knew him beſt will moſt regret "his loſs."

Whincop (or the compiler of the liſt of plays affixed to his Scanderbeg) has indeed ſpoken but ſlightingly of his genius, on account of ſome little ſort of rivalſhip and pique ſubſiſting between that gentleman and our author with reſpect to a tragedy of the latter's, intituled, "The Chriſtian "Hero," written on the ſame ſtory with the "Scanderbeg" of the former. Notwithſtanding which, under the ſanction not only of the ſucceſs of his pieces, but alſo of the commendations beſtowed on them by Pope and other indiſputable judges, it may be affirmed that Lillo is far from ſtanding in the loweſt rank of merit (however he may be ranged with reſpect to fame) among other dramatic writers.

LILLY John, (ſee LYLLY).

LILLY (William), a famous Engliſh aſtrologer, was born at Leiceſterſhire in 1602, and was put to ſchool at Aſhby de la Zouch, in the ſame county; but, his father not being in circumſtances to give him a liberal education, after having learnt writing and arithmetic, he was obliged to quit the ſchool. Upon this, being of a forward temper, and endued with ſhrewd wit, he reſolved to puſh his fortune in London; where he arrived in 1620, and, for a preſent ſupport, articled himſelf as a ſervant to a mantua-maker, in the pariſh of St. Clement Danes. But he got a ſtep higher in 1624, in the ſervice of a maſter of the ſalters company in the Strand; who, not being able to write, employed him (among other domeſtic offices) as his book-keeper. He had not been above three years in this place, when, his maſter dying, he addreſſed and married his miſtreſs, with a fortune of 1000l. As this match made him his own maſter, he gave way to his genius, in frequenting ſermons and lectures among the Puritans. In 1632, he turned his mind to the baſe part of aſtrology; and applied to one Evans, a debauched Welſh parſon, who, after practiſing that craft many years in Leiceſterſhire, had come to London, and at this time reſided in Gunpowder alley [A]. Here Lilly became his pupil, and made ſuch a quick progreſs, that he underſtood how "to ſet a figure" perfectly in ſeven or eight weeks; and, continuing his application with the utmoſt aſſiduity, gave the public a ſpecimen of his attainments and ſkill therein, in an intimation that the king had choſen an unlucky horoſcope for the Coronation in Scotland, 1633.

In 1634, having got into his hands a manuſcript, with ſome alterations of the "Ars Notoria" of Cornelius Agrippa,

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[A] Athen. Oxon. v. i. col. 579, where ſome account of Evans may be ſeen.

he drank the doctrine of the magical circle, and the invocation of ſpirits, with unquenchable greedineſs; and became ſo much intoxicated thereby, as not only to make uſe of a form of prayer preſcribed therein to the angel Salmonæus, and to fancy himſelf a favourite of great power and intereſt with that uncreated phantom, but even to claim a knowledge of and a familiar acquaintance with the particular guardian angels of England, by name Salmael and Malchidael [B]. After which, he treated the myſtery of recovering ſtolen goods, &c. with great contempt, claiming a ſupernatural ſight, and the gift of prophetical predictions; all which he knew well how to turn to good advantage. He was preſently grown into ſo much fame, that, when one Ramſay, the king's clock-maker, being informed that there was a great treaſure buried in the cloyſter of Weſtminſter-abbey, obtained the dean's (Dr. Williams, biſhop of Lincoln) leave to ſearch for it with the divining or Moſaical rods, he applied to Lilly for his aſſiſtance. Lilly, with one Scot who pretended to the uſe of the ſaid rods, attended by Ramſay and above thirty perſons more, went into the cloyſter by night, and, obſerving the rods to tumble over one another on the Weſt ſide of the cloyſter, concluded the treaſure lay hid under that ſpot: but, the ground being dug to the depth of ſix feet, and nothing found but a coffin, which they found not heavy enough for their purpoſe, they proceeded, without opening it, into the abbey. Here they were alarmed by a ſtorm, which ſuddenly roſe, and increaſed to ſuch a height, that they were afraid the Weſt end of the church would have been blown down upon them; the rods would not move at all; the candles and torches, all but one, were extinguiſhed, or burned very dimly. Scot was amazed, looked pale, and knew not what to think or do; until Lilly gave directions to diſmiſs the dæmons, which when done, all was quiet again, and each man returned home. However, that method of divination was never after made uſe of by our conjurer; though he was cunning enough to aſcribe the miſcarriage, not to any defect in the art itſelf, but to the number of people who were preſent at the operation and derided it; ſhrewdly laying it down for a rule, that ſecrecy and intelligent operators, with a ſtrong confidence and knowledge of what they are doing, are neceſſary requiſites to ſucceed in this work.

[B] See his "Merlin Anglicus, or Almanack, for 1647."

Mean while, he had buried his firſt wife, purchaſed a moiety of thirteen houſes in the Strand, and married a ſecond wife, who, joining to an extravagant temper a termagant ſpirit, which he could not lay, made him unhappy, and greatly reduced his circumſtances. With this comfortable yokemate he removed, in 1636, to Herſham in Surrey, where he continued till Sept. 1641; when, ſeeing a proſpect of fiſhing in troubled waters, he returned to London. Here having purchaſed ſeveral curious books in this art, which were found on pulling down the houſe of another Aſtrologer, he peruſed them with inceſſant diligence, finding out ſecrets contained in them, which were written in an imperfect Greek character; and, in 1644, publiſhed his "Merlinus Anglicus junior," and ſeveral other aſtrological books. He had contracted an intimacy, the preceding year, with Bulſtrode Whitelocke, eſq; who was afterwards his friend and patron; and, in 1645, devoted himſelf entirely to the intereſts of the parliament, after the battle of Naſeby, though he had before rather inclined to the king's party. In 1647, upon the breaking out of the quarrel between the parliament and army, whoſe head quarters were at Windſor, he was ſent for, together with Booker, another aſtrologer, by Fairfax, the general, who addreſſed them in theſe terms: "That God had bleſſed the army with many ſignal victories, and yet their work was not finiſhed; that he hoped God would go along with them, until this work was done; that they ſought not themſelves, but the welfare and tranquillity of the good people, and the whole nation, and, for that end, were reſolved to ſacrifice both their own lives and fortunes; that he hoped the art which they [Lilly and Booker] ſtudied, was lawful and agreeable to God's word; that he underſtood it not, but did not doubt they both feared God, and therefore had a good opinion of them." To this ſpeech Lilly returned the following anſwer: "My lord, I am glad to ſee you here at this time: certainly both the people of God, and all others of this nation, are very ſenſible of God's mercy, love, and favour unto them, in directing the parliament to nominate and elect you general of their armies; a perſon ſo religious, ſo valiant. The ſeveral unexpected victories, obtained under your excellency's conduct, will eternize the fame unto all poſterity. We are confident of God's going along with you and your army, until the great work, for which he ordained you both, is

Athen. Oxon. v. 1. col. 580.

"fully perfected; which we hope will be the conquering "and ſubverſion of yours and the parliament's enemies; "and then a quiet ſettlement, and firm peace over all the "nation, unto God's glory, and full ſatisfaction of tender "conſciences. Sir, as for ourſelves, we truſt in God, "and, as Chriſtians, believe in him: we do not ſtudy "any art, but what is lawful and conſonant to the ſcriptures, fathers, and antiquity! which we humbly deſire "you to believe."

This audience, in November, ſeems to have been occaſioned by a ſuſpicion of his attachment to the Royal party, which he had given ſome room for, by receiving an application from the king, then in cuſtody of the army at Hampton-court; for, in Auguſt preceding, when his majeſty had framed thoughts of eſcaping from the ſoldiery, and obſcuring himſelf ſomewhere near the city, he ſent, as Lilly tells us, Mrs. Whorwood, to know in what quarter of the nation he might be ſafely concealed, till he thought proper to diſcover himſelf. Lilly, having erected a figure, ſaid, the king might be ſafely concealed in ſome part of Eſſex about twenty miles from London, where the lady happened to have a houſe fit for his majeſty's reception; and went away next morning to acquaint him with it. But the King was gone away in the night weſtward, and ſurrendered himſelf at length to Hammond, in the Iſle of Wight: and thus the project was rendered abortive. However, he was again applied to by the ſame lady, in 1648, for the ſame purpoſe, while the king was at Cariſbrook caſtle; whence having laid a deſign to eſcape by ſawing the iron bars of his chamber window, lady Whorwood came to our author, and acquainted him with it. Lilly procured a proper ſaw, made by one Farmor an ingenious lockſmith, in Bow-lane, Cheapſide, and furniſhed her with aqua-fortis beſides; by which means his majeſty did the buſineſs, and was out with his body, till he came to his breaſt, when his heart failing, he proceeded no farther. About September, the ſame lady came a third time to Lilly, on the ſame errand. The parliament commiſſioners were now appointed to treat with his majeſty; upon which, our aſtrologer, after peruſing his figure, told the lady the commiſſioners would be there ſuch a day; elected the day and hour when to receive them; and directed, as ſoon as the propoſitions were read, to ſign them, and make haſte with all ſpeed to come up with the commiſſioners to London; the army being then far diſtant from London, and the city enraged ſtoutly againſt them. The king promiſed he would do ſo, but was diverted from it by the lord Say.

All this while our aſtrologer continued true to his own intereſt, by ſerving that of the parliament party; from whom he received this year, 1648, fifty pounds in caſh, and an order from the council of ſtate for a penſion of 100l. per ann. which was granted to him for furniſhing them with a perfect knowledge of the chiefeſt concernments of France. This he obtained by means of a ſecular prieſt, with whom he had formerly been acquainted, and who now was confeſſor to one of the French ſecretaries: he received the penſion two years, when he threw it up, with the employment, in diſguſt on ſome account or other. Mean while, he read public lectures upon aſtrology, in 1648 and 1649, for the improvement of young ſtudents in that art; and, in ſhort, plied his buſineſs ſo well, that we find him, in 1651 and 1652, laying out near 2000l. for lands and a houſe at Herſham. During the ſiege of Colcheſter, he and Booker were ſent for thither, to encourage the ſoldiers; which they did by aſſuring them that the town would be ſoon taken, which proved true in the event. Having, in 1650, wrote publicly that the parliament ſhould not continue, but a new government ariſe, agreeably thereto, in the Almanack for 1653, he aſſerted that the parliament ſtood upon a ticklish foundation, and that the commonalty and ſoldiery would join together againſt them. Hereupon he was now called before the committee of plundered miniſters; but, receiving notice thereof before the arrival of the meſſenger, he applied to ſpeaker Lenthal, always his friend, who pointed out the offenſive paſſages. He immediately altered them; attended the committee next morning with ſix copies printed, which ſix alone he acknowledged to be his; and, by that means, came off with only being detained thirteen days in cuſtody of the ſerjeant at arms. This year he was engaged in a diſpute with Mr Thomas Gataker; and, before the expiration of the year, he loſt his ſecond wife, for which he ſhed no tears, but ſung Gloria Patri, &c. and married a third in October following. In 1655, he was indicted at Hicks's-hall, for giving judgement upon ſtolen goods, but acquitted: and, in 1659, he received, from the king of Sweden, a preſent of a gold chain and medal, worth above 50l. on account of his having mentioned that monarch with great reſpect in his Almanacks of 1657 and 1658.

After the Reſtoration, in 1660, being taken into cuſtody, and examined by a committee of the houſe of commons, touching the execution of Charles I, he declared, that Robert Spavin, then ſecretary to Cromwell, dining with him ſoon after the fact, aſſured him it was done by cornet Joyce. This year, he ſued out his pardon under the broad-ſeal of England, and continued in London till 1665; when, upon the raging of the plague there, he retired to his eſtate at Herſham. Here he applied himſelf to the ſtudy of phyſic, having, by means of his friend Elias Aſhmole, procured from archbiſhop Sheldon a licence to practiſe it [c]; and Oct. 1670 he exerciſed both the faculties, of phyſic and aſtrology, till his death, which was occaſioned by a dead palſy, in 1681, at Herſham. He was interred in the chancel of the church at Walton, and a black marble ſtone, with a Latin inſcription, was placed over his grave ſoon after by Mr. Aſhmole; at whoſe requeſt alſo Dr. Smalridge, biſhop of *Briſtol*, then a Scholar at Weſtminſter-ſchool, wrote a Latin and Engliſh elegy on his death, which are annexed to the hiſtory of our author's life and times, from which this memoir is extracted.

Lilly, a little before his death, adopted one Henry Coley, a taylor, for his ſon, by the name of Merlin Junior, and made him a preſent of the impreſſion of his Almanack, which had been printed ſix and thirty years ſucceſſively: but he bequeathed his eſtate at Herſham to one of the ſons of his friend and patron Bulſtrode Whitelock; and his magical utenſils came all into the hands of Dr. Caſin, his ſucceſſor, of famous memory. See a liſt of his books below [D].

[C] Founder of the Aſhmolean Muſeum at Oxford.

[D] Theſe are, 1. "Merlinus Anglicus Junior." 2. "Supernatural "ſight." 3. "The white king's pro"phecy." 4. "England's propheti"cal Merlin;" all printed in 1644. 5. "The ſtarry meſſenger, 1645." 6. "Collection of prophecies, 1646." 7. "A comment on the white king's "prophecy," ib. 8. "The nativities "of archbiſhop Laud and Thomas earl "Strafford," ib. 9. "Chriſtian Aſtro"logy, 1647:" upon this piece he read his lectures in 1648, mentioned in the text. 10. "The third book of "nativities," ib. 11. "The world's "cataſtrophe," ib. 12. "The pro"phecies of Ambroſe Merlin, with a "key," ib. 13. "Trithemius, or the "government of the world by preſiding "angels." See Cornelius Agrippa's book with the ſame title. Theſe three laſt were printed together in one volume; the two firſt being tranſlated into Engliſh by Elias Aſhmole, Eſq. 14. "A treatiſe of the three ſuns ſeen "in the winter of 1647," printed in 1648. 15. "Monarchy or no monar"chy, 1651." 16. "Obſervations on "the life and death of Charles, late "king of England," ib. and again in 1615, with the title of Mr. William Lilly's "True hiſtory of king James "and king Charles I," &c. 17. "Annus Tenebroſus; or, the black "year." This drew him into the diſpute with Gataker, which our author carried on in his Almanack in 1654.

LILY (William), an Engliſh Grammarian, was born at Oldham, in Hamſhire, about 1466. After a good foundation of ſchool learning, he was ſent to Magdalen-college, Oxford, and admitted a demy there at the age of eighteen. Having taken the degree of A. B. he quitted the univerſity, and went, for religion's ſake, to Jeruſalem; and, in his return, ſtayed ſome time at the iſle of Rhodes, to ſtudy the Greek language; ſeveral learned men having reſuged themſelves under the protection of the knights there, after the taking of Conſtantinople. He went thence to Rome; and improved himſelf further in the Latin and Greek tongues under John Sulpitius and Pomponius Sabinus. On his arrival in England, in 1509, he ſettled in London, and taught grammar, poetry, and rhetoric, with good ſucceſs, and ſo much reputation, that he was appointed firſt maſter of St. Paul's ſchool by the founder, Dr. Colet, in 1510. This laborious and uſeful employ he filled for the ſpace of twelve years; and in that time educated a great many youths, ſome of whom proved the greateſt men in the nation [A]. He died of the plague at London in 1522, aged 54. He is highly praiſed by Eraſmus, who reviſed the ſyntax in his grammar, for his uncommon knowledge in the languages, and admirable ſkill in the inſtruction of youth [B]. He was very intimate with Sir Thomas More, to whoſe Latin tranſlations of ſeveral Greek epigrams are prefixed ſome done by Lily, printed with this title, "Progymnaſmata Thomæ Mori "& Gulielmi Lilii, ſodalium. Baſil, 1518," by Frobenius; and again in 1673, ibid. Our author's other pieces are mentioned below [C]. Lily, by his wife Agnes, had two ſons; and a daughter, who was married to his uſher John Ritwiſe, who ſucceeded his father-in-law in the maſterſhip of St. Paul's ſchool, and died in 1532. Of our author's two ſons, the eldeſt,

Athen. Oxon.

[A] For inſtance: Thomas Lupſet, Sir Anthony Denny, Sir William Paget, Sir Edward North, John Leland, &c. Knight's "Life of Dean Colet," p. 371. 389.

[B] See an epiſtle of Eraſmus, printed in 1515, fol

[C] Beſides his Grammar, a famous edition of which was publiſhed in 1732, with improvements, by Ward, rhetoric profeſſor at Greſham-college, we have, "In Ænygmaticum Boſſi "Antiboſſicon primum, ſecundum, "tertium, ad G. Hormannum, 1521," 4to; "Poemata varia," printed with theſe Antiboſſicons; "Apologia ad R. "Whittyngtonum;" "Apologia ad "J. Skeltonum; de laudibus Deiparæ "Virginis;" "Super Philippi Archi-"ducis appulſu;" "De Caroli V. Cæ-"ſaris adventu."

LILY (George), was born in London, and bred at Magdalen-college, in Oxford; but, leaving the univerſity without a degree, went to Rome, where he was received into the patronage of cardinal Pole, and became eminent for ſeveral parts of learning. Upon his return, he was made canon of St. Paul's, and afterwards prebendary of Canterbury. He publiſhed the firſt exact map of Britain [A], and died in 1559. He wrote ſome books [B].

[A] Nicolſon's Hiſt. library, vol. I.

[B] Theſe are, "Anglorum regum "chronices epitome, Venice, 1548. "Francf. 1565. Baſil, 1577." To which are added, "Lancaſtriæ & Ebo-"racenſis [Famil.] de regno conten-"tiones, & regum Angliæ genealo-"gia;" "Elogia virorum illuſtrium, "1559," 8vo; "Catalogus ſive ſeries "pontificum Romanorum." Beſides the "Life of biſhop Fiſher," MS, in the library of the Royal Society.

LILY (Peter), ſecond ſon of William, was a dignitary in the church of Canterbury, and father of another Peter Lily, D. D. This other was ſome time fellow of Jeſus-college in Cambridge; afterwards a brother of the Savoy-hoſpital in the Strand, London; prebendary of St. Paul's, and archdeacon of Taunton. He died in 1614, leaving a widow, who publiſhed ſome of his Sermons [A].

[A] The titles are, 1. "Conciones "duæ, una inſcripta Pax Liliana, in "Act. xv. 39; altera Columba eccle-"ſiæ in Johan. xix. 9, 10." 2. Two ſermons; the firſt, "A preparative "Lilie to cure ſouls, on Mark xvi. 6." and the other, "How to ſeek and find "Chriſt, on Luke xxiv. 5." both in 1619, 4to: with commendatory verſes, prefixed by the widow's daughter Mary.

LIMBORCH (Philip), a celebrated profeſſor of divinity in Holland, was of a good family originally of Maeſtricht, and born at Amſterdam June 19, 1633. He paſſed the firſt years of his life in his father's houſe, going thence daily to ſchool; and then, attending the public lectures, became the diſciple of Gaſpar Borlæus in ethics, of Gerard-John Voſſius in hiſtory, and of Arnold Senguerd in philoſophy. This foundation being laid, he applied himſelf to divinity under Stephen Curcellæus; who ſucceeded Simon Epiſcopius in that chair, among the Remonſtrants. From Amſterdam he went to Utrecht, and frequented the lectures of Giſbert Voetius, and other divines of the Reformed religion. May 1654, he returned to Amſterdam, and made his firſt probation-ſermon there, Oct. following [A]. He paſſed through an examination in divinity, Aug. 1655; and was admitted to preach pub-

[A] His text was Epheſians, v. 14.

licly, as a probationer, which he did firſt at Haerlem [B]. The ſame year, he was invited to be ſtated miniſter of Alcmar; but declined it, not thinking himſelf yet qualified to fulfil the duties of a miniſter of the goſpel. However, he publiſhed a courſe of ſermons, in Low Dutch, of Epiſcopius, his great uncle by the mother's ſide, which came out in 1657 [C]; and the ſame year was invited to be miniſter of the Remonſtrants at Gouda, where there was a numerous congregation of that ſect of Chriſtians. He accepted this vocation, and exerciſed the miniſterial function in that town till he was called to Amſterdam.

Having inherited the papers of Epiſcopius, he found among them a great number of letters relating to the affairs of the Remonſtrants; and, communicating theſe to Hartſeckar, miniſter of the Remonſtrants at Rotterdam, they joined in diſpoſing them into a proper order, and then publiſhed them under the title of "Epiſtolæ præſtantium "& eruditorum virorum, &c." at Amſterdam in 1660, 8vo. Theſe being well received by the public, Limborch collected more letters, and publiſhed a ſecond edition, corrected and enlarged, in 1684, fol. After which, the copy coming into another bookſeller's hands, a third edition came out, 1704, at Amſterdam, in folio; with an Appendix, by Limborch, of twenty letters more: ſo that we have here almoſt a complete ſeries of every thing which relates to the hiſtory of Arminianiſm, from the time of Arminius to the ſynod of Dort, and afterwards. In 1661, our author publiſhed a little piece, in Low Dutch, by way of dialogue upon the ſubject of toleration in religion. Curcellæus having printed, in 1650, the firſt volume of Epiſcopius's works, which had been communicated to him by Francis Limborch, our author's father, the ſecond volume was procured by Philip the ſon in 1661; to which he added a preface in defence of Epiſcopius and the Remonſtrants [D]. In 1667, he became miniſter at Amſterdam, where Pontanus, the profeſſor of divinity, whoſe talent lay chiefly in preaching, appointed Limborch his deputy; firſt for a year, and then reſigned the chair abſolutely to him in 1668. From this time he turned all his ſtudies that way, and acquired a great reputation, not only among

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[B] His firſt ſermon here was upon Matth. vii. 12.

[C] The title is, in Engliſh, "An "explication of the fifth chapter of St. "Matthew, in 35 ſermons, by Simon "Epiſcopius. Rott. 1657."

[D] The title is, "Simonis Epiſcopii operum theologicorum tomus "ſecundus, Gouda, 1661," fol.

thoſe of his own party at home, but among foreigners too; to which the mildneſs and modeſty of his temper contributed not a little. Soon after, he publiſhed, in Flemiſh, ſeveral ſermons of Epiſcopius, which had never been printed before [E].

In 1660, he had married; and, his wife being dead, in 1674 he engaged in a ſecond marriage, and had two children. The enſuing year, he procured an edition of all the works of his maſter Curcellæus, ſeveral of which had never appeared before [F]. But, as neither Epiſcopius nor Curcellæus had leiſure to finiſh a complete ſyſtem of the Remonſtrant theology, Limborch reſolved to undertake the taſk, and to compoſe one which ſhould be entirely complete: ſome diſorders, however, and ſeveral avocations, hindered him from finiſhing it before 1684, and it did not come out till 1686. This was the firſt ſyſtem of divinity, according to the doctrine of the Remonſtrants, that had appeared in print. The work was undertaken at their requeſt, received with all eagerneſs by them, and paſſed through four editions [G]. The ſame year, 1686, he had a diſpute, at firſt *viva voce*, and afterwards in writing, with Iſaac Orobio, a Jew of Seville in Spain; who had made his eſcape out of the Inquiſition, and retired to Amſterdam, where he practiſed phyſic with great reputation. This diſpute produced a piece by our author, intituled "Collatio amica de veritate religionis Chriſtianæ cum "erudito Judæo," "A friendly conference with a learned "Jew, concerning the truth of the Chriſtian religion." In it he ſhewed, that a Jew can bring no argument, of any force, in favour of Judaiſm, which does not hold with ſtrong reaſon in favour of Chriſtianity. The ſtubborn Jew would not yield; but carried it ſo far as to ſay, that every body ought to continue in the religion, be what it would, which he profeſſed, ſince it was eaſier to diſprove

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[E] The Engliſh title is, "Thirty-"two ſermons upon different texts, by "Simon Epiſcopius, Amſt. 1669," 4to.

[F] The title is "Stephani Curcel-"læi opera theologica omnia, Amſt. "1675," fol.

[G] The title of the firſt edition is, "Theologia Chriſtiana ad praxim pie-"tatis ac promotionem Chriſtianæ "unice directa, Amſt. 1686," 4to: the fourth, 1715, fol. to which is added. "Relatio hiſtorica de origine "& progreſſu controverſiarum in Fœ-"derato Belgio de prædeſtinatione. "Tractatus poſthumus." This poſthumous piece was printed ſeparately the ſame year at Amſterdam, 8vo, in Low Dutch or Flemiſh; with a long preface, in defence of the Remonſtrants, againſt a piece in Low Dutch, under the title of the "Combats of "Sion, by James Fruitier." There is a long extract of the "Theologia Chriſtiana," by Le Clerc, in Bibl. Univ. tom. II. p. 21, & ſeq.

the truth of another religion, than it was to prove his own. Upon that principle he averred, that if it had been his lot to be born of parents who worſhiped the ſun, he ſaw no reaſon why he ſhould renounce their religion, and embrace another. To this piece, againſt Orobio, is added a ſmall tract againſt Uriel Acoſta, a Portugueſe Deiſt; in which Limborch anſwers very ſolidly his arguments, to ſhew that there is no true religion beſides the religion of nature [H]. Shortly after, Limborch publiſhed a little piece of Epiſcopius, in Flemiſh, containing an account of a diſpute between that Remonſtrant and one William Bom, a Romiſh prieſt; ſhewing, that the Roman church is not exempt from errors, and is not the ſovereign judge of controverſies. In 1692, the book of ſentences paſſed in the inquiſition at Thouloufe in France, coming into the hands of a friend, and containing all the ſentences paſſed in that court from 1307 to 1323, Limborch reſolved to publiſh it; as it furniſhed him with an occaſion of adding the hiſtory of that dreadful tribunal, drawn from the writings of the inquiſitors themſelves [I]. In 1693, our author had the care of a new edition, in one large folio volume, of the ſermons of Epiſcopius, in Low Dutch; to which he added, not only a preface, but alſo a very long hiſtory of the life of Epiſcopius, in the ſame language; this has been ſince tranſlated into Latin by a young man, and printed in 8vo at Amſterdam, 1701.

In 1694, there was a young gentlewoman at Amſterdam, of 22 years of age, who took a fancy to learn Hebrew of a Jew; and was, by that opportunity, ſeduced into a reſolution of quitting the Chriſtian religion for Judaiſm. As ſoon as her mother underſtood this, ſhe employed ſeveral divines, but all in vain; becauſe they undertook to prove Chriſtianity from the Old Teſtament, omitting the authority of the New: to which ſhe, returning the common anſwers ſhe had learned from the Jews, received no reply that gave her ſatisfaction. While the young lady,

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[H] Acoſta's book is intituled "Exemplar vitæ humanæ." This Portugueſe afterwards killed himſelf at Amſterdam.

[I] The title is, "Hiſtoria Inquiſitionis, cui ſubjungitur liber ſententiarum inquiſitionis Tholoſanæ ab anno 1307 ad 1323, Amſtel. 1692," fol. It was tranſlated into Engliſh by Mr. Sam. Chandler, and printed at London, 1731, in 2 vols, 4to; to which the tranſlator has prefixed a large introduction, concerning the riſe and progreſs of perſecution, and the real and pretended cauſes of it. In this edition, Mr. Chandler had the aſſiſtance of ſome papers of our author communicated to him by Anthony Collins, Eſq; and the corrections and additions of Francis à Limborch, a relation of our author. See Chandler's preface.

who was otherwiſe miſtreſs of ſenſe enough, was in the midſt of this perplexity, Dr. Veen, a phyſician, happened to be ſent for to the houſe; and, hearing her mother ſpeak, with great concern, of the doubts which diſturbed her daughter, he mentioned Limborch's diſpute with Orobio. This put her upon deſiring that Limborch might diſpute with her daughter; in hopes that he would be able to remove her ſcruples, and bring her back to the Chriſtian religion. Limborch accordingly came to her, and, proceeding with her as he had done with Orobio, quickly recovered her to a better judgement. In 1698, he was accuſed of a calumny, in a book concerning the λόγος in St. John's goſpel, by Vander Waeyen, profeſſor of divinity at Franecker; becauſe he had ſaid, that Francis Burman, a divine and profeſſor at Leyden, had, in his "Theologia Chriſtiana," merely tranſcribed Spinoza without any judgement. But Limborch, producing paſſages from both, made it appear, that he had ſaid nothing which was not ſtrictly true: he alſo confuted other notions of Vander Waeyen in the ſame piece. This being printed at Amſterdam in 1699, the two Burmans, one profeſſor of hiſtory and eloquence at Utrecht, and the other miniſter at Amſterdam, publiſhed a book in vindication of their father's memory, intituled, "Burmannorum Pietas," "The piety of the Burmans:" to which Limborch made no reply. In 1700, he publiſhed, in Low Dutch, at Amſterdam, a book of piety, containing inſtructions for dying perſons, or means for preparing them for death; with a diſcourſe upon the death of John Owens, miniſter of the Remonſtrants at Gouda. At the ſame time he began a Commentary upon the Acts of the Apoſtles, and upon the Epiſtles to the Romans and Hebrews, which came out in 1711.

Having been perfectly temperate through life, he preſerved the vigour of his mind, and health of his body, to a conſiderable age. But in the autumn of 1711, he was ſeized with the St. Anthony's fire; which, growing more violent in the winter, carried him off, April the 30th, 1712. His funeral oration was ſpoken by John Le Clerc, who gives him the following character: "Mr. Limborch had many friends among the learned both at home and abroad, eſpecially in England, where he was much eſteemed, particularly by abp. Tillotſon [K] and Mr. Locke. With the latter of theſe he firſt became acquainted in Holland,

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[K] His Hiſtory of the Inquiſition is dedicated to that archbiſhop.

and afterwards held a correſpondence by letters; in which, among other things, he has explained the nature of human liberty, a ſubject not exactly underſtood by Mr. Locke [L]. He was of an open ſincere carriage, which was ſo well tempered with humanity and diſcretion, as to give no offence to any body. In his inſtructions, when profeſſor, he obſerved the greateſt perſpicuity, and the juſteſt order, to which his memory, which retained whatever he had written, almoſt to a word, contributed very much: and, though a long courſe of teaching had given him an authority with thoſe about him, and his advanced age had added a reverence to him, yet he was never diſpleaſed with others for differing from him, but would both cenſure, and be cenſured, without chagrin. Though he never propoſed the underſtanding of languages as the end of his ſtudies, yet he had made large advances in them, and read over many of the ancient and modern writers; and would have excelled in this part of literature, if he had not preferred that which was more important. He had all the qualifications ſuitable to the character of a divine. Above all things, he had a love for truth, and purſued the ſearch of it by reading the Scriptures with the beſt commentators. As a preacher, his ſermons were methodical and ſolid, rather than eloquent. If he had applied himſelf to the mathematics, he would undoubtedly have excelled therein; but he had no particular fondneſs for that ſtudy, though he was an abſolute maſter of arithmetic. He was ſo perfectly acquainted with the hiſtory of his own country, eſpecially for 150 years, that he even retained the moſt minute circumſtances, and the very time of each tranſaction; ſo that ſcarce any one could deceive him in that particular. In his manner, he was grave without pride or ſullenneſs, affable without affectation, pleaſant and facetious, upon occaſion, without ſinking into a vulgar lowneſs, or degenerating into malice or ill-nature. By theſe qualifications he was agreeable to all who converſed with him: and his behaviour towards his neighbours was ſuch, that all who knew him, or had any dealings with him, ever commended it."

LINACRE (Dr **THOMAS**), a very learned Engliſh phyſician, was deſcended from the Linacres, of Linacre-hall

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[L] See Familiar letters between Locke and ſeveral of his friends.

in Derbyſhire [A]; but born at Canterbury about 1460. He was educated in the king's ſchool there, under the learned William Selling, alias Tilly; and, being ſent thence to Oxford, was choſen fellow of All-Souls-college in 1484 [B]. He made a great progreſs in learning at the univerſity [C]; but, for further improvement, travelled to Italy, with his maſter Selling, who was ſent ambaſſador to Rome by Henry VII. At Florence he was much reſpected by Lorenzo de Medicis, one of the politeſt men of his age, and a great patron of letters: that duke favoured him with the advantage of having the ſame preceptors with his own ſons. By this lucky opportunity, he acquired a perfect knowledge of the Greek tongue, under Demetrius Chalcondylas, a native of Greece, who had fled to Italy, with other learned men, upon the taking of Conſtantinople by the Turks; and he improved himſelf under his Latin maſter Ang. Politian, ſo far as to arrive at a greater correctneſs of ſtyle than even Politian himſelf. Having thus laid in an uncommon ſtock of claſſical learning, he went to Rome, and ſtudied natural philoſophy and phyſic [D], under Hermolaus Barbarus. Upon his return home, he applied himſelf to the practice of this laſt art at Oxford; where he was created M. D; and, being made public profeſſor of his faculty, read medicinal lectures [E]. But he had not been long at Oxford, before he was commanded to court by king Henry, who appointed him preceptor and phyſician to his ſon, Prince Authur; and he was afterwards made phyſician to that king, as alſo to his ſucceſſor, Henry VIII. and to the princeſs Mary [F].

After receiving all theſe honours, as atteſtations and rewards of ſupreme merit in his profeſſion, he reſolved to change it for that of divinity. To this ſtudy he applied himſelf in the latter part of his life [G]; and, entering

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[A] Fuller's Worthies, in Derbyſhire, p. 35.

[B] Selling had alſo beeen a fellow of All-Souls-college. Leland, Com. de ſcript. Brit. Wood's Antiq. of Oxford, where ſome further account of him may be ſeen.

[C] Goodall's Hiſt. of the College of Phyſicians. Pref.

[D] Freind's Hiſtory of Phyſic, vol 2.

[E] Goodall and Wood, as before.

[F] Freind, &c.

[G] Sir John Cheke, in cenſuring this change, obſerves, that he did not begin this ſtudy, till he was broken by age and infirmities; and that, upon reading the 5th, 6th, and 7th chapters of St. Mathew, he threw the book away with violence, and ſwore that this was either not the Goſpel, or we were not Chriſtians. Cheke, "De "pronunc. Græcæ linguæ." However, he ſtill had his thoughts upon phyſic, as appears from his projecting the college of phyſicians, and being preſident there till his death.

into the prieſthood, obtained the rectory of Merſham, Oct. 1509: but, reſigning it within a month, he was inſtalled into a prebend of Wells, and afterwards, in 1518, into another of York: he was alſo præcentor in the latter church, but reſigned it in half a year. He had other preferments in the church, ſome of which he received from archbiſhop Warham, as he gratefully acknowledges in a letter to that prelate [H]. Dr Knight [I] informs us, that he was a prebendary of St. Stephen's, Weſtminſter; and biſhop Tanner writes [K], that he was alſo rector of Wigan, in Lancaſhire. He died of the ſtone, in great pain and torment, Oct. 20, 1524, and was buried in St. Paul's cathedral; where a handſome monument was erected, in 1557, to his memory, with a Latin inſcription upon it, by the famous Dr. Caius. Cay gives him the character of the moſt learned man of his age, both in Greek and Latin, as well as in the art of phyſic. He further adds, that he had an utter deteſtation of every thing trickiſh or diſhonourable; that he was a moſt faithful friend, and by all ranks of men valued and beloved. Fuller copies Cay, in telling us, that Linacre was eſteemed the ornament of his age, for his accurate ſkill in the Greek and Latin tongues, and in other ſciences as well as his own profeſſion; and that he left it doubtful whether he was a better Latiniſt or Grecian, a better grammarian or phyſician, a better ſcholar or man for his moral qualifications.

Freind enlarges further; and ſays, that if we conſider him with regard to his ſkill in the two learned languages, he was much the moſt accompliſhed ſcholar of that age; that it is paying no compliment to him to ſay, that he was one of the firſt, in conjunction with Colet, Lily, Grocyn, and Latimer, all of whom got their knowledge of the Greek tongue abroad, who revived the learning of the ancients in this iſland [L]. He made it his buſineſs in ſtudying phyſic, and he was the firſt Engliſhman that ever did ſo, to be well acquainted with the original works of Ariſtotle and Galen. No one of the faculty had more at heart the honour and advancement of it than Linacre; of which his donation of two phyſic lectures, founded one in each uni-

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[H] Maittaire, at the end of Friend's "Hiſtory."

[I] In the Life of Colet, p. 215.

[K] In Biblioth. Brit. Hibern.

[L] Linacre was the firſt perſon, who taught Greek at Oxford. Life of Eraſmus, p. 109.

verſity [M], are a conſpicuous proof. But he had ſtill farther views for the advantage of his profeſſion. Obſerving how the practice of phyſic was then managed, and that it was moſtly engroſſed by illiterate monks and empirics, who in an infamous manner impoſed upon the public, he ſaw there was no way of redreſſing this grievance, but by giving encouragement to men of reputation and learning, and placing the power of licenſing in proper hands. Upon theſe motives, he projected the foundation of the college of phyſicians; and he was the firſt preſident after its erection, and held that office for the ſeven years he lived afterwards. The aſſemblies were kept in his own houſe, which he left at his death to that community, and which they ſtill continue in poſſeſſion of. "The wiſdom of ſuch a plan," continues Freind, "ſpeaks for itſelf. Linacre's ſcheme, "without doubt, was not only to create a good underſtand-"ing and unanimity among his own profeſſion, which of "itſelf was an excellent thought, but to make them more "uſeful to the public; and he imagined, that by ſeparating "them from the vulgar empirics, and ſetting them upon "ſuch a reputable foot of diſtinction, there would always "ariſe a ſpirit of emulation among men liberally educated, "which would animate them in purſuing their inquiries "into the nature of diſeaſes, and the methods of cures, for "the benefit of mankind; and perhaps," concludes the doctor, "no founder ever had the good fortune to have his "deſigns ſucceed more to his wiſh." We ſhall give a liſt of his tranſlations and other works below [N].

[M] That at Oxford was left to Merton-college, and the Cambridge lecture was given to St. John's-college there. Wood and Knight inform us, that Linacre ſtudied for ſome time in this laſt univerſity.

[N] His tranſlations are, 1. The following pieces of Galen: "De tem-"peramentis & de inequali temperie, "&c." "De tuenda ſanitate, &c." "De methodo medendi, &c." "De "naturalibus, &c." "De pulſuum "uſu;" "De ſymptomatibus, &c." Dr. Freind declares, that any one, peruſing the preface of the book "De "methodo medendi," without knowing it to be a tranſlation, would, perhaps, from the exactneſs and propriety of the ſtyle, gueſs it to have been written in a claſſical age. 2. "A "Latin tranſlation of Proclus's ſphere, "Venet. 1499," and 1500, without the dedication to prince Arthur; which has been ſince printed ſeparately by Maïttaire, in "Annal. Ty-"pogr." 3. "The rudiments of "grammar, for the uſe of the princeſs "Mary." This was tranſlated by Buchanan into Latin, and printed with the title of "Rudimenta Gram-"maticis Thomæ Linacri, Paris, "apud Rob. Stephan. 1536." 4. "De "emendata ſtructura Latini ſermonis, "libri ſex." This, ſays Dr. Knight, has been had in the higheſt reputation as a claſſic.

LINDSAY (John), a learned divine, of St. Mary's Hall at Oxford, officiated for many years as miniſter of the Nonjuring ſociety in Trinity Chapel, Alderſgate-ſtreet; and is ſaid to have been their laſt miniſter. He was alſo for ſome time a corrector of the preſs to Mr. Bowyer the printer; finiſhed a long and uſeful life, June 21, 1768, at the age of 82; and was buried in Iſlington church-yard, where the epitaphs below [A] remain to his and his wife's memory. Mr. Lindſay publiſhed "The Short Hiſtory "of the Regal Succeſſion, &c. with Remarks on Whiſton's Scripture Politics, &c. 1720," 8vo; which occurs in the Bodleian Catalogue. His valuable Tranſlation of "Maſon's Vindication of the Church of England, "1726," (reprinted in 1728) [B] has a large and elaborate Preface, containing "a full and particular Series "of the Succeſſion of our Biſhops, through the ſeveral "Reigns ſince the Reformation," &c. He dates the ſecond edition from "Iſlington, 13 Dec. 1727." In 1747 he publiſhed, in the ſame ſize, "Two Sermons preached "at Court in 1620, by Francis Maſon;" which he recommends, "as well for their own intrinſic value, as to "make up a complete Collection of that learned Author's "Works." He had a nephew, who died curate of Waltham Abbey, Sept. 17, 1779.

Anecdotes of Bowyer, by Nichols, p. 529, 530.

[A] On a flat ſtone:
"Hic requieſcit in Domino
Maria uxor Johannis Lindsay,
Eccleſiæ Anglicanæ Preſbyteri,
De quâ
Nil dicere non fas eſt, ſatis non tutum.
Vin' verbo dicam?
In illa omnis enituit
Quæ fœmimam optimam ornaret
Virtus,
Cujus ad exemplum ſi vixeris,
Amice Lector,
Mori non eſt quod timeas.
Vale,
Obiit in Feſto Omnium Animarum,
A. D. MDCCXXVII,
Ætat. ſuæ 43."

On an upright ſtone adjoining:
"Hic etiam reſtant Exuviæ
Reverendi J. Lindsay, Aulæ Mariæ,
Apud Oxonienſes olim Alumni,
Qui Eccleſiæ Anglicanæ exinde Miniſter,
(Beneficiis cujus, opulentis licet,
Interiori ſtimulo, Aditûs cauſa, recusatis)
Animo in adverſis æquo magnoque,
Sincerâ fide, nudâque veritate
Honos Poſteris effulſit.
Eruditione inſuper eximius,
Vitæ integer, propoſitique tenax,
Spectatâ pietate inſignis,
Moreſque præcipue ingenuus, vixit.
Curſu tandem bene peracto,
Fortiter diuque pro fide certando emeritus,
Obdormientis more, benedicens, obiit
Jun. 21, A. D. 1768, ætat. 82.
En Virtus! En prisca Fides!"

[B] In a letter to Dr. Z. Grey, May 27, 1728, Mr. Lindſay ſays: "You give me great ſatisfaction by "telling me that my poor endeavours "are favourably cenſured by yourſelf "and other friends at Cambridge; but "I ſhall not grow proud on that account, becauſe I know how much "more is due to your candour than to "my own abilities. Your promoting “its ſale will be a great obligation to me; for you know the bookſellers will not promote any thing which is not their own property; and this is a very weighty burthen for my weak ſhoulders. I heartily thank you for your kind invitation to Houghton; which I pleaſe myſelf with the hopes of an opportunity of accepting; for I am now, by the Doctor's direction, to ride moderately and frequently; in purſuance of which, I am looking out for a horſe able to carry my weight eaſy journeys. Whether I can diſengage myſelf with the good old Lady Fanſhaw, without getting a curate, I cannot tell. I am every day at her ladyſhip's houſe in Little Ormond Street.” And in a ſubſequent letter, May 14, 1747, “I removed laſt Chriſtmas from the Temple, and took a ſmall houſe in Pear-tree-ſtreet, near St. Luke's, Old-ſtreet, where I ſpend my time chiefly among books, or in my garden. That I am ſtill a dealer in the former, you may perceive by theſe propoſals. You know I publiſhed the greateſt part of Maſon's Works ſeveral years ago; but had not then the whole. Now, having luckily procured the laſt Sermons, which I had been ſo long in queſt of, I have printed them on the ſame paper and letter with the reſt, which makes the collection complete. There are a good many copies of the former ſtill on my hands; which I hope may go off now. Thoſe who have the reſt already, may have theſe Sermons by themſelves. I preſume, Sir, upon the favour of your intereſt to promote this method of diſtributing them. All I need to obſerve to you is, that they will coſt no more than five farthings per ſheet. I ſhall begin to publiſh the firſt week in June. Whatever encouragement you procure me, ſhall be placed to the long account of former obligations.”

LINGELBACK (John), a German painter, was born at Francfort on the Main, 1625: the name of his maſter is not known. At the age of fifteen, he went to Holland to improve himſelf; and his pictures there acquired a degree of perfection, which even then produced a great demand for them: his ſmall figures were ſo true, that they ſeemed to be formed by nature; and they were likewiſe accompanied with a freſh and delightful landſkip. Lingelback paſſed into France, in 1645: this voyage increaſed the number of his admirers, and the price of his works. The able men he found there delighted him, and inſpired him with an emulation to make the tour of Italy; and, having made a ſufficient purſe for it in two years at Paris, he ſet out for Rome, where he renewed his ſtudies with great application. Nothing eſcaped his inquiry in the neighbourhood of that city: the ſea-proſpects, veſſels, antiquities, fountains, fairs, the mountebanks, and preachers, that are ſeen there in public places, were the ſubjects of his beſt pictures.

But whilſt his art ſeemed to engage his whole attention, love broke in upon his ſtudies. A young woman, daughter of an architect, was continually at her window, which was over-againſt his: tender looks, expreſſive geſtures, and billet-doux, became at length his whole employment, and theſe produced rendezvous in churches and on walks.

At laſt the damſel found means to introduce her lover into her father's houſe; whence, as he was retiring one night, he was ſurprized by two brothers of his miſtreſs, who attacked him briſkly; but he defended himſelf with ſo much bravery, that he wounded them both, and got off with a ſlight ſcratch, happy to have eſcaped ſo well! This proved a warning to him, to bid adieu to intriguing, ſo general, but ſo dangerous in that city. He applied himſelf afreſh to his ſtudies, which, by his ſucceſs, made him amends for the loſs of his miſtreſs. He continued in Italy till 1650, and then returned, through Germany, to Amſterdam; where the proficiency he had made in France and Italy ſoon diſplayed itſelf in ample form. His pictures are adorned with ruins of antiquity, animals, waggons filled with beautiful figures; his diſtances are of a clear blue; and his ſkies, which are lightly clouded, have a chearful air, and give a ſtrength to his foregrounds; nor can any thing be better underſtood than the degradation of his colours. His genius was ſo fertile, that he never repeated the ſame ſubject in his pictures. He engraved ſome landſkips.

The time of Lingelback's death, ſettled fortune, children, or diſciples, we know not. His merit alſo, though very real, is little known, ſays my author, in France: his works have diſcovered it at Paris, and begin at length to find a place in collections. They poſſeſs a fine tone of colouring, a pleaſant and lively touch, a lightneſs of pencil, and a neatneſs very uncommon. This deſcription gives but a ſlight idea of the talents of Lingelback, whoſe pictures are not yet come quite into faſhion; for there is a faſhion in painting, as well as in cloaths. Teniers has had a long reign; Polemburch, Wouverman, Gerard Dow, Mieri, and Schalken, ſucceeded him. At preſent it is A. Oſtade, Metzu, Potter, Vandervelde, Vanderhuyſum, and Vanderwerf. The curious not only ſet theſe maſters now above the former, but eagerly bid above one another for them at ſales, and run them up to an extravagant price; though theſe ſorts of preferences are not extraordinary in Holland and Flanders, where they love only the painters of their own country, ſhewing little regard to the Italian or French maſters.

LINNÆUS (CHARLES VON), the father of modern botany, was the ſon of a Swediſh divine, and born May 24, 1707, at Roeſhult, in the province of Smaland, in Sweden;

From Life, by Dr. Pulteney.

Sweden; of which place his father had the cure when this ſon was born, but was ſoon after preferred to the living of Stenbrihult, in the ſame province, where dying in 1748, at the age of 70, he was ſucceeded in his cure by another ſon. We are told, in the commemoration-ſpeech on this celebrated man, delivered in his Swediſh majeſty's preſence, before the Royal Academy of Sciences at Stockholm, that the anceſtors of this family took their ſurnames of Linnæus, Lindelius, and Tiliander, from a large lime-tree, or linden-tree, yet ſtanding on the farm where Linnæus was born; and that this origin of ſurnames, taken from natural objects, is not very uncommon in Sweden.

This eminent man, whoſe talents enabled him to reform the whole ſcience of natural hiſtory, accumulated, very early in life, ſome of the higheſt honours that await the moſt ſucceſsful proficients in medical ſcience; ſince we find that he was made profeſſor of phyſic and botany, in the univerſity of Upſal, at the age of thirty-four; and, ſix years afterwards, phyſician to his ſovereign, the late king Adolphus; who, in the year 1753, honoured him ſtill farther, by creating him knight of the order of the Polar Star. His honours did not terminate here, for in 1757 he was ennobled; and, in 1776, the preſent king of Sweden accepted the reſignation of his office, and rewarded his declining years by doubling his penſion, and by a liberal donation of landed property, ſettled on him and his family.

It ſeems probable that his father's example firſt gave Linnæus a taſte for the ſtudy of nature; who, as he has himſelf informed us, cultivated, as his firſt amuſement, a garden plentifully ſtored with plants. Young Linnæus ſoon became acpuainted with theſe, as well as the indigenous ones of his neighbourhood. Yet, from the ſtraightneſs of his father's income, our young naturaliſt was on the point of being deſtined to a mechanical employment: fortunately, however, this deſign was over-ruled. In 1717, he was ſent to ſchool at Wexſio, where as his opportunities were enlarged, his progreſs in all his favourite purſuits was proportionably extended. At this early period he paid attention to other branches of natural hiſtory; particularly to the knowledge of inſects: in which, as is manifeſt from his oration on the ſubject, he muſt very early have made a great proficiency, ſince we find that he was not leſs ſucceſsful herein, than in that of plants, having given them an arrangement, and eſtabliſhed ſuch characters of diſtinction, as have been univerſally followed by ſucceeding entomologiſts.

The firſt part of his academical education Linnæus received under profeſſor Stobæus, at Lund, in Scania, who favoured his inclinations to the ſtudy of natural hiſtory. After a reſidence of about a year, he removed, in 1728, to Upſal. Here he ſoon contracted a cloſe friendſhip with Artedi, a native of the province of Angermannia, who had already been four years a ſtudent in that univerſity, and, like himſelf, had a ſtrong bent to the ſtudy of natural hiſtory in general, but particularly to ichthyology. He was moreover well ſkilled in chemiſtry, and not unacquainted with botany, having been the inventor of that diſtinction in umbelliferous plants, ariſing from the differences of the involucrum. Emulation is the ſoul of improvement, and, heightened as it was in this inſtance by friendſhip, proved a moſt powerful incentive. Theſe young men proſecuted their ſtudies together with uncommon vigour, mutually communicating their obſervations, and laying their plans ſo as to aſſiſt each other in every branch of natural hiſtory and phyſic.

Soon after his reſidence at Upſal, our author was alſo happy enough to obtain the favour of ſeveral gentlemen of eſtabliſhed character in literature. He was in a particular manner encouraged in the purſuit of his ſtudies by the patronage of Dr. Olaus Celſius, at that time profeſſor of divinity, and the reſtorer of natural hiſtory in Sweden; ſince ſo diſtinguiſhed for Oriental learning, and more particularly for his "Hierobotanicon, or Critical Diſſertations on the "Plants mentioned in Scripture." This gentleman is ſaid to have given Linnæus a large ſhare of his eſteem, and he was fortunate enough to obtain it very early after his removal to Upſal. He was at that time meditating his "Hierobotanicon:" and being ſtruck with the diligence of Linnæus, in deſcribing the plants of the Upſal garden, and his extenſive knowlege of their names, fortunately for him at that time involved in difficulties, from the narrow circumſtances of his parents, Celſius not only patronized him in a general way, but admitted him to his houſe, his table, and his library. Under ſuch encouragement, it is not ſtrange that our author made a rapid progreſs, both in his ſtudies, and the eſteem of the profeſſors: in fact, we have a very ſtriking proof of his merit and attainments, inaſmuch as we find, that after only two years reſidence, he was thought ſufficiently qualified to give lectures occaſionally from the botanic chair, in the room of profeſſor Rudbeck.

Linnæus was ſoon afterwards appointed, by the Royal Academy of Sciences of Upſal, to make the tour of Lapland, with the view of exploring the natural hiſtory of that arctic region. This tour had been made, for the firſt time, by the elder Rudbeck, in 1695, at the command of Charles XI. but, unfortunately, almoſt all the obſervations which that traveller had made periſhed in the terrible fire at Upſal, in 1702. Linnæus ſet out from Upſal, on this journey, about the middle of May, 1732; equally a ſtranger to the language and to the manners of the Laplanders, and without any aſſociate. He even traverſed what is called the Lapland Deſert; a tract of territory deſtitute of villages, cultivation, or any conveniences, and inhabited only by a few ſtraggling people. In this diſtrict, he aſcended a noted mountain called Wallevary, in ſpeaking of which he has given us a pleaſant relation of his finding a ſingular and beautiful new plant (*Andromeda tetragona*) when travelling within the arctic circle, with the ſun in his view at midnight, in ſearch of a Lapland hut. From hence he croſſed the Lapland Alps into Finmark, and traverſed the ſhores of the North ſea as far as Sallero.

Theſe journies from Lula and Pitha, on the Bothnian gulph, to the north ſhore, were made on foot, and our traveller was attended by two Laplanders; one his interpreter, and the other his guide. He tells us that the vigour and ſtrength of theſe two men, both old, and ſufficiently loaded with his baggage, excited his admiration, ſince they appeared quite unhurt by their labour, while he himſelf, although young and robuſt, was frequently quite exhauſted. In this journey he was wont to ſleep under the boat with which they forded the rivers, as a defence againſt rain and the gnats, which in the Lapland ſummer are not leſs teazing than in the torrid zones. In deſcending one of theſe rivers, he narrowly eſcaped periſhing by the overſetting of the boat, and loſt many of the natural productions which he had collected.

Linnæus thus ſpent the greater part of the ſummer in examining this arctic region, and thoſe mountains, on which, four years afterwards, the French philoſophers ſecured immortal fame to ſir Iſaac Newton. At length, after having ſuffered incredible fatigues and hardſhips, in climbing precipices, paſſing rivers in miſerable boats, ſuffering repeated viciſſitudes of extreme heat and cold, and not unfrequently hunger and thirſt; he returned to Tornoa in September.

He arrived at Upſal in November, after having performed, and that moſtly on foot, a journey of ten degrees of latitude in extent, excluſive of the many deviations which the accompliſhment of his deſign rendered neceſſary. The reſult of this journey was not publiſhed till ſeveral years afterwards; but he loſt no time in preſenting the Academy with a catalouge of the plants which he had diſcovered; which, even ſo early as that period, he arranged according to the ſyſtem ſince denominated the *ſexual.*

In 1733, we find this great naturaliſt viſiting and examining the ſeveral mines in Sweden; where he formed his firſt ſketch of his Syſtem on Mineralogy, which appeared in the early editions of the "Syſtema Naturæ," but was not exemplified till 1768.

The next incident in the hiſtory of this celebrated perſon was his being ſent, with ſeveral other naturaliſts, by the governor of Dalekarlia, into that province, to inveſtigate its natural productions. After accompliſhing the purpoſe of this expedition, he reſided ſome time in the capital of Dalekarlia, where he taught mineralogy, and the docimaſtic art, and practiſed phyſic. In 1735, he travelled over many other parts of Denmark and Germany, and fixed in Holland, where he chiefly reſided until his return to Stockholm, about the year 1739. Soon after he had fixed his reſidence at this place, he married one of the daughters of Dr. More, a phyſician at Fahlun, in Dalekarlia, with whom he became acquainted during his ſtay in that town.

In 1735, the year in which he took the degree of M. D. he publiſhed the firſt ſketch of his "Syſtema Naturæ," in the form of tables only. It thence appears that, before he was twenty-four years old, he laid the baſis of that great ſtructure which he afterwards raiſed, and which will perpetuate his fame to the lateſt ages of botanical ſcience.

In 1736, Linnæus viſited England, where he formed many friendſhips with men at that time diſtinguiſhed for their knowledge in natural hiſtory: but though Boerhaave had furniſhed him with letters of recommendation to ſir Hans Sloane, we are told, that he met not with that reception which he had reaſon to expect [A]. For this treatment, Dr. Pulteney, with great probability, aſſigns the following cauſe.

In

[A] Dr. Boerhaave's letter to ſir Hans Sloane, on this occaſion, is preſerved in the Britiſh Muſeum, and runs thus —"Linnæus qui has tibi dabit literas, "eſt unice dignus te videre, unice dig- "nus a te videri; qui vos videbit ſimul, "videbit

In 1738, this great naturaliſt made an excurſion to Paris, where he had the inſpecting of the *Herbaria* of the Juſſieus, at that time the firſt botaniſts in France; and alſo the botanical collections of Surian and Tournefort. He intended going thence to Germany, to viſit Ludwig, and the celebrated Haller, with whom he maintained a cloſe correſpondence; but he was obliged to return to Holland without enjoying this pleaſure [B].

About the latter end of 1738, or the beginning of the ſubſequent year, Linnæus returned to his native country, where he ſettled as a phyſician, at Stockholm. It is ſaid, that at firſt he met with conſiderable oppoſition, and was oppreſſed with many difficulties; but at length he ſurmounted all, and acquired extenſive practice. The intereſt of count Teſſin, who became his zealous patron, procured him the rank of phyſician to the fleet, and a ſtipend from the citizens for giving lectures in botany. The eſtabliſhment of the Royal Academy of Sciences at Stockholm, of which Linnæus was appointed the firſt preſident, ſerved not a little to favour the advancement of his fame, by the opportunity which it afforded of diſplaying his abilities.

"videbit hominum par, cui ſimile vix "dabit orbis."—This encomium, howſoever quaintly expreſſed, yet was in ſome meaſure prophetic of Linnæus's future fame and greatneſs, and proves how intimately Boerhaave had penetrated into the genius and abilities of our author; and, ſtrained as this parallel might be thought, it is likely however that the opening of the ſexual ſyſtem, ſo different from Ray's, by which Sir Hans Sloane had always known plants, and particularly the innovations, as they were then called, which Linnæus had made in altering the names of ſo many genera, were rather the cauſe of that coolneſs with which he was received by our excellent naturaliſt. Probably we have reaſon to regret this circumſtance; for otherwiſe Linnæus might have obtained an eſtabliſhment in England, as it has been thought he wiſhed to have done; and doubtleſs his opportunities in this kingdom would have been much more favourable to his deſigns, than in thoſe arctic regions where he ſpent the remainder of his days. In the mean time, we may juſtly infer the exalted idea that Linnæus had of England, as a land eminently favourable to the improvement of ſcience, from that compliment which, in a letter to a friend, he afterwards paid to London, when, ſpeaking of that city, he called it, Punctum ſaliens in vitello orbis."

[B] Dr. Pulteney gives an account of the ſeveral ſcientific productions which Linnæus publiſhed previous to this time. Theſe are, the "Syſtema Naturæ," "Fundamenta Botanica," "Bibliotheca Botanica," and "Genera Plantarum." The laſt of thoſe is juſtly conſidered as the moſt valuable of all the works of this celebrated author. What immenſe application had been beſtowed upon it, the reader may eaſily conceive, on being informed, that, before the publication of the firſt edition, the author had examined the characters of eight thouſand flowers. The laſt book of Linnæus's compoſition, publiſhed during his ſtay in Holland, was the "Claſſes Plantarum;" which is a copious illuſtration of the ſecond part of the "Fundamenta."

In 1741, upon the reſignation of Roberg, he was conſtituted joint profeſſor of phyſic, and phyſician to the king, with Roſen, who had been appointed the preceding year[c].

In 1755, Linnæus was honoured with a gold medal by the Royal Academy of Sciences of Stockholm, for a paper on the ſubject of promoting agriculture, and all branches of rural œconomy; and in 1760, he obtained a premium from the Imperial Academy of Sciences at Peterſburg, for a paper relative to the doctrine of the ſexes of plants.

We are told that Linnæus, upon the whole, enjoyed a good conſtitution; but that he was ſometimes ſeverely afflicted with a *hemicrania*, and was not exempted from the gout. About the cloſe of 1776, he was ſeized with an apoplexy, which left him paralytic: and at the beginning of the year 1777, he ſuffered another ſtroke, which very much impaired his mental powers. But the diſeaſe, ſuppoſed to have been the more immediate cauſe of his death, was an ulceration of the urinary bladder; of which, after a tedious indiſpoſition, he died Jan. 11, 1778, in the 71ſt year of his age.

LIPSIUS (JUSTUS), a moſt acute and learned critic, was a Low-country-man, and born at Iſcanum, a country-ſeat of his father's, between Bruſſels and Louvain, Oct. the 18th, 1547. He was deſcended from an ancient and rich family; his anceſtors had been, as his father was, among the principal inhabitants of Bruſſels; and he had a great uncle, MARTIN LIPSIUS, who diſtinguiſhed himſelf in the republic of letters, was well acquainted with Eraſmus, and publiſhed learned notes upon Hilary, Auguſtin, Jerome, Symmachus, Macrobius, and other ancient authors, whom he collated with the beſt manuſcripts. This learned perſon died in 1555. Our Lipſius was ſent to the public ſchool

Lipſii vita, prefixed to Lipſii opera. Lugd. 1613, fol.

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[c] Dr. Pulteney in this place gives an account of the "Iter Oelandicum & Gotlandicum," "Iter Scanicum," "Flora Suecica," "Fauna Suecica." "Materia Medica," and "Philoſophia Botanica;" the hiſtory and nature of which works he briefly explains; and afterwards gives a large analyſis of the "Syſtema Naturæ," and of the "Genera Morborum;" with a ſhort account of the papers written by Linnæus, in the "Acta Upſalienſia." The laſt of this great man's treatiſes was the "Mantiſſa Altera," publiſhed in 1771. The remaining part of Dr. Pulteney's volume contains an account of the "Amœnitates Academicæ;" with obſervations, tending to ſhew the utility of botanical knowledge in relation to agriculture, and the feeding of cattle: accompanied with a tranſlation of Linnæus's "Pan Suecus," accommodated to the Engliſh plants, with references to authors, and to figures of the plants.

ſchool at Bruſſels, at ſix years of age; and he ſoon gave ſuch proofs of uncommon parts, that, according to the ſtories related of him, he might very well be deemed a kind of prodigy. It is ſaid, and indeed he tells us himſelf in one of his letters, that he acquired the French language, without the aſſiſtance of a maſter, ſo perfectly, as to be able to write in it, before he was eight years old. In the ſame letter, he relates three miſhaps, which befel him during the ſtate of childhood, by one of which he was very near periſhing: he fell, in the firſt place, from a rock at Iſcanum, into a ſnow-drift, from whence he was taken by a maid-ſervant, who accidentally ſaw him, almoſt ſuffocated; then he fell from the ſcaffold of a houſe that was repairing at Iſcanum, whither he had climbed with one of his play-fellows, who, falling likewiſe, had the misfortune to break his leg, while Lipſius's girdle, catching upon ſomething by the way, preſerved him from much hurt; and, laſtly, at Bruſſels he fell into the river, and was ſo near being drowned, that, when he was taken out, he was, in appearance, lifeleſs. Cent. miſcellan. iii. 87.

From Bruſſels he was ſent, at ten years old, to Aeth; and, two years after, to Cologne, where he was taught by the Jeſuits. We ſhall have occaſion hereafter to ſpeak particularly of his religion. At ſixteen, he was ſent to the univerſity of Louvain; where, being already well ſkilled in the learned languages, he applied himſelf principally to the civil law. The belles-lettres, however, and ancient literature, were what he moſt delighted in; and therefore, loſing his parents, and becoming his own maſter before he was eighteen, he projected a journey to Italy, for the ſake of cultivating them to perfection. He executed what he projected; but, before he ſet out, he publiſhed three books of various readings, "Variarum lectionum libri tres," which he dedicated to cardinal Granvellan, a great patronizer of learned men. This was attended with very happy effects; it put him firſt upon the wings of fame, and opened his way to the cardinal, when he arrived at Rome in 1567. He lived two years with the cardinal, was nominated his ſecretary, and treated by him with the utmoſt kindneſs and generoſity. He was here in as fine a ſituation as could poſſibly be deſired; for though the cardinal honoured him with the title of ſecretary, yet the trouble and buſineſs of that office was left to others. His time was all his own, and he uſed to employ it juſt as he pleaſed: the Vatican, the Farneſian, the Sfortian, and other principal libraries, were open to him; and there he ſpent much time and pains in collating the manuſcripts of ancient authors, of Seneca, Tacitus, Plautus, Propertius, &c. His leiſure hours he uſed to employ in traverſing the city and neighbourhood, in order to inſpect and animadvert upon the moſt remarkable antiquities. There were alſo at this time ſeveral men in Rome, very eminent for their abilities and learning; as, Antonius Muretus, Paulus Manutius, Fulvius Urſinus, Hieronymus Mercurialis, Carolus Sigonius, Petrus Victorius, and others, with whom he became well acquainted and from whom he reaped great advantage.

In 1569, he returned to Louvain, and there ſpent one year in a very gay manner, as he himſelf ingenuouſly confeſſes. He uſed to frequent balls, aſſemblies, taverns, and to mix in every ſcene of mirth: however, he pleads the heat of youth in his excuſe; and, the more eaſily to break off his engagements of this nature, he reſolved upon a journey to Vienna. He was near jumping out of the frying-pan into the fire, as the ſaying is; for ſtopping at Dole, which is an univerſity in the Franche Comté, they made him drink hard, and had like to have killed him. The caſe was thus: he delivered there an oration in public, to the honour of Victor Geſelinus, who was taking his degree of doctor of phyſic; upon which he was invited to a great entertainment, where, as the cuſtom of the country then was, the gueſts uſed to provoke one another to drink plentifully. Lipſius complied; but, being unequal to the taſk, was ſuddenly ſeized with an unuſual ſhivering, and went home with a fever. "This ſtory," ſays Bayle, "would not "have been ſurpriſing, had Lipſius been an Italian or a "Spaniard; for to ſuch people an entertainment, at taking "a degree in ſome northern univerſities, is as dangerous "an action as a battle to a colonel, unleſs they get a diſ-"penſation for not pledging at every turn; but he was a "Fleming." Dict. LIPSIUS.

As ſoon as he was pretty well recovered from his illneſs, he ſet forwards to Vienna, and there fell into the acquaintance of Buſbequius, Sambucus, Pighius, and other learned men, who uſed many arguments, and arguments built too upon good conditions, to induce him to ſettle there: but the *natale ſolum*, the love of his own native ſoil, prevailed, and he directed his courſe through Bohemia, Miſnia, and Thuringia, in order to arrive at it. But being informed, that the Low-countries were over-run with the wars, and that his own patrimony was laid waſte by ſoldiers, he halted at the univerſity of Jena, in Saxony; where he was inveſted with a profeſſorſhip. He did not continue here above a year; but decamped for his own country, as ſoon as it was a little ſettled. He arrived at Cologne, where he married a widow in 1574. He did this, as he ſays, rather in compliance with his own inclinations, than by the advice of his friends; but ſo the gods decreed it. Some ſay, that ſhe was a very ill-natured woman, and made him a bad wife. We learn from himſelf, however, that they lived very peaceably together, although they had no children. He continued nine months with his wife at Cologne, and there wrote his "Antiquæ Lectiones," which chiefly conſiſt of emendations of Plautus: he alſo began there his notes upon Cornelius Tacitus, which were afterwards ſo univerſally applauded by the learned.

He then retired to his own native ſeat at Iſcanum, near Bruſſels, where he determined to live at a diſtance from the noiſe and the cares of the world, and to devote himſelf intirely to letters; and there is a fine epiſtle of his extant, to ſhew the great advantages of a country over a city life. But he was diſturbed by the civil wars, before he was well ſettled; and went to Louvain, where he reſumed the ſtudy of the civil law, and took up the title of a lawyer in form; though with no intent to practiſe or concern himſelf with buſineſs, which he never could be prevailed to do. He publiſhed, at Louvain, his "Epiſtolicæ Quæſtiones," and ſome other things; but at length was obliged to quit his reſidence there. He went to Holland, and ſpent thirteen years at Leyden; during which time he compoſed and publiſhed what he calls his beſt works. Theſe are, "Electorum libri duo," "Satyra Menippæa," "Saturnalium libri duo," "Commentarii pleni in Cornelium "Tacitum," "De Conſtantia libri duo," "De amphitheatro libri duo," "Ad Valerium Maximum notæ," "Epiſtolarum Centuriæ duæ," "Epiſtolica inſtitutio," "De rectâ pronunciatione linguæ Latinæ," "Animadverſiones in Senecæ tragœdias," "Animadverſiones "in Velleium Paterculum," "Politicorum libri ſex," "De unâ religione liber." Theſe he calls his beſt works, becauſe they were written, he ſays, in the very vigour of his age, and when he was quite at leiſure; "in flore ævi "& ingenii, in alto otio;" and he adds too, that his health continued good till the latter part of his life; "nec valetudo, "niſi ſub extremos annos, titubavit."

Cent. I. Miſc. epiſt. 8.

Cent. III. Miſc. epiſt. 87.

He withdrew himſelf ſuddenly and privately from Leyden, for a reaſon that will be mentioned by and by, in 1590; and, after ſome ſtay at the Spaw, went and ſettled at Louvain, where he taught polite literature, as he had done at Leyden, with the higheſt credit and reputation. He ſpent the remainder of his life at Louvain, though he had received powerful ſolicitations, and the offers of vaſt advantages, if he would have removed elſewhere. Pope Clement VIII. Henry IV. of France, and Philip II. of Spain, applied to him by advantageous propoſals. Several cardinals would gladly have taken him under their protection and patronage: and all the learned in foreign countries honoured him extremely. The very learned Spaniard, Arias Montanus, who, at the command of Philip II, ſuperintended the re-printing the Complutenſian edition of the Bible at Platin's preſs, had ſuch a particular regard and affection for him, that he treated him as a ſon, rather than a friend, and not only admitted him into all his concerns, but even offered to leave him all he had. All this notwithſtanding, Lipſius continued at Louvain, and, among others, wrote the following works: "De cruce libri tres;" "De militia Romana libri quinque;" "Poliorceticωn libri quinque;" "De magnitudine Romana libri quatuor;" "Diſſertatiuncula & commentarius in Plinii panegyricum;" "Manuductio ad Stoicam philoſophiam," &c. All his works have been collected and printed together, in folio, more than once. His critical notes upon ancient authors are to be found in the beſt editions of each reſpective author; and ſeveral of his other pieces have, for their peculiar utility, been re-printed ſeparately.

Lipſius died at Louvain, March 23, 1606, in his 59th year; and left, ſays Joſeph Scaliger, the learned world and his friends to lament the loſs of him. There is the following judgement paſſed upon Lipſius and his works in the "Scaligerana Poſterior:" 'The third century of his miſcellaneous epiſtles is the worſt of all his works; the beſt are his "Commentaries upon Tacitus," his "Orations de concordia," and "upon the death of the duke of Saxony." His "Electa" and "Saturnalia" are very excellent books. He was a Greek ſcholar ſufficiently for his own private uſe, and no farther. How unhappy a judgement he makes of Seneca the tragedian! He was perfectly ignorant of poetry, and every thing relating to it.' He wrote a bad Latin ſtyle in his later compoſitions; for which he ſeems a little inexcuſable; ſince, from his "Variæ Lectiones," the firſt book he printed, it is plain he could have written better. Bad however as it was, it found a tribe of imitators, who admired it as a model, and grew numerous enough to form a ſect in the republic of letters. He wrote likewiſe an uncommonly bad hand. His converſation and mien did not anſwer people's expectations of him. "He was," ſays one who has written his life, "ſo mean in his countenance, "his dreſs, and his converſation, that thoſe who had accuſtomed themſelves to judge of great men by their outward appearance, aſked, after having ſeen Lipſius, whether that was really he. And it is certain, that ſome foreigners, who came from the remoteſt part of Poland to ſee him, as ſome did formerly from foreign parts to ſee Livy, did often aſk for Lipſius, even when they had him before their eyes."

Albertus Miræus, in vitâ Lipſii.

But the moſt remarkable particular relating to Lipſius, and one of the greateſt faults for which he is cenſured, is his inconſtancy with regard to religion. This cenſure is grounded upon the following particulars: namely, That, being born a Roman Catholic, he profeſſed the Lutheran religion, while he was profeſſor at Jena. Afterwards returning to Brabant, he lived there like a Roman Catholic; but, having accepted a profeſſor's chair in the univerſity of Leyden, he publiſhed there what was called Calviniſm. At laſt he removed from Leyden, and went again into the Low Countries, where he not only lived in the Roman communion, but even became a bigot, like a very weak woman. This he ſhewed by the books he publiſhed; one of which, written in 1603, was intituled, "Diva Virgo "Hallenſis," &c. another, in 1604, "Diva Sichemienſis," &c. with an account of their favours and miracles; in which works he admits the moſt trifling ſtories, and the moſt uncertain traditions. Some of his friends endeavoured to diſſude him from writing thus, by repreſenting how greatly it would diminiſh the reputation he had acquired; but he was deaf to their expoſtulations. The verſes he wrote, when he dedicated a ſilver pen to the Holy Virgin of Hall, are very remarkable, both on account of the elogies he beſtows on himſelf, and of the exorbitant worſhip he pays to the Virgin. By his laſt will, he left his gown, lined with fur, to the image of the ſame lady. We muſt not forget to obſerve, that Lipſius was ſuppoſed, by ſome, to have compoſed ſuch works, only to perſuade the world, that he was not ſo cold and indifferent, with regard to religion, as he found he was ſuſpected to be; for it had been ſaid, that all religions, or none, were the ſame to him, and that he made no difference between Lutheraniſm, Calviniſm, and Popery. But there ſeems no juſt ground for ſuppoſing this, ſince his conduct may be explained very well without it. It may naturally be reſolved into the weak and unſteady ſtate of his mind, unleſs we will ſuppoſe that every great ſcholar muſt needs think and act like a philoſopher and man of ſenſe, which, we preſume, is very far from being the caſe.

But what appeared yet ſtranger in his behaviour, and was never forgiven him, is, that while he lived at Leyden, in an outward profeſſion of the Reformed religion, he yet approved publicly the perſecuting principles which were exerted, throughout all Europe, againſt the profeſſors of it. What Bayle has ſaid of him, with regard to this point, may ſerve for a proper concluſion of the preſent article: "This man," ſays he, "having been ruined in his fortune, by the wars in the Low Countries, fled to Leyden, where he found an honourable retreat; and was choſen a profeſſor, making no ſcruple of outwardly abjuring the Popiſh religion. During his ſtay there, he publiſhed ſome pieces concerning government, in which he advanced, among other maxims, that no ſtate ought to ſuffer a plurality of religions, nor ſhew any mercy towards thoſe who diſturbed the eſtabliſhed worſhip, but purſue them with fire and ſword; it being better that one member ſhould periſh, rather than the whole body: 'Clementiæ non hic locus; ure, ſeca, ut membrorum potius aliquod quam totum corpus corrumpatur.' This was very unhandſome in a perſon, kindly entertained by a Proteſtant republic, which had newly reformed its religion; ſince it was loudly approving all the rigours of Philip the IId, and the duke of Alva. It was, beſides, an exceſſive imprudence, an abominable impiety; ſince, on the other hand, it might be inferred from his book, that none but the Reformed religion out to be tolerated in Holland, and, on the other, that the Pagans were very right in hanging all the preachers of the goſpel. He was attacked on this head by one Theodore Cornhert, who preſſed him ſo cloſely, that he put him into the utmoſt perplexity. He was obliged, in his anſwer, to uſe many ſhifts and evaſions; declaring that theſe two

Comment. philoſoph. Part II. c. 3.

"words, *Ure* and *ſeca*, were only terms borrowed from "chirurgery, not literally to ſignify fire and ſword, but "only ſome ſmart and effectual remedy. All theſe evaſions "are to be met with in his treatiſe 'De una religione.' "It is indeed the moſt wretched book he ever wrote, ex"cepting the ſtories and ſilly poems, written in his old "age, concerning ſome chapels of the Bleſſed Virgin: for "his underſtanding began about this time to decay, as "formerly Pericles's, ſo far as to ſuffer himſelf to be "tricked out, neck and arms, with amulets and old wo"men's charms, and being perfectly infatuated in favour "of the Jeſuits, to whom he gave himſelf up. When he "found the wretched perfomance we are now ſpeaking of "likely to be cenſured in Holland, he ſneaked away "privately from Leyden."

LISLE (GUILLAUME DE), a great French geographer, was born at Paris in 1675. He began at eight or nine years of age to deſign maps, and his progreſs in this way was even rapid. In 1699, he firſt diſtinguiſhed himſelf to the public, by giving a map of the world, and other pieces, which procured him a place in the Academy of Sciences, 1702. He was afterwards choſen geographer to the King, with a penſion; and not only ſo, but had the honour of teaching the King himſelf geography, for whoſe particular uſe he drew up ſeveral works. De Liſle's reputation was ſo extended and ſo well eſtabliſhed, that ſcarcely any hiſtory or travels were publiſhed without the embelliſhment of his maps. He was labouring a map of Malta for the Abbé Vertot's hiſtory, when he was carried off by an apoplexy in 1726. The name of this geographer was no leſs celebrated in foreign countries than his own, Many ſovereigns attempted to draw him from France, but in vain. The Czar Peter, when at Paris upon his travels, went perſonally to ſee him, in order to communicate to him ſome remarks upon Muſcovy; and ſtill more, ſays Fontenelle, to learn from him, better than he could any where elſe, the ſituation and extent of his own dominions.

LISTER (MARTIN), an Engliſh phyſician, and natural philoſopher, was born in Buckinghamſhire [A], about 1638; and educated under his great uncle Sir Martin Liſter, knt. phyſician in ordinary to Charles I,

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[A] From the regiſter of St. John's-college; but Wood ſays he was a Yorkſhire-man, of which county too his great uncle was a native.

and preſident of the college of phyſicians. He was afterwards ſent to St. John's-college in Cambridge, where he took his firſt degree in arts in 1658 [B]; and was made fellow of his college by a mandate from Charles II, after his reſtoration in 1660. He proceeded maſter of arts in 1662; and, applying himſelf cloſely to phyſic, travelled into France in 1668 [C], to improve himſelf further in that faculty. Returning home, he ſettled in 1670 at York [D], where he followed his profeſſion many years with good repute. At the ſame time he took all opportunities, which his buſineſs would permit, of proſecuting reſearches into the natural hiſtory and antiquities of the country; with which view he travelled into ſeveral parts of England, eſpecially in the North.

As this ſtudy brought him into the acquaintance of Mr. Lloyd, keeper of the Aſhmolean muſem at Oxford, he enriched that ſtorehouſe with ſeveral altars, coins, and other antiquities, together with a great number of valuable natural curioſities. He alſo ſent ſeveral obſervations and experiments, in various branches of natural philoſophy, to the ſame friend; who communicating ſome of them to the Royal Society [E], our author was thereupon recommended nd elected a fellow thereof. In 1684, reſolving, by the dvice of his friends, to remove to London, he was created octor of phyſic, by diploma, at Oxford; the chancellor imſelf recommending him, as a perſon of exemplary oyalty, of high eſteem among the moſt eminent of his profeſſion, of ſingular merit to that univerſity in particular, by having enriched their muſeum and library with preſents of valuable books, both printed and manuſcript; and of general merit to the literary world by ſeveral learned books which he publiſhed [F]. Soon after this, he was elected fellow of the college of phyſicians.

In 1698, he attended the earl of Portland in his embaſſy from king William to the court of France; and, having the pleaſure to ſee a book he had publiſhed the preceding year, under the title of "Synopſis Conchyliorum," placed in the king's library, he preſented that monarch with a ſecond edition of the treatiſe, much improved, in 1699 [G], not long after his return from Paris. Of this journey he

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[B] From the Regiſter of St. John's College.

[C] Journey to Paris by our author, p. 165.

[D] Introduction to his Exercitat. Medic.

[E] Phil. Tranſ. No 25.

[F] Wood as before.

[G] Journey to Paris, p. 104.

had publiſhed an account, containing obſervations on the ſtate and curioſities of that metropolis; which, as a trifling piece, was traveſtied by Dr. Wm. King in another, intituled "A Journey to London." In 1709 [H], upon the indiſpoſition of Dr. Hannes, he was made ſecond phyſician in ordinary to queen Anne; in which poſt he continued to his death, Feb. 1711-12. Beſides the books already mentioned, he publiſhed others [I].

[H] Boyer's Life of Queen Anne.

[I] Theſe are, 1. "Hiſtoriæ animalium Angliæ tres tractatus, &c. "1678." 2. "John Goedartius of "inſects, &c. 1682," 4to. 3. The ſame book in Latin. 4. "De fontibus medicalibus Angliæ, Ebor. "1682." There is an account of moſt of theſe tracts in Phil. Tranſ. No. 139. 143, 144. and 166. 5. "Exercitatio anatomica, in qua de cochleis agitur, &c. 1694," 8vo. 6. "Cochlearum & Limacum exercitatio "anatomica; accedit e variolis excercitatio, 1695," 2 vol. 8vo. 7. "Conchyliorum Bivalvium utriuſque aquæ "exercitatio anatom. tertia, &c. 1696," 4to. 8. "Exercitationes medicinales, "&c. 1697," 8vo.

LITTLETON, or LYTTLETON (THOMAS), the celebrated Engliſh judge, was deſcended of an ancient family, and born, about the beginning of the 15th century, at Frankley in Worceſterſhire. Having laid a proper foundation of learning at one of the univerſities, he removed to the Inner Temple; and, applying himſelf to th law, became very eminent in that profeſſion. The fi notice we have of his diſtinguiſhing himſelf therein, from his learned lectures on the ſtatute of Weſtminſt "de donis conditionalibus," of conditional gifts. was afterwards made, by Henry VI. ſteward or judge of the court of the palace, or Marſhalſea of the king's houſhold; and, in 1455, king's ſerjeant, in which capacity he went the Northern circuit as judge of the aſſize. Upon the revolution of the crown, from the houſe of Lancaſter to that of York, in Edward IV, our judge, who was now made ſheriff of Worceſterſhire, received a pardon from that prince; was continued in his poſt of king's ſerjeant, and alſo in that of juſtice of aſſize for the ſame circuit. This pardon paſſed in the 2d year of Edward IV; and, in the 6th, he was appointed one of the judges of the court of Common Pleas. The ſame year, 1466, he obtained a writ to the commiſſioners of the cuſtoms of London, Briſtol, and Kingſton upon Hull; to pay him a hundred and ten marks annually, for the better ſupport of his dignity, a hundred, and ſix ſhillings and eleven-pence farthing, to furniſh him with a furred robe, and ſix ſhillings and ſixpence more, for another robe called Linura. In the 15th of the ſame reign, 1475, he was created, among others, knight of the Bath, to grace the ſolemnity of conferring that order upon the king's eldeſt ſon, then prince of Wales, afterwards Edward V. The judge continued in the favour and eſteem both of his ſovereign and all others, for his great ſkill in the laws of England, till his death, which happened Aug. 23, 1481, in a good old age. He was honourably interred in the cathedral church of Worceſter, where a marble tomb, with his ſtatue thereon, was erected to his memory; his picture was alſo placed in the church of Frankley; and another in that of Hales-Owen, where his deſcendants purchaſed a good eſtate [A]. He married, and had three ſons, William, Richard, and Thomas. Richard, being bred to the law, became eminent in that profeſſion: it was for the uſe of this ſon, that our judge drew up his celebrated treatiſe on tenures, or titles by which all eſtates were anciently held in England; this was written in the latter end of his life, and printed probably in 1477 [B]. The judge's third ſon, Thomas [C], was knighted by Henry VII, for taking Lambert Simnel, the pretended earl of Warwick. His eldeſt ſon and ſucceſſor, Sir William Lyttleton, after living many years in great ſplendor at Frankley, died in 1508: and from this branch of the judge the famous lord Lyttelton of Frankley in Worceſterſhire, who was created a baron of Great Britain, Nov. 1756, derived his pedigree.

See LYTTELTON.

[A] Coke's preface and comment on the 381ſt ſect. of Littleton's Tenures, and Dugdale's Chronica ſeries, p. 65, 67, 68.

[B] Preface to the 12th edit. of Coke's Inſtitutes.

[C] He left no legitimate male iſſue.

LITTLETON (Adam), a learned Engliſhman, was deſcended from an ancient family, and born, Nov. 8, 1627, at Hales-Owen in Shropſhire; of which place his father was miniſter. Being educated under Dr. Buſby at Weſtminſter-ſchool, he was choſen thence ſtudent of Chriſt-church, Oxford, in 1647; but ejected by the parliament-viſitors the next year. However, he became uſher of Weſtminſter-ſchool ſoon after; and, in 1658, was made ſecond maſter, having for ſome time in the interim taught ſchool in other places, and after the Reſtoration at Chelſea in Middleſex, of which church he was admitted rector in 1674. He was made prebendary of Weſtminſter the ſame year; and had likewiſe a grant from Charles II, to ſucceed Dr. Buſby in the maſterſhip of that ſchool, for which he was highly qualified. He had been ſome years before appointed king's chaplain, and in 1670 accumulated his degrees in divinity, which was conferred upon him without taking any in arts, on account of his extraordinary merit: in the atteſtation whereof he brought letters from Henchman, biſhop of London, recommending him to the univerſity as a man egregiouſly learned, of ſingular humanity and ſweetneſs of manners, blameleſs and religious life, and alſo for his exquiſite genius and ready faculty in preaching. He was for ſome time ſub-dean of Weſtminſter, and, in 1687, licenſed to the church of St. Botolph Alderſgate, London; which he held about four years, and then reſigned it poſſibly on account of ſome decay in his conſtitution.

He died June 30, 1694, aged 67 years, and was buried in his church at Chelſea; where there is a handſome monument, with an epitaph to his memory. He was an excellent philologiſt and grammarian; an indefatigable reſtorer of the Latin tongue, as appears from his Latin "Dictionary [A];" and an excellent critic in the Greek, a "Lexicon" in which he laboured much in compiling, but was prevented from finiſhing by death. He was alſo well ſkilled in the Oriental languages, and in Rabbinical learning; in proſecution of which he exhauſted great part of his fortune, in purchaſing books and manuſcripts from all parts of Europe, Aſia, and Africa. Some time before his death, he made a ſmall eſſay towards facilitating the knowledge of the Hebrew, Chaldee, and Arabic tongues; which, if he had had time, he would have brought into a narrower compaſs, and freed from the unneceſſary load of radixes, with which the common Lexicons are incumbered. He was farther verſed in the abſtruſe parts of mathematics, and wrote a great many pieces concerning myſtical numeration, which came into the hands of his brother-in-law Dr. Hoſkin. He was extremely charitable, eaſy of acceſs, communicative, affable, facetious in converſation, free from paſſion, of a ſtrong conſtitution, and a venerable countenance. Beſides his Latin Dictionary, he publiſhed the books mentioned below [B]

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[A] The firſt edition of it was publiſhed in 1678, 4to; and again in 1685, with additions.

[B] Theſe are, 1. "Tragicomœdia "Oxonienſis, a Latin poem on the "parliament viſitors, 1648," a ſingle ſheet, 4to. doubtful. 2. "Paſortimericus, &c. 1658," 4to. Greek and Latin. 3. "Diatriba in octo tractatus "diſtributa," &c. printed with the former. 4. "Elementa religionis, "ſive quatuor capita catechetica toti-

" dem linguis deſcripta in uſum ſcho-" "larum, 1658," 8vo. to which is added, 5. " Complicatio radicum in primæva " Hebræorum lingua". 6. " Solo-" "mon's gate, or An entrance into the " church, &c. 1662," 8vo. Perhaps this title was taken from the North-gate of Weſtminſter-abbey, ſo called. 7. " Sixty-one ſermons, 1680," 8vo. 8. " A ſermon at a ſolemn meeting of " the natives of the city and county of " Worceſter, in Bow-church, London, " 24th of June 1680," 4to. 9. " Pre-" "face to Cicero's works, Lond. 1681," 2 vol. fol. 10. A tranſlation of " Sel-" "den's Jani Anglorum facies altera," with notes, publiſhed under the name of Redman Weſtcote, 1683, fol. With this were printed three other tracts of Selden, viz. his " Treatiſe of " the judicature of parliaments, &c." " England's Epitomis;" " Of the diſ-" "poſition of inteſtates' goods." 11. " The life of Themiſtocles, from the " Greek," in the firſt vol. of Plutarch's lives, by ſeveral hands, 1687, 8vo. He alſo publiſhed, " Diſſertatio epiſto-" "laris de juramento medicorum qui " ΟΡΚΟΣ ΙΠΠΟΚΡΑΤΟΥΣ dicitur, &c." as alſo " A Latin inſcription in proſe " and verſe, intended for the monument " of the fire of London, in Sept. 1666." This is printed at the end of his Dictionary; as is likewiſe an elegant epiſtle to Dr. Baldwin Hamey, M. D.

Life by Dr. Morell, prefixed to Littleton's Sermons.

LITTLETON (EDWARD), LL. D. was educated upon the royal foundation at Eton ſchool, under the care of that learned and excellent maſter Dr. Snape; who never failed, by proper culture and encouragement, to give a genius like our author's fair play, and brighten it into all poſſible perfection. His ſchool-exerciſes were much admired; and, when his turn came, he was tranſplanted to King's College, Cambridge, in 1716, with equal applauſe. A talent for poetry ſeldom reſts unemployed; it will break out and ſhew itſelf upon ſome occaſion or other. Our author had not been long at the univerſity, before he diverted a ſchool-fellow, whom he had left at Eton, with an humourous poem, wherein he deſcribes his change of ſtudies, and hints at the progreſs he had made in academical learning. This was followed by that celebrated one on a Spider. And as both theſe poems have ſurreptitiouſly crept into Miſcellanies, in a very imperfect condition; and, though undoubtedly (as the author was very young when he wrote them) ſome of the lines might have been improved, yet, on the contrary, they have ſuffered in the attempt, and names have been introduced altogether unknown to the author: Dr. Morell gave a genuine copy of them [A], as tranſcribed by a gentleman then at Eton ſchool, from the author's own writing; with ſuch remains as could be found of a Paſtoral Elegy, written about the ſame time by Mr. Littleton, on the death of R. Banks, ſcholar of the ſame college. Whether, as our author ſays, his academical ſtudies checked his poetical flights, and he rejected theſe trifles

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[A] Theſe verſes are inſerted correctly in an edition of " Dodſley's " Poems," enriched with notes, 1782.

for the more ſolid entertainment of philoſophy, is unknown, nothing more of this kind was met with. Dr. Morell found a poetical epiſtle ſent from ſchool to Penyſton Powney, Eſq; but as this was written occaſionally, and ſcarcely intelligible to any but thoſe who were then at Eton, he has not printed it. In 1720, Mr Littleton was recalled to Eton as an aſſiſtant in the ſchool; in which office he was honoured and beloved by all the young gentlemen that came under his direction; and ſo eſteemed by the provoſt and fellows, that, on the death of the Rev. Mr. Malcher in 1727, they elected him into their ſociety, and preſented him to the living of Maple Derham in Oxfordſhire. He then married Frances, one of the daughters of Barnham Goode, Eſq; an excellent lady. June 9, 1730, he was appointed chaplain in ordinary to their majeſties; and in the ſame year took the degree of LL. D. at Cambridge. But, though an admired preacher and an excellent ſcholar, he ſeems to have been as little ambitious of appearing in print, as the great Mr. Hales, formerly of the ſame college; not having printed any thing, that is known of, in his lifetime; and probably, like Hales too, never penned any thing till it was abſolutely wanted. He died of a fever in 1734, and was buried in his own pariſh-church of Maple-Derham; leaving behind him a widow and three daughters, for whoſe benefit, under the favour and encouragement of Queen Caroline, his "Diſcourſes" were firſt printed.

Dict. art. PORCIUS.

LIVIUS (Titus), the beſt of the Roman hiſtorians, as he is called by Mr. Bayle, was born at Patavium, or Padua. There is a line in Martial, "cenſetur Apona Livio ſuo tellus;" on the authority of which, ſome moderns have contended, that Aponus was the birth-place of our author; but it does not appear, that any ſuch town was then in being, Aponus being a celebrated fountain in the neighbourhood of Patavium; whence Martial, by poetic licence, here uſes Apona tellus for Patavium itſelf. He was ſprung from an illuſtrious family, which had given ſeveral conſuls to Rome; yet was himſelf the moſt illuſtrious perſon of his family. We know but few circumſtances of his life, none of the ancients having left any thing about it; and ſo reſerved has he been with regard to himſelf, that we ſhould be as much at a loſs to determine the time his hiſtory was written in, if it were not for one paſſage which accidentally eſcaped him. He tells us there, that "the temple of Janus "had

Voſſius de Hiſt. Latin. —Mart. Epig. 62. lib. I.

“ had been twice ſhut ſince the reign of Numa; once in the “ conſulſhip of Manlius, after the firſt Punic war was “ ended; and again, in his own times, by Auguſtus “ Cæſar, after the battle of Actium.” Now, as the temple Lib. 1. of Janus was thrice ſhut by Auguſtus, and a ſecond time c. 19. in the year of Rome 730, Livy muſt needs have been employed upon his hiſtory between that year and the battle of Actium. It appears, however, from hence, that he ſpent near twenty years upon it, ſince he carried it down to beyond 740.

He was then come to Rome, where he long reſided; and ſome have ſuppoſed, for there is not any proof of it, that he was known to Auguſtus before, by certain philoſophical dialogues, which he had dedicated to him. Seneca ſays nothing of the dedication, but mentions the dialogues, which he calls hiſtorical and philoſophical; and alſo ſome books, written purpoſely on the ſubject of philoſophy. Be this as it will, it is probable that he began Senec. his hiſtory as ſoon as he was ſettled at Rome; and he Epiſt. 100. ſeems to have devoted himſelf ſo entirely to the great work he had undertaken, as to be perfectly regardleſs of his own advancement. The tumults and diſtractions of Rome frequently obliged him to retire to Naples; not only that he might be leſs interrupted in the purſuit of his deſtined taſk, but alſo enjoy that retirement and tranquillity which he could not have at Rome, and which yet he ſeems to have much ſought after: for he was greatly diſſatisfied with the manners of his age, and tells us, that “ he ſhould “ reap this reward of his labour, in compoſing the Roman “ hiſtory, that it would take his attention from the preſent “ numerous evils, at leaſt while he was employed upon Præfat. ad “ the firſt and earlieſt ages.” lib. 1.

He uſed to read parts of this hiſtory, while he was compoſing it, to Mæcenas and Auguſtus; and the latter conceived ſo high an opinion of him, that he pitched upon him to ſuperintend the education of his grandſon Claudius, who was afterwards emperor. Suetonius relates, that Claudius, at the exhortation of Livy, compoſed ſeveral volumes of Roman hiſtory: he adds indeed, that Sulpicius C. 41. in Flavius aſſiſted him; otherwiſe we might reaſonably won- vit. Claudii. der how ſo ſtupid a creature, as the emperor Claudius is repreſented to have been, ſhould ever have been able to write hiſtory, or any thing elſe. After the death of Auguſtus, he returned to the place of his birth, where he was received with all imaginable honour and reſpect; and there he died, in the fourth year of the reign of Tiberius, aged above ſeventy. Some ſay, he died on the ſame day with Ovid: it is certain, that he died the ſame year.

Scarce any man was ever more honoured, alive as well as dead, than this hiſtorian. Pliny the younger relates that a gentleman travelled from Cales in the extremeſt parts of Spain, to ſee Livy; and, though Rome abounded with more ſtupendous and curious ſpectacles than any city in the world, yet he immediately returned; as if, after having ſeen Livy, nothing farther could be worthy of his notice. A monument was erected to this hiſtorian in the temple of Juno, where was afterwards founded the monaſtery of St. Juſtina. There, in 1413, was diſcovered the following epitaph upon Livy: "Oſſa Titi Livii Patavini, omnium mortalium judicio digni, cujus prope invicto calamo invicti populi Romani res geſtæ conſcriberentur:" that is, "The bones of Titus Livius of Patavium, a man worthy to be approved by all mankind, by whoſe almoſt invincible pen the acts and exploits of the invincible Romans were written." Theſe bones are ſaid to be preſerved with high reverence to this day, and are ſhewn by the Paduans as the moſt precious remains. In 1451, Alphonſus, king of Arragon, ſent his ambaſſador, Anthony Panormita, to deſire of the citizens of Padua the bone of that arm with which this their famous countryman had written his hiſtory; and, obtaining it, cauſed it to be conveyed to Naples with the greateſt ceremony, as a moſt invaluable relic. He is ſaid to have recovered from an ill ſtate of health, by the pleaſure he found in reading this hiſtory; and therefore, out of gratitude, put upon doing extraordinary honours to the memory of the writer. Panormita alſo, who was a native of Palermo in Sicily, and one of the ableſt men of the 15th century, ſold an eſtate to purchaſe this hiſtorian.

Epiſt. 3. lib. 2.

Bayle, Dict. PANORMITA.— Voſſius de Lat. hiſt.

The hiſtory of Livy, like other great works of antiquity, is tranſmitted down to us exceedingly mutilated and imperfect. Its books were originally an hundred and forty-two, of which are extant only thirty-five. The epitomes of it, from which we learn their number, all remain, except thoſe of the 136th and 137th books: and many have been ready to curſe the epitomiſers, ſuppoſing them to have contributed not a little to the neglect firſt, and then to the loſs of their originals. Lord Bolingbroke, ſpeaking of epitomiſers, ſays, that "They do neither honour to themſelves, nor good to mankind: for ſurely the abridger

“ is in a form below the tranſlator ; and the book, at leaſt “ the hiſtory, that wants to be abridged, does not deſerve “ to be read. They have done anciently a great deal of “ hurt, by ſubſtituting many a bad book in the place of a “ good one ; and by giving occaſion to men, who contented themſelves with extracts and abridgements, to “ neglect, and through their neglect to loſe the invaluable “ originals.” Livy's books have been divided into decades, which ſome will have to have been done by Livy himſelf, becauſe there is a preface to every decade ; while others ſuppoſe it to be a modern contrivance, ſince nothing about it can be gathered from the ancients. The firſt decade, beginning with the foundation of Rome, is extant, and treats of the affairs of 460 years. The ſecond decade is loſt ; the years of which are ſeventy-five. The third decade is extant, and contains the ſecond Punic war, including eighteen years. It is reckoned the moſt excellent part of the hiſtory, as giving an account of a very long and ſharp war, in which the Romans gained ſo many advantages, that no arms could afterwards withſtand them. The fourth decade contains the Macedonian war againſt Philip, and the Aſiatic war againſt Antiochus, which takes up the ſpace of about twenty-three years. The five firſt books of the fifth decade were found at Worms, by Simon Grynæus, in 1431, but are very defective ; and the remainder of Livy's hiſtory, which reacheth to the death of Druſus in Germany, in 746, together with the ſecond decade, are ſupplied by Freinſhemius.

Letters on Hiſtory, Letter V.

See FREINSHEMIUS.

Never man perhaps was furniſhed with greater advantages for writing a hiſtory, than Livy. Beſides his own great genius, which was in every reſpect admirably formed for the purpoſe, he was trained as it were in a city, at that time the empreſs of the world, and in the politeſt reign that ever was ; having ſcarcely had any other ſchool than the court of Auguſtus. He had acceſs to the very beſt materials, ſuch as the “ memoirs of Sylla, Cæſar, Labienus, “ Pollio, Auguſtus, and others,” written by themſelves. “ What writers of memorials, ſays Lord Bolingbroke, “ what compilers of the *materia hiſtorica,* were theſe ! “ What genius was neceſſary to finiſh up the pictures that “ ſuch maſters had ſketched ? Rome afforded men that “ were equal to the taſk. Let the remains, the precious “ remains, of Salluſt, of Livy, and of Tacitus, witneſs “ this truth——What a ſchool of public and private “ virtue had been opened to us at the reſurrection of "learning, if the latter hiſtorians of the Roman common-"wealth, and the firſt of the ſucceeding monarchy, had "come down to us entire! The few that are come down, "though broken and imperfect, compoſe the beſt body of "hiſtory that we have; nay, the only body of ancient "hiſtory, that deſerves to be an object of ſtudy. It fails "us indeed moſt at that remarkable and fatal period, where "our reaſonable curioſity is raiſed the higheſt. Livy em-"ployed forty-five books to bring his hiſtory down to the "end of the ſixth century, and the breaking out of the "third Punic war; but he employed ninety-five to bring "it down from thence to the death of Druſus: that is, "through the courſe of 120 or 130 years. Appian, "Dion Caſſius, and others, nay, even Plutarch included, "make us but poor amends for what is loſt of Livy." Speaking then of Tully's orations and letters, as the beſt adventitious helps to ſuply this loſs, he ſays, that "the "age in which Livy flouriſhed abounded with ſuch "materials as theſe: they were freſh, they were authentic: "it was eaſy to procure them, it was ſafe to employ them. "How he did employ them in executing the ſecond part of "his deſign, we may judge from his execution of the firſt; "and, I own, I ſhould be glad to exchange, if it were "poſſible, what we have of this hiſtory for what we have "not. Would you not be glad, my lord, to ſee, in one "ſtupendous draught, the whole progreſs of that govern-"ment from liberty to ſervitude? the whole ſeries of "cauſes and effects, apparent and real, public and pri-"vate?" &c.

Letter IV.

The encomiums beſtowed upon Livy, by both ancients and moderns, are great and numerous. Quintilian ſpeaks of him in the higheſt terms, and thinks that Herodotus need not take it ill to have Livy equalled with him: we think ſo too, and that Livy ſhould even be preferred to him, ſince he ſeems to us, in almoſt all reſpects, his ſuperior. Herodotus is an agreeable ſtory-teller, fit to entertain in an idle hour: Livy entertains too, but that is not all; he inſtructs and intereſts in the deepeſt manner. But the great probity, candour, and impartiality, are what have diſtinguiſhed Livy above all hiſtorians, and very deſervedly ſurely: for neither complaiſance to the times, nor his particular connexions with the emperor, could reſtrain him from ſpeaking well of Pompey; ſo well, as to make Auguſtus call him a Pompeian. This we learn from Cremutius Cordus, in Tacitus, who relates alſo, much to the

Quint. Inſt. orat. lib. xii. c. 1.

the emperor's honour, that this gave no interruption to their friendſhip. Tacit. Annal. iv. 34.

But whatever elogies Livy may have received as an hiſtorian, he has not eſcaped cenſure as a writer. In the age wherein he lived, Aſinius Pollio charged him with Patavinity; which Patavinity has been variouſly explained by various writers, but is generally ſuppoſed to relate to his ſtyle. The moſt common opinion is, that this noble Roman, accuſtomed to the delicacy of the language ſpoken in the court of Auguſtus, could not bear with certain provincial idioms, which Livy, as a Paduan, uſed in divers places of his hiſtory. Pignorius is of another mind, and believes that this Patavinity regarded the orthography of certain words, wherein Livy uſed one letter for another, according to the cuſtom of his country, writing "ſibe" and "quaſe" for "ſibi" and "quaſi"; which he attempts to prove by ſeveral ancient inſcriptions. Chevreau maintains, that it does not concern the ſtyle, but the principles of the hiſtorian: the Paduans, he ſays, preſerved a long and conſtant inclination for a republic, and were therefore attached to Pompey; while Pollio, being of Cæſar's party, was naturally led to fix upon Livy the ſentiments of his countrymen, on account of his ſpeaking well of Pompey. But we may reaſonably wonder, that this point could ever have furniſhed occaſion for ſuch difference of opinions, when Quintilian, who muſt needs be ſuppoſed to have known the true import of this Patavinity, has delivered himſelf in ſuch explicit terms upon it. Speaking of the virtues and vices of ſtyle, he remarks, that Vectius had uſed Tuſcan, Sabine, and Præneſtine words and phraſes in his writings; for which, ſays he, he has been cenſured by Lucilius, as Livy has for his Patavinity by Pollio. "Taceo de Tuſcis, & Sabinis, & Præneſtinis "quoque: nam ut eorum ſermone utentem Vectium Lucilius inſectatur, quemadmodum Pollio deprehendit in "Livio Patavinitatem; licet omnia Italica pro Romanis "habeam." Can it be doubted, after this that the Patavinity of Livy relates to his language? Yet the learned Morhoff has written a very elaborate treatiſe to prove it. Lib. i. c. 5.

Is it worth while to mention here the capricious and tyrannic humour of the emperor Caligula, who accuſed Livy of being a negligent and wordy writer, and reſolved therefore to remove his works and ſtatues out of all libraries, where he knew they were curiouſly preſerved? or the ſame humour in Domitian, another prodigy of nature, who put

Sueton. in Calig. 54. & in Domit. 10.

to death Metius Pompoſianus, becauſe he made a collection of ſome orations of kings and generals out of Livy's hiſtory? Pope Gregory the Great, alſo, would not ſuffer Livy in any Chriſtian library, becauſe of the Pagan ſuperſtition wherewith he abounded: but the ſame reaſon held good againſt all ancient authors; and indeed Gregory's zeal was far from being levelled at Livy in particular, the pontiff having declared war againſt all human learning.

Though we know nothing of Livy's family, yet we learn from Quintilian, that he had a ſon, to whom he addreſſed ſome excellent precepts in rhetoric. An ancient inſcription ſpeaks alſo of one of his daughters, named Livia Quarta; the ſame, perhaps, that eſpouſed the orator Lucius Magius, whom Seneca mentions; and obſerves, that the applauſes he uſually received from the public in his harangues, were not ſo much on his own account, as for the ſake of his father-in-law.

Proemium ad lib. v.— Controverſ.

Our author's hiſtory has been often publiſhed with and without the ſupplement of Freinſhemius. The beſt editions are, that of Gronovius, "cum notis variorum "& ſuis, Lugd. Bat. 1679," 3 vol. 8vo; that of Le Clerc, at "Amſterdam, 1709," 10 vol. 12mo; and that of Crevier, at "Paris, 1735," 6 vol. 4to. Theſe have the Supplements. Livy's hiſtory has been tranſlated into almoſt all languages; and Erpenius aſſures us, that the Arabians have it entire in theirs. If this be true, it is a point worth attending to; for, certainly, Livy's hiſtory entire would be a valuable acquiſition, in whatever language it might be found. A lately diſcovered fragment of it was publiſhed in 1773, by Dr. Bruns.

Orat. 2da de ling. Arab.

Anecdotes of Bowyer, by Nichols, p. 448.

LLOYD (William), a very learned Engliſh biſhop, was originally of Welſh extraction, being grandſon of David Lloyd, of Henblas, in the iſle of Angleſey; but he was born at Tilehurſt in Berkſhire, in 1627, of which place his father, Mr. Richard Lloyd, was then vicar, and rector likewiſe of Sunning, in the ſame county. He took care himſelf to inſtruct his ſon [A] in the rudiments of grammar and claſſical learning; by which means he came to underſtand Greek and Latin, and ſomething of Hebrew, at eleven years of age; and was entered, in 1638, a ſtudent of Oriel college in Oxford, whence, the following year,

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[A] See his epitaph in Willis's ſurvey of the cathedral of York, &c. p. 655.

he was removed to a ſcholarſhip of Jeſus college. In 1642, he proceeded bachelor of arts, which being completed by determination, he left the univerſity, which was then garriſoned for the uſe of the king; but, after the ſurrender of it to the parliament, he returned, was choſen fellow of his college, and commenced maſter of arts in 1646. In the year of king Charles's martyrdom, our author took deacons orders from Dr. Skinner, biſhop of Oxford, and afterwards became tutor to the children of ſir William Backhouſe, of Swallowfield, in Berkſhire. In 1654, upon the ejection of Dr. Pordage by the Preſbyterian committee, he was preſented to the rectory of Bradfield, in the ſame county, by Elias Aſhmole, eſq; patron of that living in right of his wife [B]. Accordingly he was examined by the tryers, and paſſed with approbation; but deſigns being laid againſt him by Mr. Fowler and Mr. Ford, two miniſters at Reading, who endeavoured to bring in Dr. Temple, pretending the advowſon was in ſir Humphrey Forſter, he choſe to reſign his preſentation to Mr. Aſhmole, rather than undergo a conteſt with thoſe buſy men. In 1656, he was ordained prieſt by Dr. Brownrig, biſhop of Exeter, and the ſame year went to Wadham college in Oxford, as governor to John Backhouſe, eſq; who was a gentleman commoner there; with him he continued till 1659. Sept. 1660, he was incorporated maſter of arts at Cambridge [C]; and, about the ſame time, made a prebendary of Rippon in Yorkſhire. In 1666, he was appointed king's chaplain; and, in 1667, was collated to a prebend of Saliſbury, having proceeded doctor of divinity at Oxford in the act preceding. In 1668, he was preſented by the crown to the vicarage of St. Mary's in Reading; and the ſame year was inſtalled archdeacon of Merioneth, in the church of Bangor, of which he was made dean in 1672. This year he obtained alſo a prebend in the church of St. Paul, London. In 1674, he became reſidentiary of Saliſbury; and, in 1676, he ſucceeded Dr. Lamplugh, promoted to the ſee of Exeter, in the vicarage of St. Martin's in the Fields, Weſtminſter; upon which occaſion he reſigned his prebend of St. Paul's.

[B] He tranſlated into Latin and Engliſh, a Greek epiſtle of Jeremy Prieſt, Doctor of the Eaſtern church, to Mr. Aſhmole, concerning the life of St. George, according to the traditions of the Eaſtern Chriſtians; It is extant in the Aſhmolean library, N° 1113.

[C] Kennet's Regiſter and Chronicle, p. 250.

Our author had ſhewn his zeal in ſeveral tracts againſt Popery [D], and in the ſame ſpirit he publiſhed, in 1677, "Conſiderations touching the true way to ſuppreſs Popery "in this kingdom, &c." on occaſion whereof is inſerted an hiſtorical account of the Reformation here in England; but his deſign was miſrepreſented, and himſelf charged with favouring the Papiſts. The fact was thus: in this piece he propoſed to tolerate ſuch Papiſts as denied the pope's infallibility, and his power to depoſe kings, excluding the reſt; a method which had been put in practice both by queen Elizabeth and king James, with good ſucceſs, in dividing, and ſo by degrees ruining, the whole party. However, he was ſuſpected of complying in it with the court; and the ſuſpicion increaſed upon his being promoted to the biſhopric of St. Aſaph, in 1680; inſomuch that he thought it neceſſary to vindicate himſelf, as he did [E] effectually, by ſhewing that, at the very time he made the juſt-mentioned propoſal, the Papiſts themſelves were in great apprehenſion of the thing, as being the moſt likely to blaſt their hopes, and to preſerve the nation from that ruin which they were then bringing upon it [F].

At length the ſuſpicion intirely vaniſhed in James II. reign, upon his being one of the ſix prelates who, with archbiſhop Sancroft, where committed to the Tower, in June 1688, for ſubſcribing and preſenting the famous petition to his majeſty, againſt diſtributing and publiſhing in all their churches the royal declaration for liberty of conſcience. The iſſue of this affair is the ſubject of general hiſtory, and well known: and, about the end of the ſame year, our biſhop, having concurred heartily in the Revolution, was made lord almoner to king William III. In 1692, he was tranſlated to the ſee of Litchfield and Coventry, and thence to

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[D] See the Catalogue of his works, in note [M].

[E] In a dedication to the lords, of his ſermon on the 5th of November 1680.

[F] Coleman at that time wrote to the pope's internuncio thus: "There "is but one thing to be feared (whereof "I have a great apprehenſion) that "can hinder the ſucceſs of our de"ſigns; which is, a diviſion among "the Catholics themſelves; by propo"ſitions to the parliament to accord "their conjunction to thoſe that re"quire it, on conditions prejudicial "to the anthority of the pope, and ſo "to perſecute the reſt of them with "more appearance of juſtice, and ruin "the one half of them more eaſily "than the whole body at once." And cardinal Howard delivered it as their judgement at Rome: "Diviſion of Ca"tholics, ſays he, will be the eaſieſt "way for Proteſtants to deſtroy them." Collection of letters ſet out by order of the houſe of commons. There is a virulent ſatire upon him on this occaſion, in a poem called "Faction diſplay"ed," ſuppoſed to be written by the late W. Shippen, eſq; many years a remarkable member of the houſe of commons.

Worceſter in 1699. In this biſhopric he ſat till the 91ſt year of his age, when, without loſing the uſe of his underſtanding, he departed this life at Hartlebury-caſtle, Auguſt 30, 1717. He was buried in the church of Fladbury, near Eveſham, of which his ſon was rector; where a monument is erected to his memory, with a long inſcription, ſetting him forth as an excellent pattern of virtue and learning, of quick invention, firm memory, exquiſite judgement, great candor, piety, and gravity; a faithful hiſtorian, accurate chronologer, and ſkilled in the holy ſcriptures to a miracle; very charitable, and diligent in a careful diſcharge of his epiſcopal office [o].

Cardinal Noris uſed to ſay, "That when he conſulted "other learned men upon any difficult points, he generally "failed of ſatisfaction; but that whenever he applied him"ſelf to Dr. Lloyd, he was ſure of having all his diffi"culties ſolved." But, above all, Dr. Burnet, who knew him well, ſtyles him "a perſon moſt indefatigable in his "induſtry, and the moſt judicious in his obſervations, of "any that he knew; and one of the greateſt maſters of ſtyle "then living." "He was," adds this reverend hiſtorian, "a great critic in the Greek and Latin authors, but chiefly "in the ſcriptures, of the words and phraſes of which he "carried a perfect concordance in his head, and had it the "readieſt about him of all men that I ever knew. He was "an exact hiſtorian, and the moſt punctual in chronology "of all our divines. He had read the moſt books, and with "the beſt judgement, and had made the moſt copious ab"ſtracts out of them, of any in that age; ſo that Wilkins "uſed to ſay, he had the moſt learning in ready caſh of any "he ever knew. He was ſo exact in every thing he ſet about, "that he never gave over any part of ſtudy till he quite "maſtered it; but when that was done, he went to another "ſubject, and did not lay out his learning with the diligence "he laid it in. He had many volumes of materials upon "all ſubjects, laid together in ſo diſtinct a method, that he "could, with very little labour, write on any of them. "He had more life in his imagination, and a truer judge"ment, than may ſeem conſiſtent with ſuch a laborious "courſe of ſtudy. Yet, as much as he was ſet on learning, "he had never neglected his paſtoral care. For ſeveral "years he had the greateſt cure in England (St. Martin's), "which he took care of with an application and diligence

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[o] Willis as before.

“beyond any about him, to whom he was an example, or “rather a reproach. He was a holy, humble, and patient “man, ever ready to do good when he ſaw a proper oppor-“tunity; even his love of ſtudy did not divert him from “that bleſſed employment [H].”

Such is the panegyric offered with a liberal hand to our author's memory by Dr. Burnet. It was indeed a debt of gratitude to this friend, who had not only put him upon writing, but furniſhed moſt of the materials, and afterwards reviſed every ſheet, of his “Hiſtory of the Reformation [I],” that corner-ſtone of Burnet's fame. Beſides, there was another motive, which may, perhaps, be thought to work ſomewhat upon him. Biſhop Lloyd, for we muſt not conceal it, was, with all his acknowledged worth in other reſpects, a zealous party-man, and of the ſame ſide with his brother Burnet; no wonder, therefore, that we find the latter paſſing over in ſilence, what may be deemed an imperfection in the character of the former. The ſimple fact, without any colouring, is this: in 1702, biſhop Lloyd and his ſon having too warmly intereſted themſelves in the election of knights of the ſhire for the county of Worceſter, and endeavoured to hinder ſir John Packington from being choſen, a complaint was made to the houſe of commons, who thereupon came to the following reſolutions. “Reſolved, “That it appears to this houſe, that the proceedings of “William lord biſhop of Worceſter, his ſon and his agents, “in order to the hindering of an election of a member for “the county of Worceſter, has been malicious, unchriſtian, “and arbitrary, in high violation of the liberties and “privileges of the commons of England. Reſolved, That “an humble addreſs be preſented to her majeſty, that ſhe “will be graciouſly pleaſed to remove William lord biſhop “of Worceſter from being lord-almoner to her majeſty, “and that Mr. attorney-general do proſecute Mr. Lloyd, “the lord biſhop of Worceſter's ſon, for his ſaid offence, “after his privilege as a member of the lower houſe of con-“vocation is out [K].” In purſuance to theſe votes, an addreſs being preſented to the queen, her majeſty complied with it, and diſmiſſed the biſhop from his place of almoner [L]. Below is a catalogue of his works [M].

[H] Burnet's Hiſtory of his own times.

[I] Preface to his Hiſt. of the Reformation.

[K] Votes of the houſe of commons.

[L] Boyer's Life of queen Anne.

[M] Beſides the “Conſiderations, “&c.” mentioned above, the reſt are, 1.

"late apology in behalf of Papiſts re-"printed and anſwered, in behalf of the "Royaliſts, 1667," 4to. 2. "A ſea-"ſonable diſcourſe, ſhewing the ne-"ceſſity of maintaining the eſtabliſhed "religion, in oppoſition to popery, "1673," 4to; there was a fifth edition that year. 3. "A reaſonable de-"fence of the ſeaſonable diſcourſe, "&c. 1674," 4to These were anſwered by the earl of Caſtlemain: 4. "The difference between the church "and the court of Rome." 5. The following ſermons: "A ſermon before "the king, 1665." "At the funeral "of biſhop Wilkins, 1673." "Before "the king, 1674." "At the funeral of "Sir Edmundbury Godfrey, 1678," "At St. Martin's in the Fields, Nov. the "5th, 1679," "Before the king, Nov. "24th, ibid." "Before king William "and queen Mary, Nov. 5, 1689." "Before the king and queen, 1690." 6. "A letter to Dr. William Sherlock, "in vindication of that part of Joſephus's "Hiſtory, which gives an account of "Jaddus the high prieſt's ſubmitting to "Alexander the Great, 1691." 7. "A "Diſcourſe of God's ways of diſpoſing "kingdoms, 1691." 8. "The pretences "of the French invaſion examined, &c. "1692." 9. "A diſſertation upon "Daniel's 70 weeks," printed under his article in the General Dictionary, the ſubſtance inſerted into the chronology of Sir Iſaac Newton. 10. "An expoſition of Daniel's prophe-"cy of 70 weeks," left printed imperfect, and not publiſhed. 11. "A letter upon the ſame ſubject, printed in the "Life of Dr. Humphrey Pri-"deaux," p. 288. edit. 1758, 8vo. 12. "A ſyſtem of chronology," left imperfect, but out of it his chaplain, Benjamin Marſhal, compoſed his "Chronological tables," printed at Oxford, 1712, 1713. 13. "A Harmony of "the Goſpels," partly printed in 4to. but left imperfect. 14. "A chrono-"logical account of the Life of Py-"thagoras, &c. 1699." 15. He is ſuppoſed to have had a hand in a book publiſhed by his ſon at Oxford, 1700, in folio, intitled, "Series chronologica "Olympiadum iſthmiadum Nemiadum, "&c." 16. He aſſiſted Dr. Wilkins in his "Eſſay toward a real character, &c." 17. "He wrote ſome explications of ſome of the prophecies in the Revelations. See Whiſton's Eſſay on that book, and his life, p. 31. ſecond edit. vol. i. 18. He added the chronology, and many of the references and parallel places, printed in moſt of the Engliſh Bibles, particularly the editions in 4to. 19. He left a Bible interlined with notes in ſhort hand, which was in the poſſeſſion of Mr. Marſhal, his chaplain, who married his relation.

LLOYD (ROBERT), M. A. ſon of Dr. Pierſon Lloyd, ſecond maſter of Weſtminſter ſchool [A], where Robert was educated, and whence he was admitted of Trinity College, Cambridge, and took the degree of M. A. At the Univerſity, as at Weſtminſter, he diſtinguiſhed himſelf by his poetical genius and his irregularities. He was for ſome time employed as one of the uſhers of Weſtminſter ſchool, where he wrote his celebrated poem called "The Actor, 1760;" which not only gave proofs of great judgement in the ſubject he was treating of, but had alſo the merit of ſmooth verſification and great ſtrength of Po-

Anecdotes of Bowyer, by Nichols, p. 296.

[A] Afterwards chancellor of York, and portioniſt of Waddeſdon, Bucks; whoſe learning, judgement, and moderation endeared him to all who partook of his inſtructions, during a courſe of almoſt 50 years ſpent in the ſervice of the publick at Weſtminſter School. He had a penſion from his Majeſty of 400l. which ceaſed with his life, Jan. 5, 1781. A ſmaller penſion has ſince been granted to his widow and to each of his daughters. A literary portrait of Dr. Lloyd may be found in the "Life of Bp. Newton."

etry. In the beginning of the poetical war which for ſome time raged among the wits of this age, and to which the celebrated "Roſciad" founded the firſt charge, Mr. Lloyd was ſuſpected to be the author of that poem. But this he honeſtly diſowned, by an advertiſement in the public papers; on which occaſion the real author, Mr. Churchill, boldly ſtepped forth, and in the ſame public manner declared himſelf, and drew on that torrent of "Anti-Roſciads," "Apologies," "Murphiads," "Churchilliads," "Examiners," &c. which for a long time kept up the attention, and employed the geniuſes, of the greateſt part of the critical world. After Mr. Lloyd quitted his place of uſher of Weſtminſter ſchool, he relied entirely on his pen for ſubſiſtence; but, being of a thoughtleſs and extravagant diſpoſition, he ſoon made himſelf liable to debts which he was unable to anſwer. In conſequence of this ſituation he was confined in the Fleet Priſon, where he depended for ſupport almoſt wholly on the bounty and generoſity of his friend Churchill, whoſe kindneſs to him continued undiminiſhed during all his neceſſities. On the death of this liberal benefactor, Mr. Lloyd ſunk into a ſtate of diſpondency, which put an end to his exiſtence Dec. 15, 1764, in leſs than a month after he was informed of the loſs of Churchill. Mr. Wilkes ſays, that "Mr. Lloyd was mild and affable in private life, of "gentle manners, and very engaging in converſation. He "was an excellent ſcholar, and an eaſy natural poet. His "peculiar excellence was the dreſſing up an old thought in "a new, neat, and trim manner. He was contented to "ſcamper round the foot of Parnaſſus on his little Welch "poney, which ſeems never to have tired. He left the fury of the winged ſteed, and the daring heights of the ſacred mountain, to the ſublime genius of his friend "Churchill." A partial collection of his poetical works was made by Dr. Kenrick, in two volumes 8vo, 1774; and a good imitation by him, from "The Spectator," may be ſeen in the Seventh Volume of the "Select Collection "of Miſcellaneous Poems, 1781," p. 223. He was alſo the author of "The Capricious Lovers," a comic opera, 1764, 8vo; and of four other dramatic works. His imitation of Theocritus, on the King's going to the Houſe, deſerves much praiſe.

Biographia Dramatica.

LOCKE (John), a very celebrated philoſopher, and one of the greateſt men that England ever produced, was deſcended from a genteel family in Somerſetſhire, once poſſeſſed of a handſome eſtate, but much impaired when it came into his hands from his father, who was bred to the law, and who followed it till the breaking out of the civil war under Charles I. when he entered into the parliament's ſervice, and was made a captain. However, his ſon being born long before at Wrington near Briſtol in 1632, he bred him up with great ſtrictneſs in his infancy, and then ſent him to Weſtminſter-ſchool. Hence he became ſtudent of Chriſt-Church in Oxford in 1651, where he made a diſtinguiſhed figure in polite literature [A]; and, having taken both his degrees in arts in 1655 and 1658, he entered on the phyſic line, went through the uſual courſes preparatory to the practice, and got ſome buſineſs in the profeſſion at Oxford. But his conſtitution not being able to bear much fatigue of this ſort, he gladly embraced an offer that was made to him, of going abroad in quality of ſecretary to ſir William Swan, who was appointed envoy to the elector of Brandenburg, and ſome other German princes, in 1664.

This employ continuing only for a year, he returned to Oxford, and was proſecuting his medical ſtudies there, when an accident brought him acquainted with lord Aſhley, afterwards earl of Shafteſbury, in 1666. His lordſhip being adviſed to drink the mineral waters at Acton, for an abſceſs in his breaſt, wrote to Dr. Thomas, a phyſician at Oxford, to procure a quantity of thoſe waters to be ready at his coming there. Thomas, being called away by other buſineſs, eaſily prevailed with his friend Mr. Locke to undertake the affair; who, happening to employ a perſon that failed him, was obliged to wait upon his lordſhip on his arrival, to excuſe the diſappointment. Lord Aſhley, as his manner was, received him with great civility, and was ſatisfied with his apology; and, being much pleaſed with his converſation, detained him to ſupper, and engaged him to dinner the next day, and even to drink the waters, as he had ſome deſign of having more of his company, both this and the next ſummer of 1667. After which he invited him to his houſe, and followed his advice in opening the abſceſs in his breaſt, which ſaved his life, though it never cloſed. That cure gave his lordſhip a great opinion of Locke's ſkill in phyſic; yet, upon a further acquaintance, he regarded this as the leaſt of his qualifications. He adviſed him to turn his thoughts another way, and would not ſuffer him

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[A] See a copy of verſes, addreſſed to Oliver Cromwell, upon his peace with the Dutch, in 1653, printed in State Poems, vol. I. edit. 1699.

to practiſe phyſic out of his houſe, except among ſome of his particular friends. He urged him to apply himſelf to the ſtudy of political ſubjects, both eccleſiaſtical and civil. This advice proved very agreeable to Locke's temper, and he quickly made ſo conſiderable a progreſs in it, that he was conſulted by his patron upon all occaſions, who likewiſe introduced him into the acquaintance of the duke of Buckingham, the earl of Halifax, and ſome other of the moſt eminent perſons at that time. About 1669, he attended the counteſs of Northumberland into France, with her huſband; but the earl dying at Turin, in May 1670, Mr. Locke, who was left in France to attend the counteſs, returned with her ladyſhip to England. On his return, he lived as before, at lord Aſhley's, then chancellor of the exchequer; who having, jointly with ſome other lords, obtained a grant of Carolina, employed our author to draw up the fundamental conſtitutions of that province. He ſtill retained his ſtudent's place in Chriſt-Church, whither he went occaſionally to reſide, for the ſake of books and ſtudy, as well as the air, that of London not agreeing with his conſtitution.

He had conceived an early diſguſt againſt the method of Ariſtotle, and had a particular averſion to the ſcholaſtic diſputations. In this diſpoſition he read Des Cartes's philoſophy with pleaſure; but, upon mature conſideration, finding it wanted a proper ground-work in experiments, he reſolved to attempt ſomething in that way. Accordingly, having now get ſome leiſure, he began to form the plan of his "Eſſay "on human underſtanding" in 1671; but was hindered from making any great progreſs in it by other employment in the ſervice of his patron, who, being created earl of Shafteſbury, and made lord chancellor the following year, appointed him ſecretary of the preſentations. He held this place till Nov. 1673, when the great-ſeal being taken from his maſter, the ſecretary, who was privy to his moſt ſecret affairs, fell into diſgrace alſo, and afterwards aſſiſted in ſome pieces the earl procured to be publiſhed, to excite the nation to watch the Roman catholics, and oppoſe their deſigns. However, his lordſhip being ſtill reſident at the board of trade, Locke alſo continued in his poſt of ſecretary to a commiſſion from that board, which had been given him by his maſter in June this year, and was worth 500 l. per annum, and enjoyed it till Dec. 1674, when the commiſſion was diſſolved.

Feb. the 6th this year, he took his batchelor's degree in phyſic, at Oxford; and the following ſummer went to Montpelier, being inclinable to a conſumption. This ſtep was taken with the conſent and advice of his patron [B], and he ſtayed here a conſiderable time. His thoughts were now chiefly employed upon his Eſſay; and falling into the acquaintance of Mr. Herbert, afterwards earl of Pembroke, he communicated that deſign to him [C]. In the interim he did not neglect his profeſſion; he was much eſteemed by the faculty, eſpecially by the celebrated Dr. Sydenham, whoſe method of practice he approved and followed [D]. In that ſpirit he wrote a Latin copy of verſes, which were prefixed to the "Obſervationes medicæ," &c. which Sydenham publiſhed in 1676; and in 1677, having left Montpelier, he wrote from Paris to Dr. Mapletoft, another learned phyſician, and profeſſor at Greſham college, intimating, that, in caſe of a vacancy by that friend's marriage, he ſhould be glad to ſucceed him [E].

He continued abroad till he was ſent for by the earl of Shafteſbury in 1679, when his lordſhip was made preſident of ſir William Temple's council; but, being again diſgraced and impriſoned in leſs than half a year, he had no opportunity of ſerving his client, who, however, remained firmly attached to him; and when he fled into Holland, to avoid a proſecution for high treaſon, in 1682, he was followed by our author, who found it neceſſary, for his own ſafety, to continue abroad after his patron's death, with whom he was much ſuſpected of being a confederate. This ſuſpicion was ſtrengthened, by his keeping company with ſeveral malcontents at the Hague, eſpecially one Robert Ferguſon, who wrote ſome tracts againſt the government [F]: ſo that, upon a ſuppoſition of factious and diſloyal behaviour, he was removed from his ſtudent's place at Chriſt-Church in 1684, by a ſpecial order from king Charles II. as viſitor of the college [G]. Locke thought this pro-

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[B] He had aſſiſted his lordſhip a little before, in a piece, intituled, "A "letter from a perſon of quality, to "his friend in the country, &c." printed in 1675.

[C] He dedicated both the Abſtract, and the Eſſay itſelf, to this nobleman.

[D] See Sydenham's words in the obſervations to Dr. Mapletoft, who had turned them into elegant Latin: there are ſome letters of his to Dr. T. Molyneux, to the ſame purpoſe, wherein he explains his notion of acid and alkali, and other hypotheſes in phyſic, admirably well. "Familiar "Letters," p. 224, 225, 285, 286.

[E] Ward's Lives of Greſham profeſſors, p. 275.

[F] Athen. Oxon. vol. II. under his article.

[G] The particulars of which are printed in a periodical paper called, "The Student," vol. I. p. 202. edit. 1750.

ceeding very injurious; and on his return to England, after the Revolution, put in his claim to the ſtudentſhip; but, that ſociety rejecting his pretenſions, he declined the offer of being admitted a ſupernumerary ſtudent. In the ſame ſpirit, when he was offered a pardon from James II. in 1685, by ſir William Penn the famous Quaker, who had known him at college, he rejected it, alledging, that, being guilty of no crime, he had no occaſion for a pardon. In May this year, the Engliſh envoy at the Hague demanded him to be delivered up by the States-general, on ſuſpicion of being concerned in the duke of Monmouth's invaſion. Hereupon he lay concealed near twelve months, during which he ſpent his time in writing books [H], and chiefly his "Eſſay on human underſtanding." Towards the end of 1686, the juſt-mentioned ſuſpicion being blown over, he appeared again in public. In 1687, he formed a weekly aſſembly at Amſterdam, with Limborch, Le Clerc, and others, for holding conferences upon ſubjects of learning; and about the end of the year finiſhed his great work, the "Eſſay, &c." after upwards of nine years ſpent upon it. At the ſame time he made an abridgement thereof, which was tranſlated into French by Le Clerc, and publiſhed in his "Bibliotheque "Univerſelle" in 1688. This abridgement was apparently ſent abroad to feel the pulſe of the public; and, being found to pleaſe a great number of perſons, ſo much as to raiſe a general deſire of ſeeing the work itſelf, our author put that to the preſs ſoon after [I] his arrival in England, whither he returned in the fleet which convoyed the princeſs of Orange to her huſband, Feb. 1689.

As he was eſteemed a ſufferer for Revolution principles, he might eaſily have obtained a very conſiderable poſt; but he contented himſelf with that of commiſſioner of appeals, worth 200 l. a year, which was procured for him by lord Mordaunt, afterwards earl of Monmouth, and next of Peterborough. About the ſame time he was offered to go abroad in a public character; and it was left to his choice, whether he would be envoy at the court of the emperor, that of the elector of Brandenburg, or any other, where he thought the air moſt ſuitable to him; but he waived all theſe

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[H] Particularly in making abſtracts of books, to be inſerted in Le Clerc's "Bibliotheque Univerſelle:" he alſo inſerted there his new method of a common-place-book, under the title of, "Nouvelle methode de dreſſer "des recueils."

[I] It did not however come out till 1690. This was ſoon followed by ſeveral editions in folio and 8vo. The beſt is generally allowed to be the ſixth in 8vo.

on account of the infirm ſtate of his health; which diſpoſed him gladly to accept another offer, that was made by Sir Francis Maſham and his lady, of an apartment in their country ſeat at Oates in Eſſex, about 25 miles from London. This place proved ſo agreeable to him in every reſpect, that it is no wonder he ſpent the greateſt part of the remainder of his life at it. The air reſtored him, almoſt to a miracle, in a few hours after his return at any time from the town, quite ſpent and unable to ſupport himſelf. Beſides this happineſs here, he found in lady Maſham a friend and companion exactly to his heart's wiſh; a lady of a contemplative and ſtudious complexion, and particularly inured, from her infancy, to deep and refined ſpeculations in theology, metaphyſics, and morality. She was alſo ſo much devoted to Mr. Locke, that, to engage his reſidence there, ſhe provided an apartment for him, of which he was wholly maſter; and took care that he ſhould live in the family with as much eaſe as if the whole houſe had been his own. He had too the additional ſatisfaction of ſeeing this lady breed up her only ſon exactly upon the plan which he had laid down for the beſt method of education: and, what muſt needs pleaſe him ſtill more, the ſucceſs of it was ſuch as ſeemed to give a ſanction to his judgement, in the choice of that method [K]. In effect, it is to the advantage of this ſituation, that he derived ſo much ſtrength as to continue exerting thoſe talents which the earl of Shafteſbury had obſerved to be in him for political ſubjects. Hence we find him writing in defence of the Revolution in one piece; and conſidering the great national concern at that time, the ill ſtate of the ſilver coin, and propoſing remedies for it in others. Hence he was made a commiſſioner of trade and plantations in 1695, which engaged him in the immediate buſineſs of the ſtate; and with regard to the church, he publiſhed a treatiſe the ſame year, to promote the ſcheme which king William had much at heart, of a comprehenſion with the Diſſenters. This, however, drew him into one controverſy, which was ſcarcely ended, when he entered into another in defence of his eſſay, which held till 1698; ſoon after which the aſthma, his conſtitutional diſorder, increaſing with his years, began to ſubdue him; and he became ſo infirm, that in 1700 he reſigned his ſeat at the board of trade, becauſe he could no

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[K] See his "Familiar Letters to William Molyneux, eſq."

longer bear the air of London, ſufficient for a regular attendance upon it [L].

After this reſignation, he continued altogether at Oates, in which ſweet retirement he employed the remaining laſt years of his life entirely in the ſtudy of the holy ſcriptures; and by that ſtudy began to entertain a more noble and elevated idea of the Chriſtian religion than he had before; ſo that, if ſtrength enough had been left for new works, he would probably have written ſome, in order to have inſpired others with this grand and ſublime idea in all its extent [M]. The ſummer before his death, he began to be very ſenſible of his approaching diſſolution, but employed no phyſician, reſting ſolely in his own ſkill. He often ſpoke of his departure, but always with great compoſure; and, ſeeing his legs begin to ſwell, he prepared to quit the world. As he was incapable for a conſiderable time of going to church, he thought proper to receive the ſacrament at home; and two of his friends communicating with him, as ſoon as the office was finiſhed, he told the miniſter, "That he was in the "ſentiments of perfect charity towards all men, and of a "ſincere union with the church of Chriſt, under whatever "name diſtinguiſhed." He lived ſome months after this, which time was ſpent in acts of piety and devotion; and, the day before his death, lady Maſham being alone with him, and ſitting by his bed-ſide, he exhorted her to regard this world only as a ſtate of preparation for a better; adding, "That he had lived long enough, and thanked God for "having paſſed his life ſo happily, but that this life ap"peared to him mere vanity." He left alſo a letter to be delivered, after his death, to his friend Anthony Collins, eſq; concluding "that this life is a ſcene of vanity, which "ſoon paſſes away, and affords no ſolid ſatisfaction, but "in the conſciouſneſs of doing well, and the hopes of "another [N]."

He expired Oct. 28, 1704, in his 73d year of his age. His body was interred in the church of Oates, where there is a decent monument erected to his memory, with a Latin inſcription written by himſelf. Mr. Peter Coſte, who had known him long, and ſome few years before he died, lived with him as an amanuenſis, publiſhed a paper in

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[L] The charge in the miniſtry was alſo diſagreeable to him. Letter to William Molyneux, dated Feb. 1996 7. Familiar Letters.

[M] Account of his life, prefixed to his works in folio.

[N] The letter is printed among his poſthumous works, by Des Maizeaux.

1705,

1705, intituled, "The character of Mr. Locke," repreſenting him in a very advantageous light, ſeveral particulars of which he retracted afterwards. This conduct of Coſte's being highly diſapproved by Des Maizeaux, he reprinted the character in ſome poſthumous pieces of our author. But the higheſt elogium upon him was certainly that of the late queen Caroline, conſort to George II. who erected a pavilion, in Richmond-park, in honour of philoſophy, where ſhe placed our author's buſt, on a level with Bacon, Newton, and Clarke, as the four principal Engliſh philoſophers. We ſhall give a liſt of his works below [o].

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[o] Theſe are, 1. "Three letters upon toleration;" the firſt, printed at London in 1689, was in Latin. 2. "A regiſter of the changes of the air obſerved at Oxford," inſerted in Mr. Boyle's "General hiſtory of the air, 1692," 8vo. 3. "New method for a common-place book, 1686." 4. "Eſſay concerning human underſtanding, 1690," fol. 5. "Two treatiſes of civil government, &c. 1690," 8vo; again in 1694, and in 1698. A French tranſlation at Amſterdam, and then at Geneva, in 1722. 6. "Some conſiderations of the conſequences of lowering the intereſt, and raiſing the value of money, 1691," 8vo, and again in 1695. 7. Some obſervations on a printed paper, intituled, "For coining ſilver money in England, &c." "Farther obſervations concerning the raiſing the value of money, &c." 9. Some "thoughts concerning education, &c. 1693," 8vo. and again in 1624 and 1698; and again after his death, with great additions; and in French, intituled, "De l'education des enfans, Amſter. 1695." 10. The reaſonableneſs of Chriſtianity, &c. 1695." 8vo. 11. "Vindication of the reaſonableneſs, &c. 1696," 8vo. 12. "A ſecond vindication, &c. 1696" 8vo. 13. "A letter to the biſhop of Worceſter, 1697," 8vo. 14. "Reply to the biſhop of Worceſter, &c. 1697," 4to. 15. "Reply, in anſwer to the biſhop's ſecond letter, 1668." 16. Poſthumous works of Mr. John Locke, viz. "Of the conduct of the underſtanding:" "An examination of Malebranche's opinion, &c." "A diſcourſe of miracles:" "Part of a fourth letter for toleration:" "Memoirs relating to the life of Anthony, firſt earl of Shafteſbury;" to which is added, his "New method of a common-place book, &c. 1706," 8vo. 17. "A paraphraſe and notes on the epiſtles of St. Paul, &c. in 1709," 4to. the paraphraſes were firſt publiſhed ſeparately, in 1707, 4to. 18. "Some familiar letters between Mr. Locke and ſeveral of his friends," 8vo. The chief are between W. Molyneux, eſq. and Limborch the remonſtrant. Our author's works were publiſhed together, 1714, in three volumes, folio. This collection contained all his works then in print. After this there came out a collection of ſeveral pieces of Mr. John Locke, never before printed, or not extant in his works, 1730. 8vo. This collection was alſo inſerted in the folio edition of his works, which have paſſed through ſeveral editions ſince. It contains the fundamental laws of Carolina: it had been printed before, but very incorrectly, in "State Tracts, vol. I, 1689." "A letter from a perſon of quality to his friend, &c." "Remarks upon ſome of Mr. Norris's books," wherein he aſſerts father Malebranche's opinion of ſeeing all things in God. "The elements of natural philoſophy." "Some thoughts concerning reading and ſtudy for a gentleman." "Several of Mr. Locke's familiar letters." Laſtly, "Rules of a ſociety which met once a week for their improvement."

Anecdotes of Bowyer, by Nichols, p. 110.

LOCKER (John, Eſq). F. S. A. "a gentleman," to uſe the words of Dr. Johnſon [A], eminent for curioſity and literature, and who had been long before ſtyled by Dr. Ward "a gentleman much eſteemed for his knowledge "of polite literature," was a barriſter of law, a commiſſioner of bankrupts, and clerk of the companies of leather-ſellers and clockmakers. He was remarkable for his ſkill in the Greek language, particularly the modern, of which he became maſter by accident. Coming home late one evening, he was addreſſed in modern Greek by a poor Greek ſailor from the Archipelago, who had loſt his way in the ſtreets of London. He took him to his houſe; where he was a kind of ſervant for five or ſix years, and by him was perfected in that language, ſo as to write it fluently. He married Elizabeth eldeſt daughter of Dr. Stillingfleet; and died a widower, May 29, 1760, aged 67; leaving two ſons and a daughter, all now living (1784), viz. John, a very worthy clergyman, vicar of Kenton, Devonſhire; William, a captain in the royal navy, reſiding at Town-Malling in Kent; and Mary, ſtill unmarried. In the Preface to the complete edition of Bacon's Works, by Dr. Birch and Mr. Mallet, in 5 volumes, 4to, 1765, the advantages of that edition above all the preceding ones are ſaid to be "chiefly owing to two gentlemen, now deceaſed, "Robert Stephens, eſq. Hiſtoriographer Royal [B], and "John Locker, eſq. Fellow of the Society of Antiquaries; "both of whom had made a particular ſtudy of Lord Bacon's writings, and a great object of their induſtry the "correcting from original or authentic manuſcripts, and "the earlieſt and beſt editions, whatever of his works had "been already publiſhed, and adding to them ſuch as "could be recovered, that had never ſeen the light. Mr. "Stephens dying in Nov. 1732, his papers came into the "hands of Mr. Locker, whoſe death prevented the world "from enjoying the fruits of his labours, though he had "actually finiſhed his correction of the fourth volume of "Mr. Blackburne's edition, containing the Law-tracts, "Letters, &c. After his deceaſe, his collections, includ-

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[A] To whom Mr. Locker communicated a collection of examples ſelected by Addiſon from the writings of Tillotſon, with an intention of making an Engliſh Dictionary. See Johnſon's "Life of Addiſon," p. 65.

[B] Mr. Stephens, who was one of the early members of the Society of Antiquaries, ſucceeded Mr. Madox as hiſtoriographer royal in 1727, and died in 1732. He publiſhed "Lives "of North," &c. See Introduction to Archæologia, p. 37.

"ing thoſe of Mr. Stephens, were purchaſed by Dr. "Birch."

LOCKMAN (JOHN), late ſecretary to the Britiſh herring fiſhery. His poetical talents ſeem not very extenſive, as the greateſt part of what he has favoured the world with of that ſort has been only a few ſongs, odes, &c. written on temporary ſubjects, and intended to receive the advantage of muſical compoſition before they reached the public. Mr. Reed, however, found two pieces of the dramatic kind, both of them deſigned to be ſet to muſic, but only the ſecond of them, he thinks, ever performed. They are intituled, 1. "Roſalinda, a muſical drama, 1740," 4to. 2. "David's Lamentations, an Oratorio." Mr. Lockman had been concerned in ſeveral tranſlations and compilements of very conſiderable works; particularly the "General "Dictionary," and "Blainville's Travels;" but, what is more to his praiſe, he was a man of the moſt ſcrupulous integrity. In converſation, he had ſome humour; but as for his attempts to excite merriment on paper, they were indeed wretchedly unſucceſsful. He wrote a neglected controverſial pamphlet in reply to Mr. Nelme, an officer belonging likewiſe to the Herring Fiſhery. Poor Lockman, however, was in himſelf ſo inoffenſive a being, that all who knew him, when they heard of his death, expreſſed their concern at having loſt him. He died Feb. 2d, 1771.

Biographia Dramatica, p. 286.

LODGE (THOMAS, M. D.) The family from which this gentleman was deſcended had its reſidence in Lincolnſhire, but whether the doctor himſelf was born there ſeems not very eaſy to be aſcertained. Langbaine and Jacob, and after them Whincop and Chetwood, who in the general are little more than copiers, ran into the miſtake of giving this gentleman his education at the univerſity of Cambridge; whereas Wood informs us, that it was at Oxford he was educated, where he made his firſt appearance about 1573, and was afterwards a ſcholar under the learned Dr Hobye, of Trinity College. Here he made very conſiderable advances in learning, dedicated ſome time to reading the poets of antiquity; and, having himſelf a turn to poetry, more eſpecially of the ſatirical kind, his genius ſoon rendered itſelf conſpicuous in various compoſitions of that nature, and obtained him no inconſiderable reputation as a wit and poet. However, Mr. Lodge being very ſenſible of the barrenneſs of the ſoil throughout the whole neighbourhood

Biographia Dramatica, p. 286.

hood of Parnaſſus, and how ſeldom the ſtudy of poetry yields a competent proviſion to its profeſſors, very prudently conſidered it as only an amuſement for leiſure hours, a relaxation from more important labours; and therefore, after having taken one degree in arts, applied himſelf with great aſſiduity to the more profitable ſtudy of phyſic, for the improvement of which he went abroad, and, after ſtaying a ſufficient time at Avignon to be entitled to the degree of doctor in that univerſity, returned, and in the latter end of queen Elizabeth's reign was incorporated in the univerſity of Cambridge. He afterwards ſettled in London, where, by his ſkill and intereſt with the Roman catholic party, in which perſuaſion, it is ſaid, he was brought up, he met with good ſucceſs, and came into great practice. In what year Dr. Lodge was born does not evidently appear; but he died in 1625. and had tributes paid to his memory by many of his contemporary poets, who have characterized him as a man of very conſiderable genius.

His dramatic works are, 1. "Wounds of Civil War, "a tragedy, 1594," 4to. 2. "Looking-Glaſs for London and England, a tragi-comedy, 1598;" (aſſiſted by Robert Green.) Winſtanly has named four more dramatic pieces, beſides the firſt of the two above-named, which he aſſerts to have been written by this author, in conjunction with Robert Green, 1. "Lady Alimony;" a Comedy. 2. "Laws of Nature," a Comedy. 3. "Liberalitie and Prodigalitie," a Comedy. 4. "Luminalia." But the three firſt of theſe, though they might be brought to agree in point of time, yet are all printed anonymouſly; and as to the laſt, it was written on a particular occaſion, and that not till two years after Dr. Lodge's death, and full thirty-five after that of Robert Green.

LOKMAN (ſurnamed the WISE), ſometimes called Abre Anam, or father of Anam, a philoſopher of great account among the Eaſterns, by birth an Abyſſinian of Ethiopia or Nubia; and, being of thoſe black ſlaves with thick lips and ſplay feet, who uſed to be carried and ſold in diverſe countries, was ſold among the Iſraelites, in the reigns of David and Solomon. According to the Arabians, he was the ſon of Baura, ſon or grandſon of a ſiſter or aunt of Job. Some ſay he worked as a carpenter, others as a taylor, while a third ſort will have him to be a ſhepherd: however that be, he was certainly an extraordinary perſon; upon which account Mahomet inſerted a chapter in the

Koran, called after his name, in which he introduces God ſpeaking thus: “ We heretofore beſtowed wiſdom on “ Lokman.” He obtained eloquence alſo, in a great degree, from the ſame beneficent author; and we have an account of the particular manner in which he received theſe divine gifts: being one day aſleep about noon, the angels ſaluted Lokman without making themſelves viſible, for which reaſon he made no anſwer. The angels continued in theſe terms: “ We are the meſſengers of God, “ thy creator and ours; and he has ſent us to declare to thee, “ that he will make thee a monarch, and his vicegerent “ upon earth.” Lokman replied, “ If it is by an abſolute “ command of God that I am to become ſuch a one as you “ ſay, his will be done in all things; and I hope, if this “ ſhould happen, that he will beſtow on me all the grace “ neceſſary for enabling me to execute his commands “ faithfully: however, if he would grant me liberty to “ chuſe my condition of life, I had rather continue in my “ preſent ſtate, and be kept from offending him; otherwiſe, “ all the grandeur and ſplendors of the world would be “ troubleſome to me.” This anſwer was ſo pleaſing to God, that he immediately beſtowed on him the gift of wiſdom in an eminent degree; and he was able to inſtruct all men, by a multitude of maxims, ſentences, and parables, every one of which is greater than the whole world in value.

De Herbelot's Bibliotheque orientale.
Sale's Koran.

This ſtory is evidently in the ſame caſt with that of Solomon, and was perhaps taken from it [A]; and we find Lokman himſelf giving a different account of this perfection. Being ſeated in the midſt of a number of people who were liſtening to him, a man of eminence among the Jews, ſeeing ſo great a crowd of auditors round him, aſked him, “ Whether he was not the black ſlave, who a little “ before looked after the ſheep of a perſon he named?” To which Lokman aſſenting; “ How has it been poſſible,” continued the Jew, “ for thee to attain ſo exalted a pitch “ of wiſdom and virtue?” Lokman replied, “ It was by “ the following means: by always ſpeaking the truth, by “ keeping my word inviolably, and by never intermeddling “ in affairs that did not concern me.” Accordingly, we find inſcribed to him this apophthegm: “ Be a learned “ man, diſciple of the learned, or an auditor of the learned; “ at leaſt, be a lover of knowledge, and deſirous of im- “ provement.” He had not only conſummate knowledge,

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[A] See the firſt book of Kings, chap. iii.

but was equally good and virtuous. He was very ſilent, and applied himſelf very intenſely, as well to the contemplation of God, as the exerciſe of the love of God; inſomuch that it uſed to be ſaid, "That God indulged him "his peculiar affection, becauſe he had a great love for "God."* So much excellent worth could not always be held in ſlavery. His maſter giving him a bitter melon to eat, Lokman eat it all; when his maſter, ſurpriſed at his exact obedience, ſays, "How was it poſſible for you to "eat ſo nauſeous a fruit?" Lokman replied, "I have "received ſo many favours from you, that it is no wonder "I ſhould once in my life eat a bitter melon from your "hand." This generous anſwer of the ſlave ſtruck the maſter to ſuch a degree, that he immediately gave him his liberty.

It is ſaid that he lived three hundred years, and died in the age of the prophet Jonas. He was buried not far from Jeruſalem; and his ſepulchre was to be ſeen, not above a century ago, at Ramlah, a ſmall town not far from Jeruſalem, his remains being depoſited near thoſe of the ſeventy prophets, who were ſtarved to death by the Jews, and all died in one day. He was of the Jewiſh religion, and ſome time ſerved in the troops of king David, with whom he had been converſant in Paleſtine, and was greatly eſteemed by that monarch. He is by many ſuppoſed to be the ſame with the Æſop of the Greeks, in whoſe language Æſop ſignifies the ſame with Æthiops. And indeed we find in the parables, proverbs, or apologues of Lokman in Arabic, many particulars that are ſeen in Æſop's fables, ſo that it is not eaſy to determine, whether the Greek or Arabian are the originals: however, it is certain, that this way of inſtructing by fables is more agreeable to the genius of the Oriental than to that of the Weſtern nations; and Planudes alſo, in his fabulous life of Æſop, borrowed a great many of his materials from the traditions he found in the Eaſt concerning Lokman, concluding them to have been the ſame perſon, becauſe they were both ſlaves, and ſuppoſed to be the writers of thoſe fables which go under their reſpective names, and bear a great reſemblance to one another. Some pieces of his are extant [B].

[B] There was publiſhed at Paris, in 1724, a French tranſlation by Gallard, of all the fables of Lokman, and of Bidpai, or Pilpay, a Bramin, or Indian philoſopher. A great many of theſe Eaſtern fables run into each other, like the Metamorphoſes of Ovid; and the Arabian tales are formed upon the ſame plan.

There was another LOKMAN, of whom tradition relates, that the Adites, ancient Arabs, being afflicted with great drought, for refuſing to hearken to God's prophet Hud, ſo that all their cattle periſhed, and themſelves like to meet with the ſame fate, they ſent this Lokman, with ſixty others, to Mecca, to implore rain; which they not obtaining, Lokman, with ſome of his company, continued at Mecca, and thereby eſcaped deſtruction, giving riſe to a tribe called the Latter Ad, who were afterwards changed into monkies [A].

[A] Pocock's Specimen Arab. p. 36.

LOIR (Nicholas), a painter of good eſteem, was a native of Paris, and ſon of an ingenious ſilverſmith. He did not want either genius to invent, or art to execute; but, notwithſtanding that, he excelled in nothing: there was neither delicacy nor elevation of thought in his works. He had indeed a good taſte for deſign, and did every thing with propriety and eaſe; but, without giving himſelf time to digeſt his thoughts, he executed them as ſoon as they aroſe, frequently while he was in company and converſation. In this he had acquired a habit, which was much improved by a happy memory of what he had ſeen in Italy. He was never at a ſtand upon any ſubject, and performed equally well in figures, landſcapes, architecture, and ornaments. There are a great many of his works in Paris, both public and private. He painted ſeveral galleries and apartments, and, among the reſt, the palace of the Tuilleries in part. He died in 1679, aged fifty-five years, being then a profeſſor in the academy of painting.

De Piles.

LOLLARD (Walter), author of the religious ſect called Lollards, was, as ſome ſay, an Engliſhman. It is certain he firſt broached his doctrine in Germany, about 1315; and, having preached with great zeal in Piedmont, went thence to England, where his diſciples were firſt called Lollards [A]. It is ſaid, he maintained that Lucifer and his aſſociates were condemned unjuſtly, and had not deſerved the puniſhment inflicted on them, which rather was due to Michael and the good angels. He held alſo, that God did not puniſh faults committed upon earth; to which purpoſe it was ſaid, that a certain young woman of this ſect being ſentenced to the flames, and aſked if ſhe

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[A] The Wickliffites were named Lollards. See Wickliff's article.

was a virgin; "I am a virgin, ſays ſhe, upon earth, but "not under the earth." The Lollards denied the power and influence of the virgin Mary over Chriſt; taught that the maſs, baptiſm, and extreme unction, were of no uſe or avail; they rejected the form of the penitential, and renounced all obedience both to the eccleſiaſtical and civil magiſtrates. Lollard was burnt for hereſy, at Cologne, in 1322. Moreri.

LOMBARD (PETER), well known by the title of Maſter of the Sentences, was born at Novara, a town of Italy, in Lombardy [A], whence he took his ſurname; but being bred at Paris, he diſtinguiſhed himſelf ſo much in that univerſity, that the canonry of Chartres was conferred upon him. He was ſome time tutor to Philip, ſon of king Lewis le Gros, and brother of Lewis the Young; and was ſo much eſteemed by him, that, upon the vacancy of the biſhopric of Paris, that noble perſonage, being only archdeacon of the ſaid place, declined it for the ſake of Lombard, who was accordingly advanced thereto about 1160, and died in 1164. He was interred in the church of Marcellus, in the ſuburb of that name, where his epitaph is ſtill to be ſeen. His work of the Sentences is divided into four books, and commented upon by William d'Auxerre, Albert le Grand, St. Thomas, St. Bonaventure, William Durand, Giles of Rome, Gabriel Major, Scot, Occam, Eſtius, and ſeveral others. It is looked on as the ſource and origin of the ſcholaſtic theology in the Latin church. He left alſo commentaries on the Pſalms and St. Paul's epiſtles. Moreri.

[A] Some ſay his birth-place was a hamlet in the juriſdiction of the ſame town, called in Latin, "Lumen omnium."

LOMONOZOF, a celebrated Ruſſian poet, the great refiner of his native tongue, was the ſon of a perſon who trafficked in fiſh at Kolmogori: he was born in 1711, and was fortunately taught to read; a rare inſtance for a perſon of ſo low a ſtation in Ruſſia. His natural genius for poetry was firſt kindled by the peruſal of the Song of Solomon, done into verſe by Polotſki, whoſe rude compoſitions, perhaps ſcarcely ſuperior to our verſion of the pſalms by Sternhold and Hopkins, inſpired him with ſuch an irreſiſtible paſſion for the Muſes, that he fled from his father, who was deſirous of compelling him to marry, and Coxe's Travels through Ruſſia, vol. II. p. 197.

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took refuge in the Kaikonoſpaſki monaſtery at Moſcow; there he had an opportunity of indulging his taſte for letters, and of ſtudying the Greek and Latin languages. In this ſeminary he made ſo conſiderable a progreſs in polite literature, as to be noticed and employed by the Imperial Academy of Sciences. In 1736 he was ſent, at the expence of that ſociety, to the univerſity of Marburgh in Heſſe Caſſel, where he became a ſcholar of the celebrated Chriſtian Wolf, under whom he ſtudied univerſal grammar, rhetoric, and philoſophy. He continued at Marburgh four years, during which time he applied himſelf with indefatigable diligence to chemiſtry, which he afterwards purſued with ſtill greater ſucceſs, under the famous Henckel, at Freyberg in Saxony. In 1741 he returned into Ruſſia; was choſen in 1742 adjunct to the imperial academy; and in the enſuing year member of that ſociety, and profeſſor of chemiſtry. In 1760 he was appointed inſpector of the ſeminary, then annexed to the academy; in 1764 he was gratified by the preſent empreſs with the title of counſellor of ſtate; and died April 4 that year, in the 54th year of his age. Lomonozof excelled in various kinds of compoſition; but his chief merit, by which he bears the firſt rank among the Ruſſian writers, is derived from his poetical compoſitions, the fineſt of which are his odes. The firſt was written in 1739, while he ſtudied in Germany, upon the taking of Kotſchin, a fortreſs of Crim Tartary, by marſhal Munich. The odes of Lomonozof are greatly admired for originality of invention, ſublimity of ſentiment, and energy of language; and compenſate for the turgid ſtyle which, in ſome inſtances, have been imputed to them, by that ſpirit and fire, which are the principal characteriſtics in this ſpecies of compoſition. Pindar was his great model; and, if we may give credit to a perſon [A] well verſed in the Ruſſian tongue, he has ſucceeded in this daring attempt to imitate the Theban bard, without incurring the cenſure of Horace [B]. In this, as well as ſeveral other ſpecies of compoſition, he enriched his native language with various kinds of metre, and ſeems to have merited the appellation beſtowed upon him of the Father of Ruſſian Poetry. A brief recapitulation of the principal works of Lomonozof, which were printed in three volumes

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[A] L'Eveſque, who ſays of him, "Il eſt peut-être le ſeul émule de "Pindare."

[B] "Pindarum quiſquis ſtudet "æmulari," &c. L'Ode de "Lomonoſof fit connoitre aux Ruſſes les "veritables regles de la harmonie." Le Clerc.

octavo, will ſerve to ſhew the verſatility of his genius, and his extenſive knowledge in various branches of literature [c].

Beſide theſe various ſubjects, Lomonozof made no inconſiderable figure in hiſtory, having publiſhed two ſmall works relative to that of his own country. The firſt, ſtyled "Annals of the Ruſſian Sovereigns," is a ſhort chronology of the Ruſſian monarchs; and the ſecond is the "Antient Hiſtory of Ruſſia, from the origin of that nation to the death of the great-duke Yaroſlaf I. in 1054;" a performance of great merit, as it illuſtrates the moſt difficult and obſcure period in the annals of this country.

LONG (JAMES LE), a learned prieſt of the Oratory, was born at Paris in 1665, and ſent early to Malta, in order to be admitted among the clerks of St. John of Jeruſalem. He was ſcarcely arrived, when the plague ſeized the iſland; and, meeting by accident a corpſe that had died of it, he was refuſed admittance into his own lodgings, for fear of bringing infection. He eſcaped, however, this dreadful diſorder, which ravaged the whole iſle; and returned to Paris, where he was admitted into the congregation of the Oratory in 1686. After having been a profeſſor in ſeveral colleges, he was choſen librarian of St. Honoré at Paris; and the labour he employed in improving and increaſing this library is ſuppoſed to have brought a diſorder upon him, which carried him off in 1721.

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[c] The firſt volume, beſide a preface on the advantages derived to the Ruſſian tongue from the eccleſiaſtical writings, contains ten ſacred and nineteen panegyrick odes, and ſeveral occaſional pieces of poetry. The ſecond compriſes "an eſſay in proſe, on the rules for Ruſſian poetry;" "tranſlation of a German Ode;" "Idylls;" "Tamira and Selim, a tragedy;" "Demophoon, a tragedy;" "Poetical Epiſtle on the Utility of Glaſs;" two cantos of an epic poem, intituled, "Peter the Great;" "a congratulatory copy of verſes;" "an Ode;" "tranſlation of Baptiſt Rouſſeau's ode, *Sur le Bonheur*;" "Heads of a Courſe of Lectures on Natural Philoſophy;" "certain paſſages tranſlated in verſe and proſe, according to the original, from Cicero, Eraſmus, Lucian, Ælian, Ammianus Marcellinus, Quintus Curtius, Homer, Virgil, Martial, Ovid, Horace, and Seneca;" which Ruſſian tranſlations were brought as examples in his Lectures upon Rhetorick; laſtly, "Deſcription of the Comet which appeared in 1744." The third volume conſiſts chiefly of "Speeches and Treatiſes read before the Academy;" "Panegyrick on the Empreſs Elizabeth;" "on Peter the Great;" "Treatiſe on the advantages of Chymiſtry;" "on the phænomena of the air occaſioned by the electrical fire;" with a Latin tranſlation of the ſame; "on the origin of light, as a new theory of colours;" "Methods to determine with preciſion the courſe of a veſſel;" "on the origin of metals by the means of earthquakes;" "Latin diſſertation on ſolidity and fluidity;" "on the Tranſit of Venus in 1761," with a German tranſlation.

1721. He underſtood many languages; Greek, Hebrew, Chaldee, Italian, Spaniſh, Portugueſe, and Engliſh. He was perfectly inſtructed in every thing that regarded letters, books, and printing, He was ſkilled in mathematics and philoſophy; but is ſaid to have had a ſingular diſlike to Poeſy, Eloquence, and what is called Belles lettres. His principal works are, 1. "Bibliotheca Sacra," printed, 1723, in 2 vols. folio. 2. "Bibliotheque Hiſtorique "de la France," in folio. 3. "An Hiſtorical Diſcourſe "upon the Polyglott Bibles, and different editions of it."

LONG (Roger), D. D. maſter of Pembroke-hall in Cambridge, Lowndes's profeſſor of aſtronomy in that univerſity, rector of Cherryhinton in Huntingdonſhire, and of Bradwell juxta mare, in Eſſex, deſerves honourable mention in this work, not only on account of his well-known and much approved treatiſe of aſtronomy, but for the remarkably curious aſtronomical machine thus deſcribed by himſelf. "I have, in a room lately built in Pem- "broke-hall, erected a ſphere of 18 feet diameter, wherein "above 30 perſons may ſit conveniently; the entrance into "it is over the ſouth pole by ſix ſteps; the frame of the "ſphere conſiſts of a number of iron meridians, not com- "plete ſemi-circles, the northern ends of which are ſcrewed "to a large round plate of braſs, with an hole in the cen- "tre of it; through this hole, from a beam in the cieling, "comes the north pole, a round iron rod, about three "inches long, and ſupports the upper parts of the ſphere "to its proper elevation for the latitude of Cambridge; "the lower part of the ſphere, ſo much of it as is inviſible "in England, is cut off; and the lower or ſouthern ends "of the meridians, or truncated ſemi-circles, terminate "on, and are ſcrewed down to, a ſtrong circle of oak, "of about thirteen feet diameter, which, when the ſphere "is put into motion, runs upon large rollers of lignum "vitæ, in the manner that the tops of ſome wind-mills "are made to turn round. Upon the iron meridians is "fixed a zodiac of tin painted blue, whereon the ecliptic "and heliocentric orbits of the planets are drawn, and the "conſtellations and ſtars traced: the great and little Bear "and Draco are already painted in their places round the "north pole; the reſt of the conſtellations are propoſed to "follow: the whole is turned round with a ſmall winch, "with as little labour as it takes to wind up a jack, though "the weight of the iron, tin, and wooden circle, is about

See his Aſtronomy, vol. II.

"a thouſand pounds. When it is made uſe of, a planetarium will be placed in the middle thereof. The whole, with the floor, is well ſupported by a frame of large timber." Thus far Dr. Long, before this curious piece of mechaniſm was perfected. Since the above was written, the ſphere has been completely finiſhed; all the conſtellations and ſtars of the northern hemiſphere, viſible at Cambridge, are painted in their proper places upon plates of iron joined together, which form one concave ſurface.

Coxe's Travels into Ruſſia, vol. II. p. 147.

Dr. Long publiſhed a "Commencement Sermon, 1728;" and an anſwer to Dr. Gally's pamphlet "on Greek accents;" and died Dec. 16, 1770, at the age of 91. As the materials for this article are ſcanty, we ſhall ſubjoin a few traits of him, as delineated in 1769, by Mr. Jones: "He is now in the 88th year of his age, and for his years vegete and active. He was lately [in October] put in nomination for the office of vice-chancellor. He executed that truſt once before; I think in the year 1737. A very ingenious perſon, and ſometimes very facetious. At the public commencement in the year 1713, Dr. Greene (maſter of Benet College, and afterwards biſhop of Ely) being then vice-chancellor, Mr. Long was pitched upon for the Tripos-performance; it was witty and humourous, and has paſſed through divers editions. Some that remembered the delivery of it told me, that in addreſſing the Vice-chancellor (whom the univerſity-wags uſually ſtyled *Miſs* Greene), the Tripos-orator, being a native of Norfolk, and aſſuming the Norfolk dialect, inſtead of ſaying, *Domine Vice-Cancellarie*, did very archly pronounce the words thus, *Domina Vice-Cancellaria*; which occaſioned a general ſmile in that great auditory. His friend the late Mr. Bonfoy of Ripton told me this little incident, 'That he and Dr. Long walking together in Cambridge, in a duſky evening, and coming to a ſhort *poſt* fixed in the pavement, which Mr. B. in the midſt of chat and inattention took to be a *boy* ſtanding in his way, he ſaid in a hurry, 'Get out of my way, boy.' '*That boy, Sir,*' ſaid the Doctor very calmly and ſlily, *is a* poſt-boy, *who turns out of his way for nobody.*'

Gent. Mag. 1783, p. 983.

"I could recollect ſeveral other ingenious repartees, if there were occaſion. One thing is remarkable. He never was a hale and hearty man; always of a tender and delicate conſtitution, yet took great care of it. His common drink, water. He always dines with the fellows in the hall. Of late years he has left off eating

“ fleſh-meats; in the room thereof, puddings, vegetables, “ &c. Sometimes a glaſs or two of wine.”

LONGINUS (DIONYSIUS), a Grecian, and probably an Athenian, though ſome authors fancy him a Syrian. His father's name is entirely unknown; by his mother Frontonis he was allied to Plutarch. We are alſo at a loſs for the employment of his parents, their ſtation in life, and the beginning of his education; but we are informed from a fragment of his, that his youth was ſpent in travelling with them, which gave him an opportunity to increaſe his knowledge, and improve his mind. Wherever men of learning were to be found, he was preſent, and loſt no opportunity of forming a familiarity and intimacy with them. Ammonius and Origen, philoſophers of great reputation in that age, were two of thoſe whom he viſited, and heard with the greateſt attention. The travels of Longinus ended with his arrival at Athens, where he fixed his reſidence. Here he purſued the ſtudies of humanity and philoſophy with the greateſt application. Here he publiſhed his “ Treatiſe on the Sublime,” which raiſed his reputation to ſuch a height, as no critic either before or ſince could ever reach. His contemporaries there had ſo great an opinion of his judgement and taſte, that they appointed him ſovereign judge of all authors; and every thing was received or rejected by the public, according to the deciſion of Longinus.

Preface to Smith's tranſlation of Longinus.

His ſtay at Athens ſeems to have been of long continuance; and, whilſt he taught here, he had, amongſt others, the famous Porphyry for his pupil. The ſyſtem of philoſophy, which he went upon, was the academic; for whoſe founder (Plato) he had ſo great a veneration, that he celebrated the anniverſary of his birth with the higheſt ſolemnity. But it was his fortune to be drawn from the contemplative ſhades of Athens, to mix in more active ſcenes; to train up young princes to virtue and glory, to guide the buſy and ambitious paſſions of the great to noble ends, to ſtruggle for, and at laſt to die in, the cauſe of liberty. Zenobia, queen of the Eaſt, prevailed upon him to undertake the education of her ſons. He quickly gained an uncommon ſhare in her eſteem; and in his converſation ſhe ſpent the vacant hours of her life, modelling her ſentiments by his inſtructions, and ſteering herſelf by his counſels in the whole ſeries of her conduct. Zenobia was at war with the emperor Aurelian, was defeated by him near Antioch, and was compelled to retire to her fortified capital, Palmyra. The emperor ſent her a written ſummons to ſurrender; to which ſhe returned an anſwer drawn up by Longinus, which raiſed his higheſt indignation. The emperor exerted every effort, and the Palmyrians were at length obliged to open their gates and receive the conqueror. The queen and Longinus endeavoured to fly into Perſia, but were overtaken and made priſoners as they were croſſing the Euphrates. When the captive queen was brought before the emperor, her ſpirits ſunk; ſhe laid the blame of her conduct on her counſellors, and fixed the odium of the affronting letter on its true author. This was no ſooner heard, than Aurelian, who was hero enough to conquer, but not to forgive, poured all his vengeance on the head of Longinus. He was carried away to immediate execution, amidſt the generous condolence of thoſe who knew his merit. He pitied Zenobia, and comforted his friends. He looked upon death as a bleſſing, ſince it reſcued his body from ſlavery, and gave his ſoul the moſt deſirable freedom. "This world," ſaid he, with his expiring breath, "is nothing but a priſon; happy "therefore he, who gets ſooneſt out of it, and gains his "liberty."

The writings of Longinus were numerous, ſome on philoſophical, but the greateſt part on critical ſubjects. Dr. Pearce has collected the titles of twenty-five treatiſes, none of which, except that on "the Sublime," have eſcaped the depredations of time and the barbarians. On this mutilated and imperfect piece has the fame of Longinus been erected. The learned and judicious have beſtowed extraordinary commendation upon it. "The golden treatiſe" is its general title. The following lines of Mr. Pope give a beautiful and juſt character of it:

Eſſay on Criticiſm.

"Thee, great Longinus! all the Nine inſpire,
"And fill their critic with a poet's fire;
"An ardent judge, who, zealous in his truſt,
"With warmth gives ſentence, and is always juſt;
"Whoſe own example ſtrengthens all his laws,
"And is himſelf the great ſublime he draws."

LONGOMONTANUS (CHRISTIAN), an eminent aſtronomer, was born at Longomontum, a town in Denmark, 1562. He was the ſon of a poor labourer, and in his ſtudies of courſe would be diſtreſſed for want of aſſets to ſupport him. He was obliged to divide his time between following the plow, and attending to the leſſons which the miniſter of his pariſh gave him. However, he purſued his ſtudies with ſo much ardour, that he became very knowing, eſpecially in the mathematics. At laſt, when he was fifteen, he ſtole from his family, and went to Wiburg, where there was a college. He ſpent eleven years in it, ſupporting himſelf as he could; and, thence getting to Copenhagen, the profeſſors of the univerſity there ſoon conceived a great eſteem for him, and recommended him to Tycho Brahe, who received him very kindly. He lived eight years with him, and aſſiſted him ſo much in his obſervations and calculations, that Tycho conceived a very particular affection for him; inſomuch that, having left his native country to go and ſettle in Germany, he was paſſionately deſirous of having Longomontanus with him. Longomontanus attended him: but, being afterwards deſirous of a profeſſor's chair in Denmark, Tycho conſented to deprive himſelf of his aſſiſtant and friend, gave him a diſcharge filled with glorious teſtimonies, and ſupplied him plentifully with money for his journey. This was in Auguſt 1600. At his return to Denmark, he fetched a great compaſs about, in order to view the places whence Copernicus had made his obſervations on the ſtars; and it was not till 1605, that he was nominated to the profeſſorſhip of mathematics in the univerſity of Copenhagen. In this ſituation he continued till his death, which happened in 1647. He married, and had children; but his wife and they died before him. He was the author of ſeveral works, which ſhew great capacity in mathematics and aſtronomy. His "Aſtronomia Danica," printed at Amſterdam, 1640, in folio, is the moſt diſtinguiſhed.

It is remarkable, that, obſcure as his village and father might be, he dignified and perpetuated both; for he took his name from his village, and in the title-page of his works wrote himſelf "Chriſtianus Longomontanus Severini filius."

LONGUERUE (LOUIS DE), a French abbé, was born at Charleville, of a noble family, in 1652. His father ſpared no coſt in his education: Richelet was his preceptor, and D'Ablancourt, who was a relation, the ſupervisor of his ſtudies. At four years old, he was reckoned ſuch a prodigy, that Lewis XIV, paſſing through Charleville, would ſee him, and was aſtoniſhed at him. At fourteen, he began to apply himſelf to the Oriental, for he had already a very competent knowledge of ancient and modern languages. Hiſtory was his great object, though without neglecting the other departments of literature. He never allowed himſelf any relaxation, but from a change of object, and the converſation of friends. He was very communicative of his knowledge, and often compoſed pieces for the uſe of his friends; but ſought no reputation himſelf by the publications of his writings. This, however, did not proceed from any exceſs of modeſty: Longuerue knew his own value, and upon occaſion made other people know it. In his converſation, he abounded in lively and often ſatirical ſtrokes, bold criticiſms, and ſallies of humour; and was rather cynical upon the whole, as appears from a "Longueruana," which is ſaid to exhibit no bad picture of him. He died in 1732, aged 80. What we have of his are, 1. "A Latin Diſſertation upon Tatian," printed in the edition of this author at Oxford, 1700, in 8vo. 2. "La Deſcription hiſtorique de la France. Paris, 1719," in folio. 3. "Annales Arſacidarum. Straſburg, 1732," in 4to. 4. "A Diſſertation upon Tranſubſtantion," which they made paſs under the name of the miniſter Allix his friend, and in which he is very heterodox. 5. "Remarques ſur la Vie du Cardinal de Wolſey." There is a liſt alſo, in the "Longueruana," of ſeveral of his works in manuſcript.

Fabric. Bibl. Græc. vol. VI. Bayle's Dict. in voce.

LONGUS, an ancient Greek author, of an uncertain age, but who ſeems to have written after Heliodorus, and in ſome places to have imitated him. He is called a Sophiſt; but we have no remains of his except four books of "Paſtorals upon the Loves of Daphnis and Cloe." Huetius ſpeaks advantageouſly enough of this work, and had propoſed, when he was young, to have made a Latin tranſlation of it; but he alſo takes notice of ſeveral defects in it, and doubtleſs the very obſcene touches, which made him lay aſide his purpoſe of tranſlating it. None of the ancient writers mention Longus. There are ſeveral editions, as well as tranſlations, of his work. The beſt edition of the original is, as ſhould ſeem, that given by Petrus Moll, a profeſſor of the Greek language at Franeker, 1660, in 4to. It was tranſlated into French by Amiot, and printed at Paris in 1559; and into Engliſh by George Thorney, and printed at London in 1657. The laſt edition of the Engliſh verſion, of which there have been,

De Orig. Tabul. Romancſ.

four, is inſcribed to James Craggs Eſq; Secretary of State.

LORIT (HENRY), commonly called Glareanus, from Glaris, a town in Switzerland, where he was born in 1488. He began his ſtudies at Cologne, then carried them on at Baſil, and finiſhed them at Paris. He acquired ſome friends; and among theſe, Eraſmus. He had a ſtrong turn to muſic, and made it a great part of his ſtudy. After having contributed to the advancement of letters, both by diſcourſe and writing, he died in 1563, aged 75. He compoſed the works mentioned below [A].

[A] 1. "Iſagoge in arithmeticam." 2. "Deſcriptio de ſitu Helvetiæ & vicinis gentibus." 3. "De quatuor Helvetiorum fœdere panegyricon." 4. "Iſagoge in muſicam." 5. "De geographia liber." 6. "Judicium in Terentii carmina." 7. "In Horatium annotationes." 8. "Annotationes in Ovidii metamorphoſes." 9. "Annotationes in Ciceronis librum de ſenectute." 10. "Annotationes in Salluſtii, quæ adhuc extant, hiſtoriarum fragmenta." 11. "Commentarius in arithmeticam & muſicam Boethii." 12. "Annotationes in Johannis Cæſarii dialecticam." 13. "Annotationes in Cæſaris commentaria." 14. "Annotationes in Titum Livium." 15. "Annotationes & chronologia in totam hiſtoriam Romanam." 16. "Annotationes in Dionyſium Halicarnaſſeum." 17. "Elegiarum libri duo." 18. "De arte muſica." 19. "De ponderibus ac menſuris." 20. "Annotationes in Valerium, Suetonium, & Lucanum." 21. "Annotationes in Eutropium." 22. "Epiſtola ad Johannem Hervagium." 23. "Scholia in Ælii Donati methodum." 24. "Brevis iſagoge de ratione ſyllabarum & de figuris quibus poetæ utuntur." 25. "De aſſe libellus.

LORME (PHILIBERT DE), maſter of the works to the French king, was born at Lyons about the beginning of the 16th century. At fourteen, he went into Italy, to ſtudy the beauties of antiquity. There he became acquainted with Marcellus Cervin, afterwards pope Marcellus II. who had a good taſte for the polite arts, and, conceiving a great eſteem for Lorme, communicated to him every thing that he knew. Enriched with the ſpoils of antiquity, he returned to Lyons in 1536, and baniſhed thence the Gothic taſte. At length going to Paris, to work for the cardinal de Bellay, he was ſoon employed in the court of Henry II. He made the Horſe-ſhoe, a fortification at Fontainbleau, built the ſtately caſtle of Anet, the palace of the Tuilleries, and repaired and ornamented ſeveral of the royal houſes, as Villiers, Colerets, St. Germain, then called the caſtle of the Muette, the Louvre, &c. Theſe ſervices were recompenſed above his expectations. He was made almoner and counſellor to the king, and had the abbies of St. Eloy and St. Serge of Angers conferred upon him.

Ronſard the poet, out of envy, publiſhed a ſatire, or ſatirical ſonnet, againſt him, under the title of "La truelle "croſſée," The trowel croſier'd [A]. De Lorme revenged himſelf, by cauſing the garden-door of the Tuilieries, of which he was governor, to be ſhut againſt the poet: whereupon Ronſard took out his pencil, and wrote upon the gate theſe three words: "Fort. reverent. habe." De Lorme, who underſtood little Latin, complained of this inſcription, as levelled at him, to queen Catharine de Medicis, who enquiring into the matter, was told by Ronſard, that by a harmleſs irony he had made that inſcription for the architect when read in French; but that it ſuited him ſtill better in Latin, theſe being the firſt words abbreviated of a Latin epigram of Auſonius, which begins thus; "For"tunam reverenter habe [B];" adviſing him thereby to reflect on his primitive grovelling fortune, and not to ſhut the gate againſt the Muſes. De Lorme died in 1577; he left ſeveral books of architecture, greatly eſteemed [C].

Moreri.

[A] There is no ſatire with this title in Ronſard's works, in the laſt edition which he gave himſelf of all his poems, in 1584, folio. But there is a ſonnet on the reverſe of folio 68, of the "Continuation premiere & ſeconde "des amours de P. de Ronſard Vau"demois, Rouen 1557," 8vo. where this poet, complaining of the little encouragement he met with, has theſe lines: "Ah! il vaudroit mieux eſtre "architecte ou maçon, pour richement "tymbrer le haut d'un écuſſon d'une "croſſe honorable, en lieu d'une tru"elle." "Alas! it is much better to "be an architect or builder, to richly "blazon the head of an eſcutcheon "with an honourable croſier, inſtead "of a trowel."

[B] The two lines of epigram are,

"Fortunam reverenter habe, quicun-
"que repente
"Dives ab exili progrediere loco."
Epigr. viii. 7.

[C] Theſe are, 1. "Nouvelles in"ventions pour bien baſtir & à petit "frais trouvée n'agueres, 1561, Paris," in folio, fifty-ſeven leaves. 2. Ten books of architecture, 1568, folio.

LORME (JOHN DE), an eminent phyſician of France, was born in 1544, at Moulins in the Bourbonnois. He ſtudied at Montpelier, where having taken his doctor's degree, he practiſed his art at Forez in 1578. Here he wrote ſome Latin and French verſes, which were prefixed to the Troiſieme Notaire of John Papon [A]; and afterwards was made firſt phyſician to Louiſa of Lorrain, conſort to Henry III. and then to Mary of Medicis, queen to Henry IV. under whom he alſo had the place of phyſician in ordinary. He had the good fortune to ſucceed againſt

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[A] There is alſo a ſonnet of his prefixed to Bachot's treatiſe of vulgar errors, intituled, "Erreurs populaires "touchant les medicine & regime de "ſante;" concerning which, ſee the article of LAWRENCE JOUBERT.

the opinion of Du Laurent, the king's archiater [B]; in adviſing phlebotomy for the queen, when ſhe was ſeized with a diarrhœa; her majeſty was let blood, and recovered. He attended the court (where he was much eſteemed) many years; and when he became diſabled, by age and infirmities, for that ſervice, he obtained an honourable diſcharge to retire to Moulins, the place of his nativity; where Lewis XIII. returning victorious from Languedoc, Dec. 1622, with the queen his mother, took their lodgings at his houſe in 1623, as a teſtimony of their kindneſs [C]. He ſpent the latter part of his life in great tranquillity, and died in 1634, more loaden with honours than with years, at the age of fourſcore and ten.

[B] Du Laurent grounded himſelf upon Hippocrates, who ſays, bleeding muſt not be employed in a looſeneſs, "Fluente alvo venam non ſecabis." Patin's Letters, p. 85. tom. iii.

[C] See a letter to him, prefixed to Bachot's book, as before.

LORME (Charles de), ſon of the preceding, was born with great natural endowments in 1587; and, being alſo bred a phyſician, practiſed his profeſſion with as much reputation as his father, and became phyſician in ordinary and counſellor to Lewis XIII. He was acknowledged, both at court and in the city of Paris, to be one of the fineſt geniuſes in his profeſſion. He had been before phyſician to Gaſton duke of Orleans, but did not continue long in employment. He was likewiſe phyſician at Bourbon ſpaw, where be practiſed much longer. He rivaled his father alſo in the length of his life; and moreover, when he was very far advanced in years, had vigour enough to think of marrying a third wife. Yea, what is more, he ſpent ſome years conſidering of the matter [A]; and then made choice of a very young and very beautiful maiden, which it was thought would haſten his death. On the contrary, his marriage-bed proved the grave of his young wife: ſhe got a conſumption by the old man's ſide, and could never be cured; while her huſband prolonged his life, apparently in ſome meaſure by this marriage, to the age of fourſcore and eleven. Some time before his death, he reſided in the marſhal de Crequi's houſe, where he died in 1678, as famous as he was old.

[A] Patin mentions this deſign, in a letter dated 18 June, 1666; and again in another letter of January 14, 1670. At the firſt date our author was ſeventy-nine, and in the latter eighty-three years old: whereupon the letter-writer waggiſhly wiſhes the marriage may be for the good of his ſoul, and the warmth of his feet. Patin's Letters, tom. iii. p. 207 and 490.

He always did that which has paſſed for a proverb with regard to phyſicians, and which never fails of being objected to them, "Phyſician, cure thyſelf." He gave vogue to a ptiſan called "bouillon-roug," i. e. "red broth," which proved beneficial to thouſands of people. He ſpent vaſt ſums in making experiments, unwilling to be ignorant of any particular in his profeſſion: yet he a had kind of myſtical polypharmcy, and zealouſly maintained the ſpecific virtue of antimony. He had a taſte for polite literature. He was a charming man in converſation, having treaſured up a vaſt deal of uſeful knowledge, which he communicated wonderfully well; and, what is more, he was extremely reſerved when deſired to give his opinion of the ſeveral literati, who lived in France within a century before. On theſe occaſions he happily employed his judgement and affection, cenſuring no one, nor detracting from his due praiſe; on the contrary, he always ſet their characters, as we do pictures, in the moſt favourable point of view. He had a prodigions memory, and a good underſtanding, which continued clear and unclouded at the laſt. He was ſo lively, that there were ſhewn ſome very good verſes made by him not above a fortnight before his death [B]. Upon the whole, take him altogether, he was a great man, who was vaſtly indebted to God and nature for his perfections.

Mercure Galant for July 1678.

Bayle's Dict.

[B] We have a letter and a ſonnet, of his compoſing, in the form of an acroſtic, prefixed to Bachot's book laſt mentioned.

Dict. Portatif.

LORRAIN (Robert le), an eminent ſculptor, born at Paris Nov. 1666. From his infancy he made ſo rapid a progreſs in the art of deſigning, that, at eighteen, the celebrated Girardon intruſted him with the care of teaching his children, and of correcting his diſciples. He committed to him alſo, in conjunction with Nouliſſon, the execution of the famous tomb of cardinal Richelieu, in the Sorbonne, and of his own tomb at St. Landres, in Paris. On his return from Rome, he finiſhed ſeveral pieces at Marſeilles, which had been left imperfect by the death of M. Puget. He had a ſtrict friendſhip with Depreaux, De Piles, and Tournefort, and was received into the academy of ſculpture, Oct. 1701, when he compoſed his Galatea for his chef d'œuvre, a work univerſally eſteemed. Lorrain afterwards made a Bacchus for the gardens at Verſailles, a fawn for thoſe at Marli, and ſeveral bronzes, among others an Andromeda, in a grand goût,

&c.

&c. The academy elected him profeſſor, May 29, 1717; and he died their governor, June 1, 1743, aged 77.

The pieces in the epiſcopal palace of Saverne, which are all of his compoſition, are much admired. He was a learned deſigner, with a great deal of genius, and ſucceeded in his heads, eſpecially thoſe of the young nymphs; of ſo much truth, and a delicacy ſo admirable, that his chiſſel ſeemed to be directed by Corregio or Parmeſan. In ſhort, if he had been more of a courtier, and made the beſt of his opportunities, he would have acquired the reputation of the greateſt maſters.

LOTEN (JOHN), a good painter of the Engliſh ſchool, though a native of Holland, ſince he lived and painted many years in England. He had an uncommon genius in landſchape painting, in a manner very ſylvan, like the glades and ridings of the parks in that country. He is for the moſt part very cold in his colouring, which is mixed with an unpleaſant darkneſs; however, he underſtood well the diſpoſition of lights and ſhadows. He delighted particularly in oaken trees, which he almoſt every where introduces into his pictures. His landſchapes are generally very large. He did many ſtorms at land, accompanied with ſhowers of rain, tearing up trees, daſhings of water, and water-falls, cattle running to ſhelter, and the like, to which he had a particular genius, and excelled in them. Theſe pieces were admirably good. He painted alſo many views of the Alps in Switzerland, where he lived ſeveral years. His works abound in England; ſo that the juſtneſs of this character may be eaſily determined. He died in London about 1681. Eſſay towards an Engliſh ſchool.

LOVE (JAMES). By this name our preſent author was diſtinguiſhed for many years before his death, though it was only aſſumed when he firſt attached himſelf to the ſtage. His real name was Dance, and he was one of the ſons of Mr. Dance the city ſurveyor, whoſe memory will be tranſmitted to poſterity, on account of the clumſy edifice which he erected for the reſidence of the city's chief magiſtrates. Our author received, it is ſaid, his education at Weſtminſter-ſchool, whence he removed to Cambridge, which it is believed he left without taking any degree. About that time a ſevere poetical ſatire againſt Sir Robert Walpole, then miniſter, appeared under the title of, "Are "theſe Biographia Dramatica.

"theſe things ſo?" which, though written by Mr. Miller, was aſcribed to Pope. To this Mr. Love immediately wrote a reply, called, "Yes they are, what then?" which proved ſo ſatisfactory to the perſon whoſe defence was therein undertaken, that he made him a handſome preſent, and gave him expectations of preferment. Elated with this diſtinction, with the vanity of a young author, and the credulity of a young man, he conſidered his fortune as eſtabliſhed, and, neglecting every other purſuit, became an attendant at the miniſter's levees, where he contracted habits of indolence and expence, without obtaining any advantage. The ſtage now offered itſelf as an aſylum from the difficulties he had involved himſelf in, and therefore, changing his name to Love, he made his firſt eſſays in ſtrolling companies. He afterwards performed both at Dublin and Edinburgh, and at the latter place reſided ſome years as manager. At length he received, in the year 1762, an invitation to Drury-Lane theatre, where he continued during the remainder of his life. In 1765, with the aſſiſtance of his brother, he erected a new theatre at Richmond, and obtained a licence for performing in it; but did not receive any benefit from it, as the ſucceſs of it by no means anſwered his expectations. He died about the beginning of 1774. He neither as an actor or author attained any great degree of excellence. His performance of Falſtaff was by much the beſt; but this has been exhibited to the public with ſo much more advantage by Mr. Henderſon, that the little reputation which he acquired by it has been entirely eclipſed by the ſuperiority of genius, which his ſucceſſor has diſplayed in the repreſentation of the ſame character. As an author, he has given the world "Pamela, a comedy, 1742;" and ſome other dramatic pieces enumerated in the "Biographica Dramatica."

Biographia Dramatica.

LOVELACE (RICHARD,) an elegant poet of the laſt century, was the eldeſt ſon of Sir William Lovelace of Woolridge in Kent, and was born in that county about 1618. He received his grammar learning at the Charterhouſe, and, in the year 1634, became a gentleman commoner of Glouceſter Hall, Oxford, being then, as Wood obſerves, "accounted the moſt amiable and beautiful "perſon that eye ever beheld, a perſon alſo of innate "modeſty, virtue, and courtly deportment, which made "him then, but eſpecially after when he retired to the "great city, much admired and adored by the female ſex." In 1636 he was created M. A. and leaving the univerſity, retired, as Wood phraſes it, in great ſplendor to the court, where being taken into the favour of lord Goring, he became a ſoldier, and was firſt an enſign, and afterwards a captain. On the pacification at Berwick, he returned to his native country, and took poſſeſſion of his eſtate, worth about five hundred pounds per annum, and about the ſame time was deputed by the county to deliver the Kentiſh petition to the houſe of commons, which giving offence, he was ordered into cuſtody, and confined in the Gatehouſe, whence he was releaſed on giving bail, not to go beyond the lines of communication without a paſs from the ſpeaker. During the time of his confinement to London, he lived beyond the income of his eſtate, chiefly to ſupport the credit of the royal cauſe; and in 1646 he formed a regiment for the ſervice of the French king, was colonel of it, and wounded at Dunkirk. In 1648 he returned to England with his brother, and was again committed priſoner to Peter-houſe in London, where he remained till after the king's death. At that period he was ſet at liberty, but, "having then conſumed all his eſtate, he "grew very melancholy (which at length brought him "into a conſumption), became very poor in body and "purſe, was the object of charity, went in ragged "cloaths (whereas when he was in his glory he wore cloaths "of gold and ſilver), and moſtly lodged in obſcure and "dirty places, more befitting the worſt of beggars and "pooreſt of ſervants." He died in a very poor lodging in Gunpowder-alley near Shoe-Lane, in 1658, and was buried at the Weſt end of St. Bride's church. He wrote two plays, neither of which have been printed, "The Scholar," a comedy; and "The Soldier," a tragedy.

LOWER (Dr. Richard), a celebrated Engliſh phyſician, was a native of Cornwall, and trained under the famous Dr. Thomas Willis. He practiſed phyſic in London with great reputation, and died in 1691. He was the author of an excellent book "de Corde;" and of another "de motu et colore ſanguinis, et chyli in eum "tranſitu." This phyſician practiſed the transfuſion of blood from one animal into another; but, whether he was the inventer of this operation, we know not.

Biographia Dramatica.

LOWER (Sir WILLIAM, knt.), a noted cavalier in the reign of Charles I. was born at Tremare in Cornwall. During the heat of the civil wars, he took refuge in Holland, where, being ſtrongly attached to the Muſes, he had an opportunity of enjoying their ſociety, and purſuing his ſtudy in peace and privacy. He was a very great admirer of the French poets, particularly Corneille and Quinault, on whoſe works he has built the plans of four out of the ſix plays which he wrote; the titles of which may be ſeen in the "Biographia Dramatica." He died in 1662.

LOWTH (WILLIAM), a diſtinguiſhed divine, was the ſon of William Lowth, apothecary and citizen of London, and was born in the pariſh of St. Martin's Ludgate, Sept. 11, 1661. His grandfather Mr. Simon Lowth, rector of Tylehurſt in Berks, took great care of his education, and initiated him early in letters. He was afterwards ſent to Merchant-taylors ſchool, where he made ſo great a progreſs, that he was elected thence into St. John's College, in Oxford, before he was fourteen. Here he regularly took the degrees of maſter of arts, and batchelor in divinity. His eminent worth and learning recommended him to Dr. Mew, biſhop of Wincheſter, who made him his chaplain, and conferred upon him a prebend in the cathedral church of Wincheſter, and the rectory of Buriton, with the chapel of Petersfield, Hants. His ſtudies were ſtrictly confined within his own province, and ſolely applied to the duties of his function; yet, that he might acquit himſelf the better, he acquired an uncommon ſhare of critical learning. There is ſcarcely any ancient author, Greek or Latin, profane or eccleſiaſtical, eſpecially the latter, but what he had read with accuracy, conſtantly accompanying his reading with critical and philological remarks. Of his collections in this way, he was upon all occaſions very communicative. Hence his notes on "Clemens Alexandrinus," which are to be met with in Potter's edition of that father. Hence his remarks on "Joſephus," communicated to Hudſon for his edition, and acknowledged in the preface: as alſo thoſe larger and more numerous annotations on the "Eccleſiaſtical Hiſtorians," inſerted in Reading's edition of them at Cambridge. The author of "Bibliotheca Biblica" was indebted to him for the ſame kind of aſſiſtance. Chandler, late biſhop of Durham, while engaged in his defence of Chriſtianity from the prophecies of the Old Teſtament, againſt the diſcourſe of the "Grounds "and Reaſons of the Chriſtian Religion," and in his vindication of the "Defence," in anſwer to "The Scheme "of Literal Prophecy conſidered," held a conſtant correſpondence with him, and conſulted him upon many difficulties that occurred in the courſe of that work.

The moſt valuable part of his character was that which leaſt appeared in the eyes of the world, the private and retired part, that of the good Chriſtian, and the uſeful pariſh prieſt. His piety, his diligence, his hoſpitality, and beneficence, rendered his life highly exemplary, and greatly enforced his public exhortations. He married Margaret, daughter of Robert Pitt, Eſq; of Blandford, by whom he had three daughters and two ſons, one of whom is the learned Dr. Robert Lowth, one of the greateſt ornaments of the preſent age. He died in 1732, and was buried by his own orders in the church-yard at Buriton.

He publiſhed, 1. "A Vindication of the Divine Au"thority and Inſpiration of the Old and New Teſta"ment, 1692," 12mo. And a ſecond Edition, "with "Amendments, and a new Preface, wherein the Anti"quity of the Pentateuch is aſſerted, and vindicated from "ſome late Objections, 1699." 2. "Directions for the "profitable reading of the Holy Scriptures; together with "ſome Obſervations for confirming their divine Autho"rity, and illuſtrating the Difficulties thereof, 1708," 12mo. 3. "Two Sermons preached in the Cathedral "Church of Wincheſter, at the Aſſizes in 1714, intituled, "Religion the diſtinguiſhing Character of Human Nature, "on Job xxviii. 28. and, The Wiſdom of acknowledging "divine Revelation, on Matt. xi. 10." 4. "A Com"mentary on the Prophet Iſaiah, 1714." 5. "On "Jeremiah, 1718." 6. On Ezekiel, 1723." 7. "On "Daniel and the Minor Prophets, 1726." Theſe were afterwards republiſhed together, with additions, in one vol. folio, as a continuation of Bp. Patrick's "Commentary" on the other parts of the Old Teſtament, in which form it has had ſeveral editions. 8. "The Characters of an "Apoſtolical Church fulfilled in the Church of England, "and our Obligations to continue in the Communion of "it." 9. "A Sermon preached in the Church of Peters"field, in the County of Southampton, 1722." This drew him unwillingly into ſome controverſy with John Norman of Portſmouth; but he ſoon dropt it, finding him an unfair adverſary.

LOYOLA (IGNATIUS OF), the founder of the Jeſuits, was born of a conſiderable family in 1491, at the caſtle of Loyola, in the province of Guipuſcoa in Spain. He was brought up in the court of Ferdinand and Iſabella; and, as ſoon as he was of age, took upon him the profeſſion of a ſoldier. He was addicted to all the exceſſes too common to that ſtate; nevertheleſs he behaved like a good officer, and ſought for occaſions to ſignalize himſelf. He diſcovered great marks of valour at Pampeluna, when it was beſieged by the French in 1521; and was even wounded with a cannon-ball, which broke his right leg. While this wound was healing, he formed a reſolution of bidding adieu to all terreſtrial vanities, of travelling to Jeruſalem, and dedicating himſelf to God. He is ſaid to have been converted by reading the legends of ſaints, as Don Quixote began his errantry from reading the old romances; though ſome have wondered how he did to read them, for Maffeius deſcribes him as one who had hardly ever learnt his letters. He was as much moved with the ſtories of St. Dominic and St. Francis, as ever Don Quixote was with the adventures of former knights; inſomuch that, before he took up a firm reſolution of religious errantry, he would figure to himſelf the difficult enterpriſes of thoſe two illuſtrious heroes.

In vita Ignatii.

The inſtant he was cured, he ſet out for the holy Lady of Montferrat; and, being arrived there, hung up his arms over the altar of the bleſſed Virgin, devoting himſelf to her ſervice in the night of the 24th of March, 1522; for he imitated the laws of ancient chivalry as nearly as poſſible, when he enliſted himſelf under the ſtandard of his ſpiritual warfare. In the way thither, he had a diſpute with a Moor, who allowed the virginity of the bleſſed Mary till the time of her delivery, but no longer: upon which, Loyola, conſidering whoſe knight he was about to be, began to be ſo enraged, that the conſequences might have been fatal, if the Moor had not retired. Having watched all night at Montſerrat, ſometimes ſtanding, ſometimes kneeling, and devoting himſelf with all his might to the bleſſed Virgin, he ſet out before day-break, put on a pilgrim's habit, and travelled to Manreſa. Here he took his lodging among the poor of the town hoſpital, and practiſed mortifications of every kind for above a year. He let his hair and nails grow; begged from door to door, yet faſted ſix days in the week; whipped himſelf thrice a day, was ſeven hours every day in vocal prayer, lay bare upon the ground, and all to prepare himſelf for his adventures to Jeruſalem. It was here alſo that he wrote his book of "Spiritual Exerciſes," in Spaniſh; a Latin tranſlation of which, by Andrew Fruſius, he publiſhed at Rome in 1548, when it was favoured with the approbation of pope Paul III. If any wonder, how the illiterate Loyola, who could hardly read, ſhould yet be able to write a book of any kind; they may take, if they pleaſe, the ſolution of this affair from father Alegambe, who, in the firſt page of his "Bibliotheca ſocietatis Jeſu," delivers himſelf in the following manner: "Lewis de Ponte, a "perſon of undoubted credit, relates, how faithful tradi-"tion had handed it down to father Lainez, general of "the Jeſuits, that theſe exerciſes were revealed to our "holy father (Ignatius of Loyola) by God himſelf; and "that Gabriel the archangel had declared to a certain per-"ſon, in the name of the bleſſed Virgin, how ſhe had "been their patroneſs, their founder, and helper; had "prompted Loyola to begin this work, and had dictated "to him what he ſhould write." If this account ſhould ſavour too much of the miraculous for a Proteſtant reader, he need only ſuppoſe, that Loyola ſtole the ſubſtance of his book, or was aſſiſted in compoſing it by ſome other perſon.

Having embarked on board a ſhip at Barcelona, in order to go to Jeruſalem, he arrived at Cajeta in five days, and would not proceed in his enterpriſe till he had received the pope's benediction. Accordingly he came to Rome on Palm-ſunday, 1523; from whence, after paying his reſpects to Hadrian VI. he went to Venice. He embarked there the 14th of July, 1523, arrived at Joppa the laſt of Auguſt, and at Jeruſalem the 4th of September. Having gratified in that country his devout curioſity, he returned to Venice, where he embarked for Genoa; and from thence came to Barcelona, where he ſtopped, as at the moſt convenient place with reſpect to the deſign he had of ſtudying the Latin tongue. The miraculous adventures, the extatic viſions, which he had during this voyage, were innumerable; and it would be endleſs to tranſcribe, from his hiſtorians, on theſe occaſions. Biſhop Stillingfleet has drawn a good proof from them, that the inſtitution of the Jeſuits, as well as other monks, is founded originally in fanaticiſm. He began to learn the rudiments of grammar in 1524, and ſoon came to read the "Enchiridion militis Chriſtiani of Eraſmus; a book, in

Of the idolatry practiſed in the church of Rome, in the 5th volume of his works.

which a purity of ſtyle is joined with the moſt ſage rules of Chriſtian morality. But this did not ſuit with Loyola; and therefore he laid it aſide, and applied himſelf to the ſtudy of Thomas à Kempis. It was like ſo much ice, which abated the fervour of his devotion, cooled the fire of divine love in him; for which reaſon he took an averſion to it, and would never read the writings of Eraſmus, nor even ſuffer his diſciples to read them.

Ribadeneira, in vita Ignatii Loyolæ, Lib. i. c. 13.

Loyola was thought in two years to have made a progreſs ſufficient for his being admitted to the lectures of philoſophy; upon which he went to Alcara de Henares in 1526. His mendicant life, his apparatus, and that of four companions, who had already eſpouſed his fortune, together with the inſtructions he gave to thoſe who flocked about him, brought him at length under the cognizance of the inquiſition. Enquiries were made concerning his life and doctrines; and it being obſerved, that a widow with her daughter had undertaken a pilgrimage on foot, as beggars, under his direction, he was ſtrongly inveighed againſt, and thrown into priſon. He obtained his releaſe upon promiſing not to vent his opinions for four years; but, this reſtraint not ſuiting at all with his deſign, he determined not to comply with it; and, therefore, going to Salamanca, he continued to diſcourſe on religious matters, as before. He was thrown again into priſon, and was not diſcharged till he had made ſome promiſes, as at Alcala de Henares. Then he reſolved to go to Paris, where he arrived in Feb. 1528, with a firm reſolution to purſue his ſtudies vigorouſly; but the wretched circumſtances to which he was reduced, he being forced to beg about the ſtreets, and to retire to St. James's hoſpital, were prodigious obſtacles to his deſign; not to mention, that he was then impeached before the inquiſition. Notwithſtanding theſe difficulties, he went though a courſe of philoſophy and divinity, and won over a certain number of companions, who bound themſelves by a vow to lead a new way of life. They did this in the church of Montmartre, the 15th of Auguſt 1534; and renewed their vow twice in the ſame place, and on the ſame day, with the like ceremonies. At firſt they were but ſeven in number, including Loyola; bur were at laſt increaſed to ten. They agreed, that Loyola ſhould return to Spain to ſettle ſome affairs, that afterwards he ſhould proceed to Venice, and that they ſhould all ſet out from Paris, Jan. 25, 1537, to meet him.

He went into Spain in 1535, preached repentance there, and drew together a prodigious crowd of auditors. He exclaimed, among other things, againſt the fornication of prieſts, which was almoſt grown to be no ſcandal at that time. After tranſacting the affairs which his aſſociates had recommended to his care, he went by ſea to Genoa; and travelled from thence to Venice, where they met him Jan. 8, 1537. This was ſomewhat ſooner than the time agreed on; nevertheleſs, he was there before them, and had employed his time in winning over ſouls; and, what was of much greater conſequence to the forwarding his grand ſcheme, he had got acquainted with John Peter Caraffa, who was afterwards Pope, by the name of Paul III, As they had bound themſelves by a vow to travel to Jeruſalem, they prepared for that expedition; but were firſt determined to pay their reſpects to the Pope, and obtain his benediction and leave. Accordingly they went to Rome, and were gratified in their deſires. Being returned to Venice, in order to embark, they found no opportunity; the war with the grand ſeignor having put an entire ſtop to the peregrination of pilgrims by ſea. They reſolved however not to be idle, and therefore diſperſed themſelves up and down the towns in the Venetian territories. It was reſolved at length, that Loyola and two others, Faber and Laynez, ſhould go to Rome, and repreſent to the Pope the intentions of the whole company; and that the reſt, in the mean time, ſhould be diſtributed into the moſt famous univerſities of Italy, to plant and inſinuate piety among the young ſtudents, and to increaſe their own number with ſuch as God ſhould call in to them. But before they ſeparated, they eſtabliſhed a way of life, which they were all to conform to; and bound themſelves to obſerve theſe following rules: "Frſt, that they ſhould lodge in "hoſpitals, and live only upon alms. Secondly, that "they ſhould be ſuperiors by turns, each in his week, leſt "their fervour ſhould carry them too far, if they did not "preſcribe limits to one another for their penances and "labour. Thirdly, that they ſhould preach in all public places, and every other place where they could be "permitted to do it; ſhould ſet forth in their ſermons the "beauty and rewards of virtue, with the deformity and "puniſhments of ſin, and this in a plain, evangelical "manner, without the vain ornaments of eloquence. "Fourthly, that they ſhould teach children the Chriſtian "doctrine, and the principles of good manners: and, Bouhours, vie d'Ignace, liv. iii.

"Fifthly, that they ſhould take no money for executing "their functions; but do all for the glory of God, and no-"thing elſe." They all conſented to theſe articles; but as they were often aſked, who they were, and what was their inſtitute, Ignatius declared to them in preciſe terms what they were to anſwer: he told them, that being united to fight againſt hereſies and vices, under the ſtandard of Jeſus Chriſt, the only name which anſwered their deſign was, "The Society of Jeſus."

Ignatius, Faber, and Laynez, came to Rome about the end of 1537, and at their firſt arrival had audience of his holineſs Paul III. They offered him their ſervice; and Loyola undertook, under his apoſtolical authority, the reformation of manners, by means of his Spiritual exerciſes, and of Chriſtian inſtructions. Being diſmiſſed for the preſent, but not without encouragement, Loyola propoſed ſoon after to his companions the founding of a new order; and, after conferring with Faber and Laynez about it, ſent for the reſt of his companions, who were diſperſed through Italy. The general ſcheme being agreed on, he next conferred with his companions about his inſtitute; and at ſeveral aſſemblies it was reſolved, that to the vows of poverty and chaſtity, which they had already taken, they ſhould add that of obedience; that they ſhould elect a ſuperior general, whom they muſt obey as God himſelf; that this ſuperior ſhould be perpetual, and his authority abſolute; that whereſoever they ſhould be ſent, they ſhould inſtantly and chearfully go, even without any viaticum, and living upon alms, if it ſhould be ſo required; that the profeſſed of their ſociety ſhould poſſeſs nothing, either in particular or in common; but that in the univerſities they might have colleges with revenues and rents, for the ſubſiſtence of the ſtudents. A perſecution in the mean time was raiſed againſt Loyola at Rome, who however went on with his great work, in ſpite of all oppoſition. Some of his companions were employed upon great occaſions by the Pope; and two of them, Simon Rodriguez and Francis Xaverius, were ſent to the Indies, with no leſs than the title of "Apoſtles of the new world."

Loyola had already preſented the Pope with the plan of his new ſociety; and he now continued his application with more warmth than ever, to have it approved by the holy ſee. Accordingly Paul III. confirmed it in 1540, on condition, that their number ſhould never exceed threeſcore; and, in 1543, without any reſtrictions. Loyola was created general of this new order 1541, and made Rome his head quarters, while his companions diſperſed themſelves over the whole earth. He employed himſelf in ſeveral occupations, as the converſion of the Jews, the reforming of lewd women, the aſſiſting of orphans. Rome was at that time full of Jews, who were, many of them, ready to come over to Chriſtianity, but for fear of poverty; upon which Paul III. at Loyola's requeſt, enacted, that they ſhould preſerve all their poſſeſſions; and that if any of them, who might be well born, ſhould turn Chriſtians, contrary to their parents conſent, the whole ſubſtance of the family ſhould devolve to them. Julius III. and Paul IV. added a new ordinance, namely, that all the ſynagogues in Italy ſhould be taxed every year at a certain ſum, to be applied to the maintenance of his proſelytes. Proſtitutes alſo, and lewd women, then abounded in Rome; and theſe were another great object of Loyola's zeal and care. There was, indeed, at that time, a convent of Magdaleniſts, into which ſuch diſſolute women, as were deſirous of leaving their infamous courſe of life, were admitted, provided they would oblige themſelves to lead a conventual life for the reſt of their days, and take all the vows of their order. But Loyola, thinking this condition and ſome others too ſevere, founded a new community of this kind of penitents, where maids and married women might be indifferently admitted. It was called, 'The community of the grace of the bleſſed Virgin.' He cauſed apartments to be built in St. Mary's church; and he frequently conducted them thither himſelf. He was ſometimes told, that he loſt his time, for that ſuch women were never heartily converted; to which he replied: "If I did hinder them but one night from offending God, I ſhould think my time and labour well employed."

Calumny levelled all her artillery at him from every quarter; notwithſtanding which, he employed his utmoſt endeavours to heighten the glory of his order, and ſettle it on a firm foundation. Some women would have ſubmitted to his diſcipline; but the great trouble, which the ſpiritual direction of three of that ſex had given him, obliged him to free his ſociety for ever from the perplexing taſk. Having got his order confirmed by pope Julius III. in 1550, he would have reſigned his employment of general; but the Jeſuits not permitting him, he continued in it till his death, which happened July the

31ſt, 1556, in his 66th year. He died thirty-five years after his converſion, and ſixteen after his ſociety was founded. He could not be ſaid to die immaturely, with regard to his glory; for he lived to ſee his followers ſpread over the face of the whole earth, and giving laws, under him, to almoſt all nations. He was of a middle ſtature, rather low than tall, of a brown complexion, bald-headed, his eyes deep ſet and full of fire, his forehead large, and his noſe aquiline. He halted a little, by reaſon of the wound he received at the ſiege of Pampeluna; but he managed himſelf ſo well in walking, that it was hardly perceived. It was not pretended at firſt, that Loyola wrought any miracles; but when his canonization began to be talked of, his miracles became innumerable, and were confirmed by all ſorts of witneſſes. Paul V. beatified him in 1609; Gregory XV. inſerted him in the catalogue of ſaints in 1622; Innocent X. and Clement IX. increaſed the honours that were paid him.

But whatever honours might be paid Loyola, nothing can be more ſurpriſing in his hiſtory, than the prodigious power which his order acquired in ſo few years in the old world, as well as in America. It is ſurpriſing how much this order multiplied in a ſhort time, after it was once eſtabliſhed. In 1543, the Jeſuits were but eighty in all; in 1545, they had but ten houſes; in 1549, they had two provinces, one in Spain, another in Portugal, and twenty-two houſes. In 1556, when Loyola died, they had twelve great provinces; in 1608, Ribadeneira reckons twenty-nine provinces, two vice-provinces, twenty-one profeſſed houſes, 293 colleges, thirty-three houſes of probation, ninety-three other reſidences, and 10,581 Jeſuits. And in the laſt catalogue, which was printed at Rome in 1679, they reckon thirty-five provinces, two vice-provinces, thirty-three profeſſed houſes, 578 colleges, forty-eight houſes of probation, eighty-eight ſeminaries, 160 reſidences, 106 miſſions, and in all 17,655 Jeſuits, of whom 7870 were prieſts. What contributed chiefly to the prodigious increaſe of this order, in ſo ſhort a time, was the great encouragement they received from the popes, as well as from the kings of Spain and Portugal. They received this encouragement for the uſe it was ſuppoſed they might be of to both theſe powers. Various ſects of religion were at that time inſulting Popery; in Germany eſpecially, where Lutheraniſm was prevailing mightily. The Jeſuits were thought a proper order to oppoſe theſe inſults and incurſions; and ſo far might be uſeful to the pope. The Spaniard found his account in ſending them to the Indies, where, by planting Chriſtianity, and inculcating good manners, they might reduce barbarous nations into a more civilized form, and by that means make them better ſubjects. The Jeſuits were very likely perſons to ſucceed in theſe employments, whether we conſider their manners, diſcipline, or policy. They carried a great appearance of holineſs, and obſerved a regularity of conduct, in their lives and converſations, which gave them great influence over the people; who, on this account, and eſpecially as they took upon them the education of youth without pay or reward, conceived the higheſt opinion of, and reverence for them. Their policy too, within themſelves, was wiſely contrived, and firmly eſtabliſhed. They admitted none into their ſociety, that were not perfectly qualified in every reſpect. Their diſcipline was rigid, their government abſolute, their obedience moſt ſubmiſſive and implicit.

They met however, from time to time, with the ſtrongeſt oppoſition in ſeveral countries; in Spain, and particularly in France. No ſociety ever had ſo many enemies as the Jeſuits have had; the very books, which have been written againſt them, would form a conſiderable library. Nor has this oppoſition been without the juſteſt foundation. How ſerviceable ſoever to the ſee of Rome, to which they have always been moſt devoutly attached, they have been very pernicious in other countries; and by that means have brought an odium upon their ſociety, which nothing will be able to remove. They have induſtriouſly propagated doctrines, which have expoſed ſovereign princes to ſlaughter, and ſtates to revolutions; witneſs the murder of Henry IV. of France, the gun-powder plot in England, &c. &c. They have corrupted morality by mental reſerves and logical diſtinctions to ſuch a degree, that, according to them, the vileſt and moſt profligate wretches in the world may do juſt what they pleaſe, yet not offend againſt its rules; and for this they have often been thoroughly expoſed, more eſpecially in the "Provincial Letters" of M. Paſcal. Their power has been upon the decline for ſome time; and the attempt upon the king of Portugal's life, in which they were not concerned a little, gave a fatal blow to it, which has ſince been followed by an almoſt total extirpation.

LUBIENIETSKI (Stanislaus), in Latin Lubieniecius, a gentleman of Poland and celebrated Socinian miniſter, was deſcended from a very noble family, related to the houſe of Sobieſki, and born at Racow in that kingdom, in 1623. His father, a miniſter, bred him up with great care under his own eye; and, even while he was a ſchoolboy, brought him into the diet of Poland, in order to introduce him to the acquaintance of the grandees, and inſtruct him in every thing that was ſuitable to his birth. He ſent him afterwards to Thorn in Saxony, in 1644; where, young as he was, he joined the two Socinian deputies, at the conference then held in that city, for the re-union of different religions among the Reformed. He continued here, and drew up a diary of the conference; and then attended the young count of Niemirycz in his travels, as governor. This employ gave him an opportunity of viſiting Holland and France, where he acquired the eſteem of ſeveral learned men, with whom he conferred on ſubjects of religion, without diſguiſing his own, or miſſing the leaſt opportunity to defend it. Upon the death of his father, in 1648 [A], he returned to Poland.

In 1652, he married the daughter of a zealous Socinian, and was appointed coadjutor to John Ciachovius, miniſter of Siedlieſki; and, giving daily freſh proofs of his learning and prudence, the ſynod of Czarcow admitted him into the miniſtry, and made him paſtor of that church: but, on the Swediſh invaſion in 1655, he retired to Cracow with his family, where he employed himſelf in faſting, prayer, and preaching; ſometimes in Latin, for the uſe of the Hungarian Unitarians, who were come thither with prince Ragotſki. At the ſame time he inſinuated himſelf ſo much into the king of Sweden's favour, that he had the honour of dining at his majeſty's table; and the city coming again under the dominion of Poland in 1657, he followed the Swediſh garriſon, with two other Socinians, in order to pe-

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[A] His name was Chriſtopher, as was alſo that of his father, who died in 1633, at the age of ſeventy-five. His ſire, Andrew Lubienetſki, made a great figure at court; when falling into the opinion of Socinus, he reſolved to make a ſacrifice of all hopes of future preferment, in order to make an open profeſſion of that ſect. He even engaged ſo deeply, that, after he had born the office of a deacon, he entered upon the functions of a miniſter, and performed them in ſeveral places, at his own expence. He died in 1623, aged ſeventy-two. He had two brothers, who followed his example, Staniſlaus, who died in 1633, at the age of ſeventy-five; and Chriſtopher, who died at Racow, in 1624, leaving his ſon Chriſtopher, our author's father, who was a miniſter of the Socinians at Racow and Lubin. Bibliotheca Antitrinit. p. 89. & ſeq.

tition that prince, that the Unitarians, who had put themſelves under his protection, might be comprehended in the general amneſty, by the treaty of peace with Poland. He arrived at Wolgaſt in Oct. this year, and was well received by the Swediſh monarch, who admitted him, as before, to his table. He alſo converſed intimately upon his religion with ſome Swediſh lords, which gave great uneaſineſs to the divines, who endeavoured in vain to hinder it. But when the peace was concluded at Oliva, he had the mortification to ſee the Unitarians excepted out of the general amneſty granted to all other diſſenters from Popery.

Under this diſappointment of returning into Poland, he embarked for Copenhagen, in order to ſeek a ſettlement there for his exiled brethren. He arrived in that city Nov. 1660, and made himſelf very acceptable to the Daniſh nobility. He had an extenſive epiſtolary correſpondence, which furniſhed him with many particulars from foreign countries. With this news he entertained the nobility; and, when it was read to the king [B], he was ſo delighted with it, that he created a new place for him, whereby he was made ſecretary for tranſcribing theſe news-letters for his majeſty's uſe, and he was promiſed an annual penſion for it. The king never ſaw him at court, but often heard him diſcourſe on religious ſubjects. He engaged his confeſſor in a controverſy with Lubienietſki, and was preſent at it himſelf. So much favour alarmed the Lutheran divines, who giving out that the Poliſh miniſter ſeemed to be in a fair way of making a convert of their prince to Arianiſm, Frederick found it neceſſary to tell him privately, that all he could grant him, in behalf of the Unitarians, was to connive at their ſettling at Altena. Hereupon he returned, in 1661, to Stetin in Pomerania [C]. But the perſecution followed him; ſo that he was obliged to retire from that city, and go to Hamburgh, whither he ſent his family the next year 1662. He had now three ſeveral conferences with queen Chriſtina, upon points of Socinianiſm, in the preſence of ſome princes; and the king endeavoured to perſuade the magiſtrates to ſuffer him to live quietly: but his interceſſion did not prove ſufficient. The Lutheran

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[B] Frederic III.

[C] His wife and family were in this town, when it was beſieged by the emperor: he was there a little time before, and, though he retired himſelf on that occaſion to Elbing, yet his wife and family continued at Stetin. Bibl. Antit.

miniſters petitioned the magiſtrates ſo often, and ſo earneſtly, to baniſh him, that he was ſeveral times commanded to retire. In vain did he repreſent, that his Daniſh majeſty honoured him with his protection, and that he was innocent; he was forced to give way to the ſtorm; and he accordingly retired to the king at Copenhagen, in 1667.

His next remove was to Fredericksburg, where he obtained leave to ſettle with his baniſhed brethren, and a promiſe not to be diſturbed in the private exerciſe of their religion. He acquainted the brethren with this news; and ſpared no pains nor coſt, even to the impairing of his own eſtate, that he might ſettle them there; he alſo ſupported them at his own expence. But neither did they enjoy this happineſs long. The duke of Holſtein-Gottorp, without whoſe knowledge it had been done, at the perſuaſion of John Reinboht, one of his chaplains, and the Lutheran ſuperintendant, baniſhed them both from that city, and from all his dominions. In this exigence he returned to Hamburgh, by the advice of his friends, who imagined his enemies would now have abated ſomething of their animoſity. They had alſo procured him the title of ſecretary to the king of Poland, in hopes thereby to oblige the magiſtrates to let him live quietly in that city: the king of Denmark likewiſe interceded again for him. Thus ſupported, he kept his ground a long time againſt the miniſters; but, at laſt, the magiſtrates ſent him poſitive orders to remove. This injunction was obtained by the inſtigation of Edſardhius, a licentiate in divinity, who, being joined by the ordinary miniſters, laboured the point with an indefatigable zeal: and, before he could obey their order, he had poiſon given him in his meat, of which he died, May 18, 1675, having lamented in verſe the fate of his two daughters, who fell a ſacrifice to the ſame poiſon two days before [D]. His body was buried at Altena, againſt all the oppoſition that the Lutheran miniſters could make. He had obtained a retreat for his baniſhed brethren at Manheim in the Palatinate, that elector being a prince of latitudinarian principles in matters of religion.

Lubienietſki was compoſing his Hiſtory of the reformation of Poland at the time of his death, which hindered

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[D] His wife alſo, who had eat but very little of the meat, very narrowly eſcaped death. Bibl. Ant. fol. 6. It is ſaid the poiſon was put into his meat by his maid ſervant, ſuborned for the purpoſe. Hiſt. Reform. Polon. lib. iii. cap. 17. p. 278.

him from compleating it. All that was found among his manuſcripts was printed in Holland, in 1685, 8vo. with an account of his life prefixed, whence the materials of this memoir are taken. He wrote ſeveral books, the greateſt part of which, however, have not been printed: the titles of them may be ſeen in "Bibliotheca Antitrinitariorum," p. 165. The moſt conſiderable of thoſe which have been publiſhed is his "Theatrum Cometicum," printed at Amſterdam, 1667, folio [E]. They who had the care of the impreſſion committed ſo many rogueries, that he was obliged to take a journey to Holland on the occaſion. He had a very great literary correſpondence throughought all Europe [F].

The Socinians, who look upon him as a ſaint, if not a martyr, pretend, as is uſual in moſt religious ſects, that he was favoured with a very remarkable revelation during the ſiege of Stetin. Two powerful reaſons, ſay they, engaged Lubienietſki to pray, that God would be pleaſed to cauſe the ſiege to be raiſed: his wife and children were in the town; and there was a Swediſh count, who promiſed that he would turn Socinian, in caſe Lubienietſki could by his prayers prevent the taking of it. This miniſter, animated by the private intereſt of his family, and by the hopes of gaining an illuſtrious proſelyte to his religion, continued three weeks faſting and praying; after which he went to meet the count, and aſſured him that the town would not be taken. The count, and the perſons about him, treated this as the effect of a delirium; and were the more confirmed in that opinion, as Lubienietſki fell ſick the moment he left them. But they were all extremely ſurpriſed, when, at the end of ſix days, there came news that the ſiege was raiſed; ſince it was impoſſible that any perſon ſhould have acquainted Lubienietſki with that good news, when he firſt told it. However, when the count was called upon to perform his promiſe, he anſwered, "That he had applied to God, in order "to know whether he ſhould do well to embrace that miniſter's religion, and that God had confirmed him in "the Augſburg confeſſion."

[E] This contains, among other things, the "Hiſtory of Comets from "the Flood to 1665."

[F] The firſt part of his "Theat. "Comet." ſhews his correſpondence with the moſt famous men in Europe concerning comets.

LUBIN (Nicholas), an Auſtin friar, and geographer to the French king, was born at Paris, Jan. 29, 1624, took the monk's habit early, paſſed through all the offices of his order, became provincial-general of the province of France, and at laſt aſſiſtant-general of the Auſtin monks of France at Rome. He applied himſelf particularly to the ſubject of the benefices of France, and of the abbies of Italy, and acquired that exact knowledge therein, which enabled him to compoſe, both in France and at Rome, "The geographical Mercury;" "Notes upon the Roman martyrology, deſcribing the places marked therein;" La Pouilhe of the French abbies;" "The preſent ſtate of the abbies of Italy;" "An account of all the houſes of his order; with a great number of maps and deſigns, engraved by himſelf." He alſo wrote notes upon "Plutarch's Lives;" and we have geographical tables of his, printed with the French tranſlation of Plutarch by the abbé Tallemant. He alſo prepared for the preſs notes to archbiſhop "Uſher's Chronology;" "A Deſcription of Lapland;" and ſeveral other works; eſpecially "A Geography of all the places mentioned in the Bible," which is prefixed to "Uſher's Annals." He likewiſe wrote notes upon "Stephanus de urbibus." He died in the convent of the Auſtin fathers in St. Germain, at Paris, March 17, 1695, aged 71.

LUBIN (Eilhard), one of the moſt learned Proteſtants of his time, was born at Weſterſted, in the county of Oldenburg, March 24, 1656, of which place his father was miniſter, who ſent him firſt to Leipſic, where he proſecuted his ſtudies with great ſucceſs, and for further improvement went thence to Cologne. After this he viſited the ſeveral univerſities of Helmſtadt, Straſburg, Jena, Marpurg, and, laſt of all, Roſtock, where he was made profeſſor of poetry in 1595. Having read there lectures with great applauſe for ten years, he was advanced to the divinity chair in the ſame univerſity, in 1605. In 1620, he was ſeized with a tertian ague, which he laboured under for ten months, before it put a period to his life in June 1621. He has the character of having been a good Grecian, and well ſkilled in the Latin tongue, in which he made good verſes. He was both a poet and an orator, a mathematician and a divine. He publiſhed ſeveral books, the titles of which are inſerted below [A].

But

[A] Theſe are, 1. "Antiquarius, ſive priſcorum & minus uſitatorum vocabulorum brevis & dilucida interpretatio." 2. "Clavis Græcæ linguæ." 3. "Anacreon, Juvenal, and Perſius, with notes;" "Horace

" and

But that which made the moſt noiſe was his "Phoſphorus de prima cauſa & natura mali, tractatus hypermetaphyſicus, &c. printed at Roſtock in 1596," and reprinted there in 8vo. and 12mo, in 1600; "Phoſphorus; or an hypermetaphyſical treatiſe concerning the origin and nature of ſin." In this piece he eſtabliſhed two coeternal principles (not matter and a vacuum, or void; as Epicurus did, but) God and the nihilum, or nothing. God, he ſuppoſed, is the good principle, and nothing the evil principle. He added, that ſin was nothing elſe but a tendency towards nothing; and that ſin had been neceſſary, in order to make known the nature of good; and he applied to this nothing all that Ariſtotle ſays of the firſt matter. This being anſwered by Grawer [B], our author publiſhed a reply, intituled, "Apologeticus quo Alb. Graw. calumniis reſpond. &c. i. e. A defence, in anſwer to Grawer's calumnies," printed at Roſtock, and reprinted there in 1605 [C]. He likewiſe publiſhed the next year, "Tractatus de cauſa peccati, ad theologos Auguſtinæ confeſſionis in Germania; i. e. A tract on the cauſe of ſin, directed to the divines of the Auſburg confeſſion in Germany." But, notwithſtanding all theſe works, poſterity takes him to have been better acquainted with polite literature than with divinity [D].

He was twice married, had no iſſue by his firſt wife, who lived with him ſeven years; but his ſecond, who was daughter of William Lauremburg, an eminent phyſician, brought him nine children. Bayle & Moreri.

"and Juvenal, with a paraphraſe;" the "Anthologia, with a Latin verſion;" "Epiſtolæ veterum Græcorum, Græcè & Latinè, cum methodo conſcribendarum epiſtolarum, Græcè & Latinè;" "Commentaries upon ſome of the Epiſtles of St. Paul;" "Monoteſſaron, ſive hiſtoria evangelica, &c. &c." "Nonnus Dionyſius, in Greek and Latin, at Francfort, 1605," 8vo. "Latin Poems," inſerted in the third volume of "Deliciæ poetarum Germanorum."

[B] In a piece, intituled, "Anti-Lubinus, ſive Elenchus paradoxorum Lubini, &c. de prima cauſa & natura mali, Magdeburg, 1608," 4to.

[C] Grawer anſwered him, in a piece, intituled, "Reſponſio ad calumnioſum Lubini apologeticum," printed by way of appendix to his Anti-Lubinus.

[D] Baillet, vol. I. of the Anc. p. 397.

LUCAN (MARCUS ANNÆUS), a Latin poet, was born at Cordova in Spain, about A. D. 39, being the ſon of Annæus Mela, brother of Seneca the philoſopher. He was educated under the preceptors Polemon, Virginius, and Cornutus; the firſt an able grammarian, and the others eminent maſters of polite literature and philoſophy. Lucan made ſo quick a proficiency under their inſtructions, that he compoſed excellent declamations, both in Greek and Latin, at the age of fourteen, and became the rival of Perſius. With theſe accompliſhments, he grew ſo much into the favour of the emperor Nero, that he was raiſed to the poſts of augur and quæſtor before the age preſcribed by the laws. He married Pollia Argentaria, a lady not leſs illuſtrious for her erudition, than for her birth and beauty; as we learn from Statius, Martial, Sidonius Apollinaris, and others. He incurred the emperor's diſpleaſure, by his poem of "Orpheus's deſcent into hell," which carried the crown of poetry in Pompey's theatre. He alledged, that the Poet had acted herein contrary to his commands, by which he was directed to pronounce another poem, upon the ſubject of Niobe, on that occaſion. In ſhort, Nero was highly incenſed, and treated Lucan ſo ill afterwards, as to force him into the conſpiracy of Piſo; which being diſcovered, he was condemned to death, and had his veins cut, after the example of his uncle Seneca. He died anno 65, in the tenth year of Nero, and was interred in the gardens at Rome. Some perſons tell us, there is the following inſcription to be ſeen at this day, in the church of St. Paul at Rome: "Marco Annæo-Lucano "Cordubenſi poetæ beneficio Neronis fama ſervata." He wrote ſeveral beſides his "Pharſalia [A]," which indeed is rather a hiſtory of the civil wars, than a true poem, none of the rules of poetry being obſerved in it: ſo that he has obtained thereby the character of a great and elevated genius, but irregular and uneven. His ſtyle is raiſed, and his thoughts brilliant, but often without ſolidity.

[A] We have already taken notice of his "Orpheus;" mention is alſo made of a "poem upon the burning of "Rome," and another "in praiſe of "his wife Pollia." We are alſo told that he wrote "Saturnalia," "ten books of "woods," ſeveral epiſtles, and a "ſpeech "againſt Octavius Sagitta," whom he had condemned to death for the murder of Pontio, &c.

LUCAS (Richard), a learned Engliſh divine, of Welſh extraction, was ſon of Mr. Richard Lucas, of Preſteign in Radnorſhire, and born in that county in 1648. After a proper foundation of ſchool learning, he was ſent to Oxford, and entered of Jeſus college, in 1664. Having taken both his degrees of arts, he entered into holy orders about 1672, and was for ſome time maſter of the free-ſchool at Abergavenny; but being much eſteemed for his talents in the pulpit, he was choſen vicar of St. Stephen's Coleman-ſtreet London, and lecturer of St. Olave Southwark, in 1683. He took the degree of doctor in divinity afterwards, and was inſtalled prebendary of Weſtminſter in 1696. His ſight began to fail him in his youth, but he loſt it totally about this time. He died in June 1715, and was interred in Weſtminſter abbey; but no ſtone or monument marks his grave there at preſent. However, he was greatly eſteemed for his piety and learning, and his writings will preſerve his fame to late poſterity [A]. He left a ſon of his own name, who was bred at Sydney-college, Cambridge, where he took his maſter of arts degree, and publiſhed ſome of his maſter's ſermons. Wood & Moreri.

[A] Theſe are: "Practical Chriſtianity;" "An enquiry after happineſs;" "The morality of the goſpel;" "Chriſtian thoughts for every day of the week;" "A guide to heaven;" "The duty of ſervants;" and ſeveral other "Sermons," in five volumes.

LUCAS (Paul), a great French traveller, was the ſon of a merchant at Rouen, and born there in 1664. From his youth he felt a ſtrong inclination for voyaging; and it ſhould ſeem as if he had had ample opportunity of gratifying it; for he went ſeveral times to the Levant, Egypt, Turkey, and ſeveral other countries. He brought home a great number of medals and other curioſities for the king's cabinet, who made him his Antiquary in 1714, and ordered him to write the hiſtory of his travels. Lewis XV. ſent him again to the Levant in 1723, whence he brought abundance of rare things for the king's library; particularly medals and manuſcripts. His paſſion for travelling riſing again in 1736, he went to Madrid; and died at Madrid 1737, after an illneſs of eight months. His travels conſiſt of ſeveral volumes: they are paſſably written, and amuſing enough; yet not of the firſt authority, as being ſuppoſed to ſet forth ſome things bigger than the life, and ſome that are contrary to it.

LUCIAN, a Greek author, was born at Samoſata, the capital of Comagenia; the time of his birth is uncertain, though generally fixed in the reign of the emperor Trajan [A]. His birth was mean; and his father, not being able

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[A] Moreri. But Mr. Moyle ſays he had taken ſome pains to adjuſt the age of Lucian; and it appears that he had fixed the fortieth year of his age to able to give him any learning, reſolved to breed him an engraver, and in that view put him an apprentice to his brother in law. Being ill uſed by his uncle, for breaking a table which he was poliſhing, he took a diſlike to the buſineſs, and applied himſelf to the ſtudy of polite learning and philoſophy; being encouraged thereto by a dream, which he relates in the beginning of his works; a dream, which evidently was the product of his inclination to letters. He tells us alſo himſelf, that he ſtudied the law, and practiſed ſome time as an advocate; but growing out of conceit with the wrangling oratory of the bar, he threw off this gown, and took up that of a rhetorician. In this character he ſettled himſelf firſt at Antioch; and paſſing thence into Ionia in Greece, he travelled into Gaul and Italy, and returned at length into his own country, by the way of Macedonia. He lived four and twenty years after the death of Trajan, and even to the time of Marcus Aurelius, who made him regiſter of Alexandria in Egypt [B]. He tells us himſelf, that, when he entered upon this office, he was in extreme old age, and had one leg in Charon's boat [C]. Suidas will have it that he was torn to pieces by dogs.

Lucian was not only one of the fineſt wits of his own time, but of all antiquity. He was a perfect maſter in the great art of mixing the uſeful with the entertaining. We ſee every where that fire and delicate raillery, which is the characteriſtic of the antique taſte. He perpetually throws ſuch a ridicule upon the gods and philoſophers of paganiſm, and upon their follies and vices, as inſpires a hatred and contempt of them. Thoſe who repreſent him as an impious perſon, without any religion, have reaſon enough for that accuſation, if religion be made to conſiſt in the theology of the pagan poets, or in the extravagant opinion of philoſophers. But if there is no ground to accuſe him of impiety or atheiſm with reſpect to the exiſtence or wor-

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to the 164th year of Chriſt, and the fourth of Marcus Antoninus; and conſequently, his birth to the 124th year of Chriſt, and the eighth of Adrian. Diſſertation upon the age of the Philopatris in "Moyle's poſthumous "works," vol. i. p. 363. edit. 1726, 8vo.

[B] Valerius's notes on Marcellinus, p. 398; and on Euſebius, p. 147; his word in Latin is "hypomnematographus." This however is not abſolutely certain; ſome ſay he was an aſſeſſor, others a procurator; and Mr. Dodwell, in his Lectures, will have him to be præfectus auguſtialis, or governor of Egypt; but this laſt muſt be a miſtake, ſince Lucian himſelf, in his "Apo- "logia pro mercede conductis," ſays, that the poſt he was then in was a ſtep to the government of a province

[C] Lucian's Apologia, &c.

ſhip of the true God, ſince he hath no where in his writings denied either the one or the other; ſo, on the other ſide, the notion ſtarted by ſome perſons, that he was a Chriſtian, has no better foundation. Indeed, if the dialogue "De "peregrinis" had been written by him, it would have been probable enough that he was initiated into the Chriſtian myſteries; but that piece is not of his compoſition, being written by a perſon who had ſeen St. Paul [D]. Lucian's right to this piece, however, is not diſputed by a late writer of our own, who, at the ſame time, queſtions his title to the Dea Syria, becauſe the author, whoever he was, ſeems to have been a pagan, who gave credit to prodigies, oracles, and the power of the Gods, which was not Lucian's caſe; yet he is allowed to be a monkey, that could aſſume any ſhape, imitate any perſon, and write in any dialect that ſerved his pupoſe [E].

[D] Moreri.

[E] Remarks upon Eccl. Hiſt. p. 147, to 153, firſt ed.

LUCILIUS, an ancient Latin Poet, and a Roman Knight, was born about the year of Rome 605. He ſerved under Scipio Africanus in the war with the Numantines, and was very much eſteemed by him and Lælius. He wrote thirty books of "Satires," in which he laſhed ſeveral perſons of quality by name, and in a very ſharp manner. It is pretended, that he was the firſt inventor of that kind of poem. The opinion is grounded chiefly on theſe words of Horace: Sat. I.

"Quid, cum eſt Lucilius auſus
"Primus in hunc operis componere carmine morem?"

They quote alſo a paſſage from Quintilian; and theſe words from the elder Pliny, "ſi hoc Lucilius, qui primus "condidit ſtyli naſum, dicendum ſibi putavit." In Præfat. Quintilian's words are, "Satira quidem tota noſtra eſt, in quâ "primus inſignem laudem adeptus eſt Lucilius." X. 1. Nevertheleſs, Monſ. Dacier has maintained, with a great deal of probability, that Lucilius only gave a better turn to that kind of poem; and wrote it with more wit and humour, than his predeceſſors Ennius and Pacuvius had done. There is nothing extant of all his works, but ſome fragments of his "Satires," which Bayle thinks a conſiderable loſs, becauſe they would have acquainted us with a great many curious Pref. to 6th tom. of Dacier's Horace. Dict. in voce.

particulars. Theſe fragments have often been printed with the fragments of Ennius, Accius, Publius Syrus, &c.

LUCRETIUS (Titus Carus), an ancient Roman poet, was deſcended of an eminent family; born in the 2d year of the 171ſt olympiad, probably at Rome; and educated at Athens, under Zeno [A], and Phædrus, at that time the ornaments of the Epicurean ſect. He was much eſteemed for his learning and eloquence, and is commended by Cicero and Velleius Paterculus; in reality, his reputation was ſo great, that there is room to believe he would have left poſterity only the deſire of imitating his productions, and the glory of following him, if he had lived longer; but he died in the flower of his age, of a phrenzy, occaſioned by a love philtre given him by Lucilia his wife, who was fond of him to diſtraction. However, he had ſome lucid intervals, in which, to divert himſelf, he wrote his ſix books, "De natura rerum [B]." It is ſaid, that he diſpatched himſelf in the 181ſt olympiad, that is, in the year of Rome 700 [C], and the 42d of his age.

Though nobody ever wrote bolder againſt a providence, yet he is ſaid to have been an honeſt man; and his poem is interſperſed with ſeveral beautiful maxims againſt immorality. His poem has been tranſlated into French by the abbot de Mazolen, and into Engliſh by Mr. Creech. The former verſion is as generally condemned, as the latter is generally eſteemed. An Engliſh tranſlation of it in proſe was publiſhed in 1743, 2 vols. 8vo. with plates by Guernier. Moreri. Bayle.

[A] This was Zeno the Sidonian a different perſon from Zeno the ſtoic. Jenſius de ſcript. philoſoph. p. 112.

[B] Cicero ad Quint. tract. lib. ii. epiſt. 11. Paterculus in lib. ii. c. 36.

[C] Sir Thomas Pope Blount ſays, he flouriſhed in the year of Rome 646, and therefore ſuppoſes him to be born about 620; a great difference from the common opinion.

LUDLOW (Edmund), a chief of the republican party in the civil wars of England in the laſt century, was deſcended of an ancient and good family, originally of Shropſhire, and thence removed into Wiltſhire, in which county he was born, at Mayden-Bradley, about 1620. After a proper foundation in grammar, he was ſent to Trinity-college in Oxford, took the degree of bachelor of arts there in 1636, and removed to the Temple, to ſtudy the genteel part of the law, in the view of ſerving his country in parliament, where his anceſtors had frequently repreſented

preſented the county. His father, ſir Henry Ludlow, died in the long parliament, which met Nov. 1640; and, being warmly againſt the court, he encouraged his ſon to engage as a volunteer in the earl of Eſſex's life-guard. In this ſtation he appeared againſt the king, at the battle of Edge-Hill, in 1642; and, having raiſed a troop of horſe the next ſummer, 1643, he joined ſir Edward Hungerford in beſieging Wardour-Caſtle. This being taken, he was made governor of it; but being retaken the following year, 1644, by the king's forces, he was carried priſoner to Oxford, whence being releaſed by exchange, he went to London, and was appointed high-ſheriff of Wiltſhire by the parliament. After this, refuſing a command under the earl of Eſſex, he accepted the poſt of major in ſir Arthur Haſlerig's regiment of horſe, in the army of Sir William Waller, and marched to form the blockade of Oxford; but being preſently ſent from thence, with a commiſſion from ſir William, to raiſe and command a regiment of horſe, he went into Wiltſhire for that purpoſe, and ſucceeded ſo far in it, that he joined Waller with about five hundred horſe, and was engaged in the ſecond battle fought at Newbury. But, upon new modelling the army, he was diſmiſſed with Waller, and came not into play again in any poſt, civil or military, till 1645, when he was choſen a knight of the ſhire in the parliament for Wiltſhire [A].

Soon after the death of the earl of Eſſex, Sept. 1646, by a converſation with Cromwell, who expreſſed a diſlike to the parliament, and extolled the army, our colonel was perſuaded, that the arch-rebel had then conceived the deſign to deſtroy the civil authority, and ſet up for himſelf, wherein Ludlow always oppoſed him. In which ſpirit he gave a No in the houſe, as loud as he could, againſt the vote for returning Cromwell thanks, on his ſhooting Arnell, the agitator, and thereby quelling that faction in the army. In the ſame republican ſpirit, he joined in the vote for non-addreſſing the king, and in the declaration for bringing him to a trial. And ſoon after, at a conference with Cromwell and the grandees of the army, he harangued upon the neceſſity and juſtice of the king's execution, and, after that, the eſtabliſhment of an equal commonwealth [B]. He alſo brought the Wiltſhire people to agree to the

See art. LILBURNE.

[A] In the room of his father, who died in 1643.

[B] In this he differed from Lilburne, who was for new modelling the parliament firſt, and then putting the king to death. Ibid.

raiſing of two regiments of foot, and one of horſe, againſt the Scots, when they were preparing to releaſe the king from Cariſbrook-caſtle. After which, he went to Fairfax, at the ſiege of Colcheſter, and prevailed with him to oppoſe the entering into any treaty with the king; and in the ſame ſpirit, when the houſe of commons, on his majeſty's anſwer from Newport, voted, that his conceſſions were ground for a future ſettlement, the colonel not only expreſſed his diſſatisfaction therewith, but had a principal ſhare both in forming and executing the ſcheme of forcibly excluding all that party from the houſe by colonel Pride, 1648. Agreeable to all theſe proceedings, he ſat upon the bench at the trial and condemnation of the king, concurred in the vote that the houſe of peers was uſeleſs and dangerous, and became a member of the council of ſtate.

When Cromwell ſucceeded Fairfax, as captain-general of the army, and lord-lieutenant of Ireland, he nominated Ludlow lieutenant-general of horſe in that kingdom; which being confirmed by the parliament [c], Ludlow went thither, and diſcharged the employ with diligence and ſucceſs, till the death of Ireton, lord-deputy, Nov. 1651 [d]; upon which he acted as general, by an appointment from the parliament commiſſioners, but without that title, which Cromwell, of whoſe ambitious views he conſtantly expreſſed a jealouſy, as conſtantly found one pretext or other to keep from being conferred upon him; and in the following year, 1652, Fleetwood went thither with the chief command. Soon after this, the rebellion being ſuppreſſed, a good part of the army was diſbanded, the pay of the general and other officers reduced, and neceſſary ſteps taken for ſatiſfying the arrears due to them, which Ludlow ſays fell heavier upon him than others, as, in ſupporting the dignity of the ſtation, he had ſpent upwards of 4500 l. in the four years of his ſervice here, out of his own eſtate, over and above his pay.

Whilſt theſe things were ſettling in Ireland, Cromwell was become ſovereign, and had taken the title of protector. This being eſteemed an uſurpation by Ludlow, he did all that lay in his power to hinder the proclamation from being read in Ireland; and being defeated therein, he diſperſed a treaſonable paper againſt him, called, "The memento:" whereupon he was diſmiſſed from his poſt in the army, and ordered not to go to London by Fleetwood, whom the protector had lately made deputy of Ireland. But being ſucceeded ſhortly after by Cromwell, and leſs narrowly watched, he found means to eſcape and croſs the water to Beaumaris; but was ſeized there, firſt by an order from Henry Cromwell, and then by another from Whitehall, till he ſubſcribed an engagement, never to act againſt the government then eſtabliſhed. But this ſubſcription being made with ſome reſerve, he was preſſed, on his arrival to London, Dec 1655, to make it abſolute; which he refuſed to do, and endeavoured to draw major-general Harriſon, and Hugh Peters, into the ſame opinion. So that Cromwell, after trying to prevail upon him to ſubſcribe, in a private conference, to no purpoſe, had him ſerved with an order from the council of ſtate, to give ſecurity in the ſum of 5000l. not to act againſt the new government, within three days, on pain of being taken into cuſtody. Not obeying the order, he was apprehended by the preſident's warrant; but the ſecurity being given by his brother Thomas Ludlow, though, as he ſays, without his conſent, he went into Eſſex, where he continued till Oliver was ſeized with his laſt ſickneſs. He was returned in the new parliament, which was called upon Richard's acceſſion to the protectorate; and, through the confuſion of the times, ſuffered to ſit in the houſe without taking the oath required of every member, not to act, or contrive any thing, againſt the protector. He was very active in procuring the reſtoration of the Rump parliament; in which, with the reſt, he took poſſeſſion of his ſeat again, and the ſame day was appointed one of the committee of ſafety. Soon after this, he obtained a regiment, by the intereſt of Sir Arthur Haſlerig; and in a little time was nominated one of the council of ſtate, every member of which took an oath to be true and faithful to the commonwealth, in oppoſition to Charles Stuart, or any ſingle perſon. He was likewiſe appointed by parliament one of the commiſſioners for naming and approving officers in the army.

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[c] This is reckoned one of the moſt refined pieces of Cromwell's politics.

[d] He laments Ireton's death, as a ſtaunch republican, in his Memoirs, and runs out into the higheſt eulogium of him.

But the Wallingford-houſe party, to remove him out of the way, recommending him to the parliament, for the poſt of commander in chief of the forces in Ireland, in the room of Henry Cromwell, he arrived, with that command, at Dublin, in Auguſt 1659; but in September, receiving Lambert's petition to parliament, for ſettling the government under a repreſentative and ſelect ſenate, he procured a counter petition to be ſigned by the officers of the army near Dublin, declaring their reſolution of adhering cloſely to the parliament; and ſoon after, with the conſent of Fleetwood, ſet out for England. On his arrival at Beaumaris, hearing that the army had turned the parliament out of the houſe, and reſumed the ſupreme power, he heſitated a while about proceeding on his journey, but at length reſolved upon it; and on his arrival at Cheſter, finding an addition made to the army's ſcheme of government, by which all the officers were to receive new commiſſions from Fleetwood, and that a committee of ſafety was appointed, conſiſting of twenty-one members, of which he was one; and that he was alſo continued one of the committee for nomination of officers; he ſet out for London the next day, and arrived there Oct. 29, 1659. However, the Wallingford-houſe party prevailing to have a new parliament called, Ludlow oppoſed it with all his might, in defence of the Rump, and propoſed to qualify the power of the army by a council of twenty-one under the denomination of the Conſervators of liberty; which being turned againſt his deſign in it, by the influence of the Wallingford-houſe party, he reſolved to return to his poſt in Ireland, as he accordingly did; but had the ſatisfaction to know, before he left London, that it was at laſt carried to reſtore the old parliament, which was done two or three days after, viz. Dec. 25. But he was ſo far from being well received in Ireland, that Dublin was barred againſt him; and landing at Duncannon, he was blockaded there by a party of horſe, purſuant to an order of the council of officers, who likewiſe charged him with ſeveral crimes and miſdemeanors againſt the army. He wrote an anſwer to this charge; but, before he ſent it away, received an account, that the parliament had confirmed the proceedings of the council of officers at Dublin againſt him; and, about a week after, he received a letter from thence, ſigned William Lenthall, recalling him home.

Upon this, he embarked for England; and, in the way, at Milford-Comb, found, by the public news, that Sir Charles Coote had exhibited a charge of high-treaſon againſt him. This news quickened his diligence to reach London, and on his arrival there he took his place in the houſe; and, obtaining a copy of his charge, moved to be heard in his defence, but never was. This motion was made Feb. 1, 1660, according to our preſent reformation of ſtyle; and Monk, marching into London two days after, was waited upon by Ludlow, who, in a conference with that artful inſtrument of the king's reſtoration, was remarkably out-witted by him [E]; and, in another viſit ſoon after, was perſuaded, that Monk intended to ſettle the nation in the form of a republic. But being ſoon undeceived, he firſt applied to Sir Arthur Haſlerig, to draw their ſcattered forces together to oppoſe Monk; and that propoſal not being liſtened to, he endeavoured, with the other republicans, to evade the diſſolution of the Rump, by ordering writs to be iſſued to fill up the vacant ſeats; but the ſpeaker refuſed to ſign the warrants. He alſo preſſed very earneſtly to be heard concerning the charge of high-treaſon, lodged againſt him from Ireland, to no purpoſe; ſo that when the members, ſecluded in 1648, returned to the houſe, with Monk's approbation, he withdrew himſelf from it; and being now convinced that Monk's deſign was to reſtore the king, he began to provide for his own ſafety, and to guard againſt the evil day, which, with reſpect to him, he found approaching very faſt.

However, being elected for the borough of Hindon (part of his own eſtate) in the convention parliament, which met the 24th of April, 1660, he took his ſeat ſoon after in the houſe of commons, in purſuance of an order he had received, to attend his duty there. He now alſo ſent orders to collect his rents, and diſpoſe of his effects in Ireland; but was prevented by Sir Charles Coote, who ſeized both, the ſtock alone amounting to 1500l. [F]; and on the vote in parliament, to ſeize all who had ſigned the warrant for the king's execution, he eſcaped, by ſhifting his abode very frequently. During his receſs, the houſe was buſy in preparing the bill of indemnity, in which he was, more than once, very near being inſerted, as one of the ſeven excepted perſons; and a proclamation being iſſued ſoon after the king's return, for all the late king's judges to ſurrender themſelves in fourteen days time, on pain of being left out of the ſaid act of indemnity, he conſulted with his friends, whether he ſhould not ſurrender himſelf, according to the proclamation. Several of theſe, and even Sir Harbottle Grimſton, the ſpeaker, advised

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[E] Ludlow telling him, that he had lately met with one Mr. Courtney, who ſaid he was his relation, and boaſted in his liquor "that his "couſin Monk would do great things "for the king:" but, upon Ludlow's objecting the couſin's public declarations to the contrary, he began to doubt, and ſaid, "That his couſin being a "man of honour, he feared he would "be as good as his word." "Yea," ſaid Monk, "if there were nothing in "it but that, I muſt make good my "word, and will too." Ludlow's Memoirs.

[F] His eſtate lay at Ballymagger. Ibid.

adviſed him to ſurrender, and engaged for his ſafety; but he choſe to follow the friendly council of lord Offory, ſon to the marquis of Ormond, and determined to quit England. He inſtantly took leave of his friends, and went over London-Bridge in a coach, to St. George's church in the borough of Southwark; where he took horſe, and travelling all night arrived at Lewes, a ſea-port town in Suſſex, by break of day the next morning. Soon after, he went on board a ſmall open veſſel prepared for him; but, the weather being very bad, he quitted that, and took ſhelter in a larger, which had been got ready for him, but ſtruck upon the ſands in going down the river, and lay then a-ground. He was hardly got aboard this, when ſome perſons came to ſearch that which he had quitted, without ſuſpecting any body to be in the boat which lay aſhore, ſo that they did not examine it, by which means he eſcaped; and waiting a day and a night for the ſtorm to abate (during which the maſter of the veſſel aſked him, whether he had heard that lieutenant-general Ludlow was confined among the reſt of the king's judges), the next morning he put to ſea, and landed at Dieppe that evening, before the gates were ſhut.

Soon after his going off, a proclamation was publiſhed, for apprehending and ſecuring him, with a reward of 300l; one of theſe coming to his hands, in a packet of letters, wherein his friends earneſtly deſired he would remove to ſome place more diſtant from England, he went firſt to Geneva; and after a ſhort ſtay there, paſſing to Lauſanne, ſettled at laſt at Vevay [c], in Switzerland, though not without ſeveral attempts made to deſtroy him, or deliver him to Charles II. There he continued under the protection of thoſe ſtates [H], till the Revolution in 1688, in which he was earneſtly deſired to have been an aſſiſtant, as a fit perſon to be employed to recover Ireland from the papiſts. In this deſign, he came to England, and appeared ſo openly at London, that an addreſs was preſented by King William, from the houſe of commons, Nov. 7, 1689, that his majeſty would be pleaſed to put out a proclamation for the apprehending of colonel Ludlow, attainted for the murder of Charles I. upon which he returned to Vevay, where he died in 1693, in his 73d year. Some of his laſt words were wiſhes for the proſperity, peace, and glory of his country. His corpſe was interred in the beſt church of the town, in which his lady erected a monument in her conjugal affection to his memory [I].

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[c] Mr. Addiſon was ſhewn his houſe, over the door of which he read this inſcription, "Omne ſolum forti "patria, quia patris." "The firſt "part," ſays Addiſon, "is a piece of "verſe in Ovid, as the laſt is a cant "of his own." Travels, &c.

[H] See a particular account of theſe in his memoirs.

His character is ſeen in the fulleſt light, by contraſting him with his antagoniſt Cromwell; it being very clear, that, if we except their bravery, there could not be two more different men in the world. Ludlow was ſincerely and ſteadily a republican; Cromwell not wedded to any kind of government, but of all kinds liked that the leaſt. Ludlow ſpoke his mind plainly, and was never taken for any other than he profeſſed himſelf to be; Cromwell valued himſelf upon acting a part, or rather ſeveral parts, and all of them equally well: and when he performed that of a commonwealth's-man, he performed it ſo admirably, that though Ludlow knew him to be a player by profeſſion, yet he now thought he had thrown off the maſk, and appeared what he really was. Ludlow was entirely devoted to the parliament, and would have implicitly obeyed their orders upon any occaſion whatſoever, eſpecially after it was reduced to the Rump; Cromwell never undertook any buſineſs for them, but with a view principally to his own. After his death, came out the "Memoirs of Edmund "Ludlow, eſq; &c. Switzerland, printed at Vevay, in "the canton of Bern, 1698," in 2 vols. 8vo. and there was a third volume, with a collection of original papers, publiſhed in 1699, 8vo. The ſame year a French tranſlation of the two firſt volumes was printed in the ſame ſize at Amſterdam. Another edition of the whole was printed in folio, at London, 1751 [K].

LUDOLPH (JOB), the celebrated Ethiopic hiſtorian, was deſcended of a family, ſeveral of whom were ſenators, at Erford, the capital city of Thuringia, where he was born, June 15, 1624. He diſcovered in his infancy

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[I] This is inſerted in his Memoirs.

[K] The two firſt volumes were attacked in 1698, in a pamphlet, intituled, "A modeſt vindication of Oliver "Cromwell;" the author of which publiſhed another piece againſt the third volume of the Memoirs, intituled, "Regicides not Saints." And, in 1691, "A letter from major-general "Ludlow to E. S. (Edward Seymour) "&c. Amſterdam." Mr. Wood obſerves, it was printed at London, and was written by way of preface of a larger work to come, to juſtify the murder of king Charles I. not by Ludlow, but by ſome malevolent perſon in England: in anſwer to which, there came out "The Plagiary expoſed, &c. "Lond. 1691," 4to, ſaid to be written by Mr. Butler, the author of Hudibras.

fancy the happieſt diſpoſitions, which indeed muſt needs have been very ſtrongly rooted in his nature, to enable him to reſiſt the bad education and contagious examples of his time. He was only five years old, when there aroſe in his country ſeveral civil commotions, whoſe continuance was long and bloody. The war was every body's buſineſs; and the ſciences lay in ſuch neglect, that the magic of Hildebrand, or other viſions of the like ſort, were the only ſtudy of the youth. But this unlucky conjuncture did not, however, draw Ludolph from following a better courſe. He diligently joined himſelf to the ſmall number of learned men that compoſed the univerſity of Erford, and took at leaſt a tincture of all the different branches of ſcience, which were cultivated by them. In the extreme thirſt which he had for knowledge, nothing appeared uſeleſs or indifferent. Muſic had a ſhare of his attention, as well as other ſciences. He did not even omit learning to write a good hand.

As there was a celebrated profeſſor of the law at Erford, named Muller Lodolphus, he learned the firſt principles of juriſprudence under him; but ſoon quitted that ſtudy for the languages, to which he had a particular turn; among theſe the moſt difficult, and leaſt known, raiſed his curioſity moſt. It was a ſmall matter for him, at twenty years of age, to underſtand Greek, Hebrew, and Arabic: he had a ſtrong fancy for the Ethiopic language; and although he found little aſſiſtance among the learned, yet he made, in a ſhort time, ſuch a proficiency in it, that he compoſed an Ethiopic grammar. At length he reſumed the ſtudy of the law, under Muller; and having acquired a maſterly knowledge therein, he reſolved to travel abroad for further improvement.

In this ſpirit, he went firſt to Holland, and thence to France, where he ran through the principal towns, ſpent two months at Saumur, and reſided ſome time at Paris; but, being driven thence by the civil wars, he went to Rome, and at laſt to Sweden, in the view of viſiting queen Chriſtina, much celebrated for her virtues, and her patronage of the learned. After ſix years travels, he returned to Erford, where he paid the laſt duties to his father, who died about this time. As ſoon as he had ſettled his private affairs, he became uſeful to the public, in the buſineſs of counſellor of ſtate; he ſuſtained that character for the ſpace of eighteen years, during which he was often deputed to aſſiſt at the diets that were held for reconciling the differences between the duke of Saxony and the archbiſhop of Mentz.

Theſe troubleſome occupations drew him with reluctance from his ſtudics; he diſired impatiently to retire from buſineſs in order to devote himſelf wholly to literature. The difficulty was to bring his prince to conſent to it; at laſt, however, he prevailed. Frederic III. in conſideration of his long ſervices, granted his requeſt, and at the ſame time made him an honorary counſellor, with a ſuitable eloge. Thus maſter of himſelf, he choſe for his reſidence the city of Francfort, which, by the great number of inhabitants, and its extenſive commerce, ſeemed to facilitate the learned correſpondence which he propoſed to keep up in ſeveral countries. But he was no ſooner ſettled here with his family, than the elector Palatine put him at the head of his adminiſtration, and made him his treaſurer. This change of ſituation carried him abroad a ſecond time. He was ſent twice into France, and, during his reſidence there, viſited the libraries at Paris, and made uſe of all the helps he could find in them for a perfect underſtanding of the Oriental languages. At length he returned to Francfort, where, following his firſt deſign, he paſſed the remainder of his days, wholly and ſolely employed in reviſing and methodizing the works he had compoſed for the public [A]. He died there April 8, 1704, at almoſt fourſcore years of age, univerſally lamented.

[A] His works are as follow, "Schola Latinitatis, &c. Gothæ, "1672," 8vo. "Hiſtoria Ethiopica, "&c. Franc. 1681," fol. "Epiſtola "Ethiopice ſcripta, 1685," fol. "De "bello Turcico feliciter conficiendo, "&c. Franc. 1686," 4to. "Remarques ſur les penſées en jouez & ſerieux, &c. Leipſic, 1689," 8vo. "Epiſtolæ Samaritanæ Sichemetarum "ad Jobum Ludolphum, &c. Lipſ. "1688," 4to. Specimen commentarii "in hiſtoriam Ethiopicam, 1687." "Commentarius in hiſtoriam Ethiopicam, &c. Franc. 1691," fol. "Appendix ad hiſt. Ethiopicam illiuſque "commentarium, &c. ibid. 1693," fol. "Jugement d'un anonyme ſur "une lettre à un ami touchant une "ſyſteme d'etymologies Hebraique." "Diſſertatio de locuſtis, &c. Franc, "1694," fol. "Grammatica Amharicæ linguæ quæ eſt vernacula He"byhinoram, ibid. 1698," fol. "Lexicon Amharico-Latinum, &c. ibid. "1698," fol. "Lexicon Ethiopico-"Latinum, ibid. editio ſecunda, 1699," fol. "Grammatica linguæ Ethiopicæ, "editio ſecunda, ibid. 1702," fol. "Pſalterium Davidis, Ethiopicè & Latinè, &c. ibid. 1701," 4to. "Theatre hiſtorique de ce que s'eſt paſſé "en Europe, pendant le xvii ſiécle," in German, "avec des figures de Romain "de Hoog," ibid. two vols. fol. "Confeſſio fidei Claudii Regis Ethiopicæ," &c. in 4to. The Ethiopic hiſtory was found fault with by the abbé Renaudot, Thevenot, M. Piques, the abbé Le Gund; of which ſee more in art. RENAUDOT.

He underſtood five and twenty languages: Hebrew, and that of the Rabbins; the Samaritan, Chaldee, Syriac, Arabic, learned, literal, and vulgar; Greek, learned and vulgar; Ethiopic, learned and vulgar, called Amharic; Coptic, Perſian, Latin, French, Italian, Spaniſh, Portugueſe, German, Flemiſh, Engliſh, Poliſh, Sclavonic, and the ancient language of Sclavonia, and of the Finnes. He was equally eſteemed for his manners, as for his talents; very knowing and very communicative; hardy and indefatigable in pains-taking, and ſo much inured to ſtudy, that he had always a book open before him at his ordinary repaſts. Adroit in buſineſs, as a counſellor; expert, both in the thorny and tumultuary affairs of ſtate, and in the laborious reſearches of learning. He left a ſon, Chriſtian Ludolph, who was the only child he had, and was counſellor and ſecretary to the duke of Saxe-Eyſenach.

Lives and characters of the moſt illuſtrious perſons, Britiſh and foreign, who died in the year 1712, 8vo.

LUDOLPH (Henry William), was a native of Erfurt, a principal town of Thuringia in Germany, and born in 1655. He was ſon to George Henry Ludolph, a counſellor of that city, and nephew to the famous Job Ludolph, who had ſome ſhare in the care of his education, and the regulation of his ſtudies. He thus became qualified for the poſt he afterwards enjoyed, of ſecretary to Mr. Lenthe, envoy from Chriſtian V. king of Denmark, to the court of Great Britain. This gentleman, for his faithfulneſs and ability, recommended him afterwards to Prince George of Denmark, and in 1680 he became his ſecretary. This office he enjoyed for ſome years, till he was ſeized with a violent diſtemper, which entirely incapacitated him for it. On this account he was diſcharged, with the allowance of a handſome penſion. After his recovery, he took a reſolution to viſit ſome foreign countries; but he did not make the common tour, as his deſign was to ſee thoſe places, and underſtand thoſe languages that were uncommon. Muſcovy at that time was hardly known to travellers: he therefore determined to viſit it; and, as he had ſome knowledge of the Ruſſian language before he left England, he eaſily became acquainted with the principal men of that northern country. He met with ſome Jews here, with whom he frequently converſed: he was ſo great a maſter of the Hebrew tongue, that he could talk with them in that language; and he gave ſuch uncommon proofs of his knowledge, that the Muſcovite prieſts took him for a conjuror.

Ludolph underſtood muſic, and could play very well on many ſorts of inſtruments. He had the honour to play before the Czar at Moſcow; and the Muſcovites were then ſuch ſtrangers to muſic, that he expreſſed the moſt wonderful ſurprize, as well as the moſt exquiſite delight at it. This prince, by his travels afterwards into ſeveral parts of Europe, rendered himſelf very knowing and accompliſhed in many arts, of which he and his country were before extremely ignorant. Ludolph returned to London in 1694, when he was cut for the ſtone. As ſoon as his health would permit, in return for the civilities he had received in Muſcovy, he ſet himſelf to work to write a grammar of their language; by which the natives might be taught their own tongue in a regular form. This book was printed by the univerſity preſs at Oxford, and publiſhed 1696. This eſſay, as he ſays in his preface, he hoped might be of uſe to traders and travellers; as it was an introduction to the knowledge of a language, which was ſpoken through a vaſt tract of country, from Archangel as far as Aſtracan, and from Ingermania as far as the confines of China.

Ludolph did not end his travels with ſeeing Muſcovy and the adjacent countries. He had a great deſire to go into the Eaſt, and to inform himſelf of the ſtate of the Chriſtian church in the Levant. He began this journey in March 1698, and, Nov. following, arrived at Smyrna. Hence he travelled to Jaffa, from Jaffa to Jeruſalem, from Jeruſalem to Cairo; and made all uſeful obſervations relating to the productions of nature and art, to the government and religion, of the countries through which he paſſed. The converſation he had with the commander of a Turkiſh ſhip in his paſſage to Alexandria is not the leaſt remarkable thing in his travels. While he was on board, he was reading our Saviour's ſermon on the mount in the New Teſtament in Arabic, which was printed in that language at the charge of Mr. Boyle. The captain, having liſtened ſome time, aſked, "what book that was?" to which Ludolph anſwering, "that it was the ſyſtem of the "Chriſtian religion," he replied, "that could not poſſibly "be, ſince they practiſed quite the contrary." To this Ludolph rejoined, "that he was miſtaken; and that he did "not wonder at it, as the Turks had little opportunity of "converſing with any other than ſailors and merchants, "few of whom they reckoned to be good Chriſtians, &c." The Turk ſeemed to be very well ſatisfied, and thenceforward was extremely kind to him.

The deplorable ſtate of Chriſtianity, in the countreys through which he travelled, undoubtedly moved him to attempt after his return the impreſſion of the New Teſtament in vulgar Greek, and to make a charitable preſent of it to the Greek church. He providentially came by the original, which had been printed divers years before in two volumes in Holland. Being one day on a viſit to the biſhop of Worceſter, his lordſhip informed him, that an ordinary man, dreſſed like a ſeaman, came to his door, deſired to ſpeak with him, produced thoſe volumes, and offered them to ſale; and that, after the man had given ſome plauſible account how he came by them, he had purchaſed them. Theſe two volumes were by the induſtry of Ludolph, and the generous contributions of the biſhop and their friends, printed in one volume 12mo. in London; and afterwards diſtributed among the Greeks by Ludolph, by means of his friendſhip and correſpondence with ſome of the beſt diſpoſed among them. He would often expreſs his wiſhes, that the Proteſtant powers in Europe would ſettle a ſort of college at Jeruſalem; and in ſome degree imitate the great zeal of the Papiſts, who ſpare neither coſt nor pains to propagate their religion every where. He wiſhed alſo, that ſuch men as were deſigned to live in that college might be acquainted with the vulgar Greek, Arabic, and Turkiſh languages, and might by univerſal love and charity be qualified to propagate genuine Chriſtianity: "for many," ſays he, "propagate "their own particular ſyſtems, and take this to be the "goſpel of Chriſt."

In 1709, when a vaſt number of Palatines came over into England, Ludolph was appointed one of the commiſſioners by her majeſty to manage the charities of her ſubjects to theſe unhappy ſtrangers, and to find out ways to employ them to the beſt advantage. He died Jan. 25, 1709-10, aged 54.

His works, beſides the Muſcovite Grammar already mentioned, are, 1. "Meditations on Retirement from "the World." 2. Alſo "upon divers Subjects tending "to promote the inward Life of Faith, &c." 3. "Conſiderations on the Intereſt of the Church Univerſal." 4. "A Propoſal for promoting the Cauſe of Religion in "the Churches of the Levant." 5. "Reflections on the "preſent State of the Chriſtian Church." 6. "A Homily "of Macarius, done out of Greek." Some of theſe were printed ſingly, and all of them together in London 1712;

as alſo his funeral ſermon, by Mr. Boehm, chaplain to the late prince George of Denmark.

LUGO (John), a Spaniſh jeſuit and cardinal, was born Nov. 28, 1523, at Madrid. His wit began to appear ſo early as three years of age, when he was able to read not only printed books, but manuſcripts. He maintained theſes at fourteen, and was ſent to ſtudy the law, ſoon after, at Salamanca; where he entered into the Jeſuits order in 1603, againſt his father's mind. He finiſhed his courſe of philoſophy among the Jeſuits of Pampeluna, and ſtudied divinity at Salamanca. After the death of his father [A], he was ſent to Seville by his ſuperiors, to take poſſeſſion of his patrimony, which was very conſiderable; and he divided it among the Jeſuits of Salamanca. He taught philoſophy five years; after which, he was profeſſor of divinity at Valladolid. The ſucceſs with which he filled this, convinced his ſuperiors that he was worthy of a chair of more eminence: accordingly he received orders, in the fifth year of his profeſſorſhip, to go to Rome, to teach divinity there. He ſet out in March 1621, and arrived at Rome in June the ſame year, having met with many dangers in travelling through the provinces of France. He taught divinity at Rome for twenty years, and attended wholly and ſolely to that employ, without making his court to the cardinals, or viſiting any ambaſſadors.

He had no thoughts of publiſhing any works, but was ordered to do it; and his vow of obedience would not ſuffer him to refuſe that order: accordingly he publiſhed ſeven large volumes in folio [B], the fourth of which he dedicated to Urban VIII. Upon this occaſion he went to pay his reſpects to the Pope, to whom he had never ſpoken. He was very graciouſly received; and from that

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[A] He had a pretty honourable poſt at Seville, called in Spaniſh Jurados, in Latin Jurati, Jurats, magiſtrates of the ſecond rank.

[B] The firſt, which treats "De "incarnatione dominica," was printed at Lyons, in 1633 and 1653. The ſecond, "De ſacramentis in genere "& de ven. euchariſtiæ ſacramento & "ſacrificio, Ibid. 1636." The third "De virtute & ſacramento pœnitentiæ, "Ibid. 1638, 1644, and 1651." The fourth and fifth, "De juſtitia & jur, "Ibid. 1642 and 1652." The ſixth, "De virtute divinæ fidei, Ibid. 1646 "and 1656." This is called an excellent piece by Maimbourg, in "Methode pacifique, p. 60. edit. 3. 1682." The ſeventh, which is a collection, "Reſponſorum moralium, Ibid. 1651 "and 1660." He alſo wrote notes "In privilegia vivo vocis oraculo con-"ceſſa ſocietati, Rome, 1645," 12mo. And he tranſlated out of Italian into Spaniſh, "The life of the bleſſed "Lewis de Gonzaga.

time Urban made uſe of him on ſeveral occaſions, and teſtified a particular affection for him; inſomuch that he made him a cardinal, Dec. 1643, without giving him any previous notice of it. As he had never entertained any thoughts of the pope's deſign, he was greatly ſurpriſed with the news of his promotion, and did not give the meſſenger that brought it the uſual preſent, becauſe he was not pleaſed with the meſſage; nor would he, for the ſame reaſon, permit the Jeſuits college to diſcover any ſigns of joy, or grant the ſcholars a holiday. He looked upon the coach, which cardinal Barberini ſent him, as his coffin; and when he was in the pope's palace, he told the officers who were going to put on his cardinal's robes, that he was reſolved to repreſent firſt to his holineſs, that the vows he had made as a Jeſuit would not permit him to accept of a cardinals hat. He was anſwered, that the Pope had diſpenſed with thoſe vows. "Diſpenſations," "replied he, "leave a man to his natural liberty; and, if I "am permitted to enjoy mine, I will never accept of the "purple." Being introduced to the pope, he aſked whether his holineſs, by virtue of holy obedience, commanded him to accept the dignity: to which the pontiff anſwering, that he did; Lugo acquieſced, and bowed his head to receive the hat. Yet he conſtantly kept a Jeſuit near his perſon, to be a perpetual witneſs of his actions. He continued to dreſs and undreſs himſelf; he would not ſuffer any hangings to be put up in his palace; and eſtabliſhed ſo excellent an order in it, that it was a kind of ſeminary [c]. He died Auguſt 20, 1660, leaving his whole eſtate to the Jeſuits college at Rome; and was interred, by his own directions, at the feet of Ignatius Loyola, the founder of the order.

While he was cardinal, he was very charitable; and beſtowed the Jeſuits bark, which then ſold for its weight in gold, very liberally to perſons afflicted with agues [d]. He was the firſt that brought this febrifuge ſpecific into France in 1650, when it was called cardinal de Lugo's powder [e]. He was undeniably a learned man, and had all that ſubtilty of genius which is the characteriſtic quality of the Spaniſh divines; and is ſaid particularly to be the firſt that diſcovered the philoſophical ſin, and the juſtice of puniſhing it internally. His ſolution of this difficulty is ſomewhat extraordinary and entertaining; for, having aſſerted that the ſavages might be ignorant of God inculpably, he obſerves that the Deity gave them, before their death, ſo much knowledge of himſelf as was neceſſary to be capable of ſinning theologically, and prolonged their life till they had committed ſuch ſin, and thereby juſtly incurred eternal damnation [F]. We ſhall not be ſurpriſed to hear that ſuch a genius invented the doctrine of inflated points, in order to remove the difficulties in accounting for the infinite diviſibility of quantity, and the exiſtence of mathematical points. It was a received opinion, that a rarefied body takes up a greater ſpace than before, without acquiring any new matter: our cardinal applied this to a corpuſcle, or atom, without parts or extenſion, which he ſuppoſes may ſwell itſelf in ſuch a manner as to fill ſeveral parts of ſpace [G].

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[c] Sotueil's Biblioth. ſcript. ſoc. Jeſu, p. 427; and Nicholas Anton. Biblioth. Hiſpan. tom. i. p. 556. Father Maimbourg tells us he was Lugo's diſciple there. Maimbourg, ubi ſupra.

[d] This bark, the tree of which is about the ſize of a cherry-tree, was not known in Europe till 1640; and the Jeſuits of Rome brought it into vogue in Italy and Spain, in 1649.

[e] Furetiere's Dictionary, under the worp Quinquina.

Moreri et Bayle.

[F] See his treatiſe "De incarnatione."

[G] Rod. de Ariaga, diſputat. 16. phyſicæ, ſect. 9. p. 421, & ſeq. edit. Paris, 1639; where his doctrine is refuted.

LUGO (FRANCIS), elder brother of the preceding, was born at Madrid in 1580, and became a Jeſuit at Salamanca in 1600; where, out of humility, he employed himſelf in teaching the rudiments of grammar: but he afterwards taught philoſophy, and was ſent to the Indies, to teach the catechiſm and grammar to the infidels. He was alſo employed there in higher matters. They gave him the divinity chair in the town of Mexico, and alſo in Santa Fe. However, theſe poſts not being agreeable to the humility in which he deſired to live, he returned to Spain. In the voyage he loſt the beſt part of his commentaries upon the "Sums" of T. Aquinas, and narrowly eſcaped being taken priſoner by the Dutch. He was afterwards deputed to Rome by the provine of Caſtile, to aſſiſt at the eighth general aſſembly of the Jeſuits; and, upon the concluſion thereof, he was detained there by two employs, that of cenſor of the books publiſhed by the Jeſuits, and that of Theologue general. But finding himſelf to be courted more and more, from the time that his brother was made a cardinal, he went back into Spain, where he was appointed rector of two colleges [A].

Moreri.

[A] That is, ſchool-maſter of a ſchool conſiſting of two diviſions, as is that of Weſtminſter.

He died in 1652, after writing ſeveral books, as may be ſeen below [B].

[B] They are as follows: "Commentarii in primam partem S. Thomæ de Deo, trinitate, & angelis, "Lyons, 1647," 2 vols. folio. "De ſacramentis in genere, &c. Venice, "1652," 4to. "Diſcurſus prævius "ad theologiam moralem, &c. Madrid, 1643," 4to. Quæſtiones morales de ſacramentis, Grenada, 1644," 4to.

Hawkins's Hiſt. of Muſic, IV. p. 236. LULLY (JOHN BAPTIST), ſuperintendant of muſic to Lewis XIV. was born at Florence in 1634, of obſcure parents: but an eccleſiaſtic, diſcovering his propenſity to muſic, taught him the practice of the guitar. At ten years of age he was ſent to Paris, in order to be a page of Mad. de Montpenſier, a niece of Lewis XIV.; but the lady not liking his appearance, which was mean and unpromiſing, he was removed into the kitchen as her under-ſcullion. This degradation, however, did not affect his ſpirit, for he uſed, at his leiſure, to ſcrape upon a ſcurvy fiddle; and, being heard by ſomebody who had diſcernment, was mentioned to his miſtreſs as a perſon of both talents and a hand for muſic. She employed a maſter to teach him the violin; and in a few months he became ſo good a proficient, that he was ſent for up to the chamber, and ranked among the muſicians.

Being for ſome offence diſmiſſed from the princeſs's ſervice, he got himſelf entered among the king's violins; and in a little time became able to compoſe. Some of his airs being noticed by the King, he called for the author; and was ſo ſtruck with his performance of them on the violin, of which Lully was now become a maſter, that he created a new band, called *Les Petits Violons*, and placed him at the head of it. This was about 1660. He was afterwards appointed *ſur-intendant de la muſique de la chambre du Roy*, and upon this aſſociated himſelf with Ruinault, who was appointed to write the operas; and, being now become compoſer and joint director of the opera, he did not only detach himſelf from the former band, and inſtituted one of his own, but, what is more extraordinary, neglected the violin ſo much, that he had not even one in his houſe, and never played upon it afterwards, except to very few, and in private. On the other hand, to the guitar, a trifling inſtrument, he retained throughout life ſuch a propenſity, that for his amuſement he reſorted to it it voluntarily; and to perform on it, even before ſtrangers, needed no incentive. The reaſon of this ſeeming perverſeneſs of temper is thus accounted for: "the guitar is an inſtrument of ſmall eſtimation "among perſons ſkilled in muſic, the power of perform- "ing on it being attained without much difficulty; and, "ſo far as regards the reputation of the performer, it is of "ſmall moment whether he plays very well on it or no: "but the performance on the violin is a delicate and an "arduous energy; which Lully knowing, ſet too high a "value on the reputation he had acquired when in con- "ſtant practice, to riſque the loſing of it."

In 1686, the King was ſeized with an indiſpoſition which threatened his life; but, recovering from it, Lully was required to compoſe a *Te Deum* upon the occaſion. He did compoſe one, not more remarkable for its excellence, than for the unhappy accident which attended the performance of it. He had neglected nothing in the compoſition of the muſic, and the preparations for the execution of it; and, the better to demonſtrate his zeal, he himſelf beat the time; but with the care he uſed for this purpoſe, he gave himſelf, in the heat of action, a blow upon the end of his foot; and this ending in a grangrene, which baffled all the ſkill of his ſurgeons, put an end to his life March 22, 1687. Ibid. p. 240.

A pleaſant ſtory is related of this muſician in his laſt illneſs. "Some years before, he had been cloſely engaged "in compoſing for the opera; from which his Confeſſor "took occaſion to inſinuate, that unleſs, as a teſtimony of "ſincere repentance, he would throw the laſt of his com- "poſitions into the fire, he muſt expect no abſolution." He conſented: but, one of the young princes coming to ſee him, when he was grown better, and ſuppoſed to be out of danger, "What, Baptiſte," ſays the Prince, "have "you thrown your opera into the fire? You were a fool "for giving credit thus to a dreaming Janſeniſt, and burn- "ing good muſic." "Huſh, my Lord," anſwered Lully, "I knew very well what I was about; I have a fair copy "of it." Unhappily this ill-timed pleaſantry was followed by a relapſe: the gangrene increaſed, and the proſpect of inevitable death threw him into ſuch pangs of remorſe, that he ſubmitted to be laid upon an heap of aſhes, with a cord about his neck. In this ſituation he expreſſed a deep ſenſe of his late tranſgreſſion; and, being replaced in his bed, he, further to expiate his offence, ſung to an air of his own compoſing, the following words: *Il faut mourir, pécheur, il faut mourir.*

Seckendorf hiſtoria Lutheraniſmi. Melchior Adam, in vitâ Lutheri. Dupin, bibl. des auteurs eccleſiaſt.

LUTHER (Martin), an illuſtrious German divine and reformer of the church, was the ſon of John Luther and Margaret Lindeman, and born at Iſleben, a town of Saxony, in the county of Mansfield, November 10, 1483. His father's extraction and condition were originally but mean, and his occupation that of a miner: however, it is probable, that by his application and induſtry he improved the fortunes of his family; for we find him afterwards raiſed to a magiſtracy of a conſiderable rank and dignity in his province. He was initiated into letters very early; and, having learned the rudiments of grammar while he continued at home with his parents, was, at the age of thirteen, ſent to a ſchool at Magdeburg, where he ſtayed only one year. The circumſtances of his parents were at that time ſo very low, and ſo inſufficient to maintain him, while he was at Magdeburg, that he was forced, as Melchior Adam relates, "Mendicato "vivere pane," to beg his bread for ſupport. From Magdeburg he was removed to a ſchool at Eyſenach, a city of Thuringia, for the ſake of being among his mother's relations: for his mother was deſcended from an ancient and reputable family in that town. Here he applied himſelf diligently to his books for four years; and began to diſcover all that force and ſtrength of parts, that acuteneſs and penetration, that warm and rapid eloquence, which afterwards produced ſuch wonderful effects.

In 1501, he was ſent to the univerſity of Erford, where he went through the uſual courſes of logic and philoſophy. But Luther did not find his account in theſe ſtudies; did not feel that uſe and ſatisfaction ariſing from ſuch wordy and thorny ſciences as logic and philoſophy then were, which he wanted and wiſhed to feel. He very wiſely, therefore, applied himſelf to read the beſt ancient writers; ſuch as Cicero, Virgil, Livy, &c. and from them laid in ſuch a fund of good ſenſe, as enabled him to ſee through the nonſenſe of the ſchools, as well as the ſuperſtitions and errors of the church. He took a maſter's degree in the univerſity, when he was twenty; and then read lectures upon Ariſtotle's phyſics, ethics, and other parts of philoſophy. Afterwards, at the inſtigation of his parents, he turned himſelf to the civil law, with a view of advancing himſelf to the bar; but was diverted from this purſuit by the following accident. Walking out into the fields one day, he was ſtruck with lightning, ſo as to fall to the ground, while a companion was killed by his ſide: and

Melch. Adam, &c. Dupin, &c.

and this affected him ſo ſenſibly, that, without communicating his purpoſe to any of his friends, he withdrew himſelf from the world, and retired into the order of the hermits of St. Auguſtine.

Here he employed himſelf in reading St. Auguſtine and the ſchoolmen; but, in turning over the books of the library, he fell accidentally upon a copy of the Latin Bible, which he had never ſeen before. This raiſed his curioſity to a high degree: he read it over very greedily, and was amazed to find what a ſmall portion of the ſcriptures were rehearſed to the people. He made his profeſſion in the monaſtery of Erford, after he had been a novice one year; and he took prieſts orders, and celebrated his firſt maſs in 1507. The year after, he was removed from the convent of Erford to the univerſity of Wittemberg; for this univerſity being but juſt founded, nothing was thought more likely to bring it into immediate repute and credit, than the authority and preſence of a man ſo celebrated for his great parts and learning as Luther was. Here he read public lectures in philoſophy for three years; and he read them not in that ſervile, creeping, mechanical way, that lectures are uſually read; but with ſo much active ſpirit and force of genius, as to make it preſaged, that a revolution might one day happen in the ſchools, under his direction and management. Melch. Adam, &c.

In 1512, ſeven convents of his order having a quarrel with their vicar-general, Luther was pitched upon to go to Rome, to maintain their cauſe. He was indeed a proper perſon for ſuch employments as theſe; for he was a man of a moſt firm and ſteady temper, and had a prodigious ſhare of natural courage, which nothing could break or daunt. At Rome he ſaw the pope and the court, and had an opportunity of obſerving alſo the manners of the clergy, whoſe haſty, ſuperficial, and impious way of celebrating maſs, he has ſeverely noted. "I performed maſs," Ibid. ſays he, "at Rome; I ſaw it alſo performed by others, "but in ſuch a manner, that I never think of it without "the utmoſt horror." He often ſpoke afterwards with great pleaſure of his journey to Rome; and uſed to ſay, that he "would not but have made it for a thouſand florins." As ſoon as he had adjuſted the diſpute which was the buſineſs of his journey, he returned to Wittemberg, and was created doctor of divinity, at the expence of Frederic, elector of Saxony; who had often heard him preach, was perfectly acquainted with his merit, and reverenced him highly. Luther, it ſeems, at firſt declined the honour of this degree, on account of his being, in his own opinion, too young, for he was only in his 30th year; but it was told him, that "he muſt ſuffer himſelf to be dignified, for "that God intended to bring about great things in the "church by his means;" which, though it was certainly ſaid in jeſt, proved at length a very ſerious truth. Melch. Adam, &c.

He continued in the univerſity of Wittemberg, where, as profeſſor of divinity, he employed himſelf in the buſineſs of his calling. The univerſity, as we have obſerved, was lately founded by Frederic, elector of Saxony, who was one of the richeſt and moſt powerful princes at that time in Germany, as well as one of the moſt magnificent and bountiful; and who brought a great many learned men thither, by large penſions and other encouragements, and amongſt the reſt Luther. Here then he now began in good earneſt to read lectures upon the ſacred books: he explained the epiſtle to the Romans, and the Pſalms, which he cleared up and illuſtrated in a manner ſo entirely new, and different from what had been purſued by former commentators, that, "there ſeemed, after a long and dark "night, a new day to ariſe, in the judgement of all pious "and prudent men." Ibid. He ſettled the preciſe difference between the law and goſpel, which before had been confounded; refuted many errors, commonly received both in the church and the ſchools; and brought many neceſſary truths to light, which might have been vainly ſought after in Scotus and Aquinas. The better to qualify himſelf for the taſk he had undertaken, he applied himſelf attentively to the Greek and Hebrew languages; to which, we are told, he was particularly excited by the writings of Eraſmus; who, though he always remained in appearance a Papiſt, yet contributed as much, or perhaps more, to the diſpelling of monkiſh ignorance, and overthrowing the kingdoms of darkneſs, than any of the Reformers. In the mean time, Luther, while he was active in propagating truth and day-light by his lectures and ſermons, maintained a prodigious ſeverity in his life and converſation, and was a moſt rigid obſerver of that diſcipline, which he as rigidly enjoined to others. This gained him vaſt credit and authority; and made all he delivered, though ever ſo new and unuſual, go the readier down with thoſe who heard him.

In this manner was he employed, when the general indulgences were publiſhed, in 1517. Leo X. who ſucceeded Julius II. in March 1513, formed a deſign of building the magnificent church of St. Peter's at Rome, which was indeed begun by Julius, but ſtill required very large ſums to be finiſhed. The treaſure of the apoſtolic chamber was much exhauſted; and the pope himſelf, though of a rich and powerful family, yet was far from being able to do it at his own proper charge, on account of the exceſſive debts he had contracted before his advancement to the popedom. The method of raiſing money by indulgences had formerly on ſeveral occaſions been practiſed by the court of Rome; and none had been found more effectual. Leo therefore, in 1517, publiſhed general indulgences thoughout all Europe, in favour of thoſe who would contribute any ſum to the building of St. Peter's; and appointed perſons in different countries to preach up theſe indulgences, and to receive money for them. Albert of Brandenburg, archbiſhop of Mentz and Magdeburg, who was ſoon after made a cardinal, had a commiſſion for Germany; and Luther aſſures us, that he was to have half the money that was to be raiſed, which does not ſeem improbable: for Albert's court was at that time very luxurious and ſplendid; and he had borrowed 30,000 florins of the Fuggers of Augſburg, to pay the pope for the bulls of his archbiſhopric, which ſum he was bound to repay. Be this however as it will, Albert gave out this commiſſion to John Iccelius, a Dominican friar, and others of his order. Theſe indulgences were immediately expoſed to ſale; and Iccelius boaſted of “having ſo large a commiſſion from the “pope, that though a man ſhould have deflowered the virgin Mary, yet for money he might be pardoned.” He added farther, that “he did not only give pardon for ſins “paſt, but for ſins to come.” A book came out alſo at the ſame time, under the ſanction of the archbiſhop, in which orders were given to the commiſſioners and collectors, to enforce and preſs the power of indulgences. Theſe perſons performed their offices with great zeal indeed, but not with ſufficient judgement and policy. They over-acted their parts, ſo that the people, to whom they were become very troubleſome, ſaw through the cheat; being at length convinced, that, under a pretence of indulgences, they only meant to plunder the Germans; and that, far from being ſolicitous about ſaving the ſouls of others, their only view was to enrich themſelves.

Dupin, &c.

Seckendorf, &c.

Melch. Adam, &c.

Theſe ſtrange proceedings gave vaſt offence at Wittemberg, and particularly inflamed the pious zeal of Luther;

who, being naturally warm and active, and in the preſent caſe unable to contain himſelf, was determined to declare againſt them at all adventures. Upon the eve of All-ſaints, therefore, in 1517, he publicly fixed up, at the church next to the caſtle of that town, a theſis upon indulgences; in the beginning of which, he challenged any one to oppoſe it either by writing or diſputation. This theſis contained ninety-five propoſitions; in which, however, he did not directly oppoſe indulgences in themſelves, nor the power of the church to grant them, but only maintained, "That the pope could releaſe no puniſhments but what he inflicted, and indulgences could be nothing but a relaxation of eccleſiaſtical penalties; that they affected only the living; that the dead were not ſubject to canonical penances, and ſo could receive no benefit by indulgences; and that ſuch as were in purgatory could not by them be delivered from the puniſhment of their ſins; that indeed the pope did not grant indulgences to the ſouls of the dead, by virtue of the power of the keys, but by way of ſuffrage; that indulgences ſeldom remit all puniſhment; that thoſe, who believe they ſhall be ſaved by indulgences only, ſhall be damned with their maſters; that contrition can procure remiſſion of the fault and puniſhment without indulgences, but that indulgences can do nothing without contrition; that, however, the pope's indulgence is not to be contemned, becauſe it is the declaration of a pardon obtained of God, but only to be preached up with caution, leſt the people ſhould think it preferable to good works; that Chriſtians ſhould be inſtructed, how much better it is to abound in works of mercy and charity to the poor, than to purchaſe a pardon; and that it is a matter of indifference either to buy, or not to buy, an indulgence; that indulgences are not to be truſted to; that it is hard to ſay, what that meaſure of the church is, which is ſaid to be the foundation of indulgences; that it is not the merits of Chriſt or his ſaints, becauſe they produce grace in the inner man, and crucify the outward man, without the pope's interpoſing; that this treaſure can be nothing but the power of the keys, or the goſpel of the glory and grace of God; that indulgences cannot remit the leaſt venal ſin in reſpect of the guilt; that they remit nothing to them who by a ſincere contrition have a right to a perfect remiſſion; and that Chriſtians are to be exhorted to ſeek pardon of their ſins by the pains and labour of pe-

Dupin, &c.

"nance, rather than to get them diſcharged without "reaſon."

This is the doctrine of Luther's theſis; in which, if he does not, as we ſay, attack indulgences directly, he certainly might as well have done it: for he repreſents them, we ſee, as uſeleſs and ineffectual. He alſo condemns in it ſeveral propoſitions which he attributes to his adverſaries, and inveighs againſt ſeveral abuſes of which he affirms them guilty, as for example: "The reſerving eccleſiaſtical penance for purgatory, or commuting them into the pains of purgatory; teaching, that indulgences free men from all the guilt and puniſhment of ſin; preaching, that the ſoul, which they pleaſe to releaſe out of purgatory, flies immediately to heaven, when the money is caſt into the cheſt; maintaining, that theſe indulgences are an ineſtimable gift, by which man is reconciled to God; exacting upon the poor, contrary to the pope's intentions; cauſing the preaching the word of God to ceaſe in other churches, that they may have a greater concourſe of people in thoſe where indulgences are preached up; advancing this ſcandalous aſſertion, that the pope's indulgences have ſuch a virtue, as to be able to abſolve a man, though he has raviſhed the mother of God, which is a thing impoſſible; publiſhing, that the croſs with the arms of the pope, is equal to the croſs of Chriſt, &c. Such poſitions as theſe," ſays he, "have made people aſk, and juſtly, why the pope, out of charity, does not deliver all ſouls out of purgatory, ſince he can deliver ſo great a number for a little money, given for the building of a church? Why he ſuffers prayers and anniverſaries for the dead, which are certainly delivered out of purgatory by indulgences? Why the pope, who is richer than ſeveral Crœſuſes, cannot build the church of St. Peter with his own money, but at the expence of the poor? &c." In thus attacking indulgences, and the commiſſioners appointed to publiſh them, Luther ſeemed to attack Albert, the archbiſhop of Mentz, under whoſe name and authority they were publiſhed. This he was himſelf aware of; and, therefore, the very eve on which he fixed up his theſis, he wrote a letter to him, in which, after humbly repreſenting to him the grievances juſt recited, he beſought him to remedy and correct them; and concluded with imploring pardon for the freedom he had taken, proteſting that what he did was out of duty, and with a faithful and ſubmiſſive temper of mind.

Luther. oper. Seckendorf, &c.

Luther's propoſitions about indulgences were no ſooner publiſhed, than Tecelius, the Dominican friar and commiſſioner for ſelling them, maintained and publiſhed at Francfort a theſis, containing a ſet of propoſitions directly contrary to them. Tecelius did more: he ſtirred up the clergy of his order againſt Luther; anathematiſed him from the pulpit, as a moſt damnable heretic; and burnt his theſis publicly at Francfort. Tecelius's theſis was alſo burnt, in return, by the Lutherans at Wittemberg; but Luther himſelf diſowned having had any hand in that procedure, and in a letter to Jodocus, a profeſſor at Iſenac, who had formerly been his maſter, aſked him, "If he thought Luther "ſo void of common ſenſe, as to do a thing of that kind in "a place where he had not any juriſdiction, and againſt a "divine of ſo great authority as Tecelius?" On the contrary, it is certain, that Luther, although he perceived that his propoſitions were very well liked, and entertained as perfectly ſound and orthodox, yet carried himſelf at firſt with great calmneſs and ſubmiſſion. He propoſed them to be diſcuſſed only in the way of diſputation, till the church ſhould determine what was to be thought of indulgences. He wrote to Jerom of Brandenburg, under whoſe juriſdiction he was, and ſubmitted what he had written to that biſhop's judgement. He entreated him either to ſcratch out, with his pen, or commit to the flames, whatever ſhould ſeem to him unſound: to which however the biſhop replied, that he only begged him to defer the publication of his propoſitions; and added, that he wiſhed no diſcourſe had been ſtarted about indulgences. Luther complied with the biſhop's requeſt; and declared, that "it gave him more pleaſure to be obedient, than it would to work miracles, if he "was ever ſo able." And ſo much juſtice muſt be done to Luther, even by thoſe who are not of his party, as to acknowledge, that he was willing to be ſilent, and to ſay nothing more of indulgences, provided the ſame conditions might be impoſed upon his adverſaries. Melch. Adam, &c.

But the ſpirit of peace deſerted the church for a ſeaſon; and a quarrel, begun by two little monks, ended, as we ſhall ſee, in nothing leſs than a mighty revolution. Luther was now attacked by adverſaries innumerable from all ſides: three of the principal of whom were John Eccius, divinity profeſſor and vice-chancellor of the univerſity of Ingolſtadt, who wrote notes upon his theſis, which Luther anſwered by notes; Sylveſter Prierias, a Dominican, and maſter of the holy palace; and one Jacobus Hogoſtratus, a friar-preacher, who ſingled out ſome of his propoſitions, and adviſed the pope to condemn and burn him, if he would not immediately retract them. Luther contented himſelf with publiſhing a kind of manifeſto againſt Hogoſtratus, in which he reproaches him with cruelty and ignorance; but Prierias he treated with a little more ceremony. Prierias had drawn up his animadverſions in the form of a dialogue, to which was prefixed a dedication to the pope; and had built all he had advanced againſt Luther upon the principles of Thomas Aquinas. Luther, in an epiſtle to the reader, oppoſed holy ſcripture to the authority of this ſaint; and declared, among other things, that "if the "pope and the cardinals were, like this Dominican, to ſet "up any authority againſt that of ſcripture, it could no "longer be doubted that Rome was itſelf the very ſeat of "Antichriſt; and then happy would Bohemia, and all other "countries be, who ſhould ſeparate themſelves from it as "ſoon as poſible." Melch. Adam, &c.

In 1518, Luther, though diſſuaded from it by his friends, yet, to ſhew his obedience to authority, went to the monaſtery of St. Auguſtine at Heidelberg, while the chapter was held; and here maintained, April 26, a diſpute concerning "juſtification by faith;" which Bucer, who was preſent at it, took down in writing, and afterwards communicated to Beatus Rhenanus, not without the higheſt commendations. Luther has given an account of this diſpute, and ſays, that "the doctors there oppoſed him with Ibid. "ſuch moderation and good manners, that he could not "but think the better of them for it. And although the "doctrine he maintained was perfectly new to them, yet "they all acquitted themſelves very acutely, except one of "the juniors; who created much mirth and laughter by ob-"ſerving, That if the country people were to hear what "ſtrange poſitions were admitted, they would certainly "ſtone the whole aſſembly."

In the mean time, the zeal of his adverſaries grew every day more and more active againſt him; and he was at length accuſed to Leo X. as an heretic. As ſoon as he returned therefore from Heidelberg, he wrote a letter to that pope, in the moſt ſubmiſſive terms; and ſent him, at the ſame time, an explication of his propoſitions about indulgences. He tells his holineſs in this letter, that "he was "greatly troubled at being repreſented to him as a perſon "who oppoſed the authority and power of the keys and "pope; that this accuſation amazed him, but that he

“ truſted to his own innocency.” Then he ſets forth the matter of fact; and ſays, that “ the preachers of the jubilee thought all things lawful for them under the pope's “ name, and taught heretical and impious propoſitions, to “ the ſcandal and contempt of the eccleſiaſtical power, and “ as if the decretals againſt the abuſes of collectors did not “ concern them: that they had publiſhed books, in which “ they taught the ſame impieties and hereſies, not to mention their avarice and exactions; that they had found out “ no other way to quiet the offence their ill conduct had “ given, than by terrifying men with the name of pope, “ and by threatening with fire, as heretics, all thoſe who “ did not approve and ſubmit to their exorbitances; that, “ being animated with a zeal for Jeſus Chriſt, and puſhed “ on by the heat of youth, he had given notice of theſe “ abuſes to the ſuperior powers; whoſe not regarding it had “ induced him to oppoſe them with lenity, by publiſhing “ a poſition, which he invited the moſt learned to diſpute with him. This,” ſays he, “ is the flame, which they “ ſay hath ſet the whole world on fire. Is it that I have “ not a right, as a doctor of divinity, to diſpute in the “ public ſchools upon theſe matters? Theſe theſes were “ made only for my own country: and I am ſurpriſed to “ ſee them ſpread into all parts of the world. They were “ rather diſputable points, than deciſions; ſome of them “ obſcure, and in need of being cleared. What ſhall I “ do? I cannot draw them back, and yet I ſee I am made “ odious. It is a trouble to me to appear in public, yet I “ am conſtrained to do it. It is to appeaſe my adverſaries, “ and give ſatisfaction to ſeveral perſons, that I have publiſhed explications of the diſputes I have engaged in; “ which I now do under your holineſs's protection, that it “ may be known how ſincerely I honour the power of the “ keys, and with what injuſtice my adverſaries have repreſented me. And if I were ſuch a one as they give out, “ the elector of Saxony would not have endured me in his “ univerſity thus long.” He concludes in the following words: “ I caſt myſelf, holy father, at your feet, with “ all I am and have. Give me life, or put me to “ death; confirm or revoke, approve or diſapprove, as “ you pleaſe. I own your voice as that of Jeſus Chriſt, “ who rules and ſpeaks by you: and, if I have deſerved “ death, I refuſe not to die.” This letter is dated on Trinity-ſunday 1518, and was accompanied with a proteſtation; wherein he declared, that “ he did not pretend to

Lutheri opera, tom. 1. p. 234.

" advance or defend any thing contrary to the holy ſcrip-
" ture, or to the doctrine of the fathers, received and ob-
" ſerved by the church of Rome, or to the canons and de-
" cretals of the popes: nevertheleſs he thought he had the
" liberty, either to approve or diſapprove the opinons of
" St. Thomas, Bonaventure, and other ſchoolmen and
" canoniſts, which are not grounded upon any text."

The emperor Maximilian was equally ſolicitous with the pope, about putting a ſtop to the propagation of Luther's opinions in Saxony; ſince the great number of his followers, and the reſolutions with which he defended them; made it evident, beyond diſpute, that if he were not immediately checked, he would become troubleſome both to the church and empire. Maximilian, therefore, applied to Leo, in a letter, Aug. 5, 1518, and begged him to forbid, by his authority, theſe uſeleſs, raſh, and dangerous diſputes; aſſuring them withal, that he would ſtrictly execute in the empire whatever his holineſs ſhould enjoin. The pope on his part ordered the biſhop of Aſcoli, auditor of the apoſtolic chamber, to cite Luther to appear at Rome within ſixty days, that he might give an account of his doctrine to the auditor and maſter of the palace, to whom he had committed the judgement of that cauſe. He wrote, at the ſame time, to the elector of Saxony, to pray him not to protect Luther; and let him know, that he had cited him, and had given cardinal Cajetan, his legate in Germany, the neceſſary inſtructions upon that occaſion. He exhorts the elector to put Luther into the hands of this legate, that he might be carried to Rome; aſſuring him, that, if he were innocent, he would ſend him back abſolved, and if he were guilty, would pardon him upon his repentance. This letter to Frederic was dated Aug. 23, 1518, and it was by no means unneceſſary; for though Luther had nothing to truſt to at firſt but his own perſonal qualities, his parts, his learning, and his courage, yet he was afterwards countenanced and ſupported by this elector. At the ſame time alſo the pope ſent a brief to cardinal Cajetan, in which he ordered him to bring Luther before him as ſoon as poſſible; and, to hinder the princes from being any impediment to the execution of this order, he denounced the puniſhments of excommunication, interdiction, and privation of goods againſt all who ſhould receive Luther, and give him protection; and promiſed a plenary indulgence to thoſe who ſhould aſſiſt in delivering him up. Dupin, &c.

In the mean time Luther, as ſoon as he underſtood what was tranſacting about him at Rome, uſed all imaginable means to prevent his being carried thither, and to obtain a hearing of his cauſe in Germany. The univerſity of Wittemberg interceded for him, and wrote a letter to the pope, to excuſe him from going to Rome, becauſe his health would not permit it; and aſſured his holineſs, that he had aſſerted nothing contrary to the doctrine of the church, and that all they could charge him with was his laying down ſome propoſitions in diſputation too freely, though without any view of deciding upon them. The elector alſo was againſt Luther's going to Rome, and deſired of cardinal Cajetan, that he might be heard before him, as his legate in Germany. Upon theſe addreſſes, the pope conſented, that the cauſe ſhould be tried before cardinal Cajetan, to whom he had given power to decide it. Luther, therefore, ſet off immediately for Augſburg, and carried with him letters from the elector. He arrived here Oct. 1518, and, upon an aſſurance of his ſafety, was admitted into the cardinal's preſence. The legate told him, that he did not intend to enter into any diſpute with him, but ſhould only propound three things to him, on the pope's behalf; and he did admoniſh him, "First, To "become a ſound member of the church, and to recant "his errors; ſecondly, To promiſe, that he would not "teach ſuch pernicious doctrines for the future; and, "thirdly, To take care that the peace of the church was not "broken by his means." Luther beſeeched the legate to acquaint him what his errors were; who thereupon alledged to him a decretal of Clement VI. wherein "the merits of "Jeſus Chriſt are affirmed to be a treaſure of indulgences," which he the ſaid Luther denied; and objected to him alſo his teaching, that "faith was neceſſary for all, "who ſhould receive the ſacrament, ſo as to obtain any "benefit by it." Luther replied, that "he had read the "decretal of Clement, which the legate alledged; but did "humbly conceive, that it was not of ſufficient authority "to retract any opinion, which he believed to be con"formable to holy ſcripture." The legate had then recourſe to the authority of the pope, who, he ſaid, "could "only decide upon the ſenſe of ſcripture;" upon which Luther deſired time to deliberate upon what the legate had propoſed to him, and ſo the diſpute ended for that day.

Melch. Adam, &c.

The next day, which was Oct. 12, Luther returned to a ſecond conference with the legate, accompanied with four counſellors of the empire, and a notary; and brought with him a proteſtation, in which he declared, that "he honoured and would obey the holy church of Rome in all things; that, if he had ſaid or done any thing contrary to its deciſions, he deſired it might be looked upon as never ſaid or done." And for the three propoſitions made him by the legate, he declared, "That, having ſought only the truth, he had committed no fault, and could not retract errors, of which he had not been convinced, nor even heard; that he was firmly perſuaded of his having advanced nothing contrary to ſcripture and the doctrines of the fathers; that, nevertheleſs, being a man, and ſubject to error, he would ſubmit himſelf to the lawful determination of the church; and that he offered, farther, to give reaſons, in this place, and elſewhere, of what he had aſſerted, anſwer the objections, and hear the opinions of the doctors of the famous univerſities of Baſil, Friburg, Louvain, &c." The legate only repeated what he had ſaid the day before about the authority of the pope, and exhorted Luther again to retract. Luther anſwered nothing, but preſented a writing to the legate, which, he ſaid, contained all he had to anſwer. The legate received the writing, but paid no regard to it: he preſſed Luther to retract, threatening him with the cenſures of the church, if he did not; and commanded him not to appear any more in his preſence, unleſs he brought his recantation with him. Luther was now convinced, that he had more to fear from the cardinal's power, than from diſputations of any kind; and, therefore, apprehenſive of being ſeized, if he did not ſubmit, withdrew from Augſburg upon the 20th. But, before his departure, he publiſhed a formal appeal to the pope, in which he declared, that "though he had ſubmitted to be tried by cardinal Cajetan, as his legate, yet he had been ſo borne down and injured by him, that he was conſtrained, at length, to appeal to the judgement of his holineſs." He wrote likewiſe a letter to the cardinal, and told him, that "he did not think himſelf bound to continue any longer at Augſburg; that he would retire after he had made his appeal; that he would always ſubmit himſelf to the judgement of the church; but, for his cenſures, that as he had not deſerved, ſo he did not value them."

Though Luther was a man of invincible courage, yet he was animated, in ſome meaſure, to theſe firm and vigorous proceedings by an aſſurance of protection from Frederic of Saxony; being perſuaded, as he ſays in his letter to the legate, that an appeal would be more agreeable to that elector, than a recantation. On this account, the firſt thing which the legate did, after Luther's departure, was to ſend an account to the elector of what had paſſed at Augſburg. And here he complained, that Luther left him without taking leave, and without his knowledge; and although he had given him hopes that he would retract and ſubmit, yet had retired without affording him the leaſt ſatisfaction. He acquainted the elector, that Luther had advanced and maintained ſeveral propoſitions of a moſt damnable nature, and contrary to the doctrine of the holy ſee. He prays him to diſcharge his conſcience, and to keep unſpotted the honour of his illuſtrious houſe, by either ſending him to Rome, or baniſhing him from his dominions. He aſſured him, that this matter could not continue long as it was at preſent, but would ſoon be proſecuted at Rome; and that, to get it out of his own hands, he had written to the pope about it. When this letter, Oct. 25, 1518, was delivered to the elector, he communicated it to Luther, who immediatelety drew up a defence of himſelf againſt it. In this defence, he offers to the elector, to leave his country, if his highneſs thought proper, that he might be more at liberty to defend himſelf againſt the Papal authority, without bringing any inconveniences upon his highneſs by that means. But his friends adviſed him very wiſely to ſtick cloſely to Saxony, without ſtirring a foot; and the univerſity of Wittemberg preſented an addreſs to the elector, praying him to afford Luther ſo much favour and protection, that he might not be obliged to recant his opinions, till it was made appear that they ought to be condemned. But this addreſs was needleſs; the elector was reſolved not to deſert Luther, and told the legate in an anſwer, Dec. the 18th, that he "hoped he would have " dealt with Luther in another manner, and not have " obliged him to recant, before his cauſe was heard and " judged; and that there were ſeveral men in his own " and in other univerſities, who did not think Luther's " doctrine either impious or heretical; that, if he had believed it ſuch, there would have been no need of admoniſhing him, not to tolerate it; that, Luther not being " convicted of hereſy, he could not baniſh him from his " ſtates, nor ſend him to Rome; and that, ſince Luther " offered to ſubmit himſelf to the judgement of the uni-

Melch. Adam, &c.
Dupin, &c.

"verſities, he thought they ought to hear him, or, at leaſt, "ſhew him the errors which he taught in his writings." Luther, ſeeing himſelf thus ſupported, continued to teach the ſame doctrines at Wittemberg, and ſent a challenge to all the inquiſitors to come and diſpute with him; offering them not only a ſafe conduct from his prince, but aſſuring them alſo of good entertainment, and that their charges ſhould be borne, ſo long as they remained at Wittemberg.

While theſe things paſſed in Germany, Leo attempted to put an end to theſe diſputes about indulgences, by a deciſion of his own; and for that purpoſe, Nov. the 9th, publiſhed a brief, directed to cardinal Cajetan, in which he declared, that "the pope, the ſucceſſor of St. Peter, and vi-"car of Jeſus Chriſt upon earth, hath power to pardon, "by virtue of the keys, the guilt and puniſhment of ſin, "the guilt by the ſacrament of penance, and the temporal "puniſhments due for actual ſins by indulgences; that "theſe indulgences are taken from the overplus of the "merits of Jeſus Chriſt and his ſaints, a treaſure at the "pope's own diſpoſal, as well by way of abſolution as "ſuffrage; and that the dead and the living, who properly "and truly obtain theſe indulgences, are immediately freed "from the puniſhment due to their actual ſins, according "to the divine juſtice, which allows theſe indulgences to "be granted and obtained." This brief ordains, that "all the world ſhall hold and preach this doctrine, under "the pain of excommunication reſerved to the pope; and "enjoins cardinal Cajetan to ſend it to all the archbiſhops "and biſhops of Germany, and cauſe it to be put in exe-"cution by them." Luther knew very well, that, after this judgement made by the pope, he could not poſſibly eſcape being proceeded againſt, and condemned at Rome; and, therefore, upon the 28th of the ſame month, publiſhed a new appeal from the pope to a general council, in which he aſſerts the ſuperior authority of the latter over the former. The pope foreſeeing, that he ſhould not eaſily manage Luther, ſo long as the elector of Saxony continued to ſupport and protect him, ſent the elector a golden roſe, ſuch an one as he uſed to bleſs every year, and ſend to ſeveral princes, as marks of his particular favour to them. Miltitius, his chamberlain, who was a German, was intruſted with this commiſſion; by whom the pope ſent alſo letters, Jan. 1519, to the elector's counſellor and ſecretary, in which he prayed thoſe miniſters to uſe all poſſible intereſt with their maſter, that he would ſtop the progreſs of Luther's

errors,

Hiſtoria Lutheraniſmi, &c.

errors, and imitate therein the piety of his anceſtors. It appears, by Seckendorf's account of Miltitius's negotiation, that Frederick had long ſolicited for this bauble from the pope; and that three or four years before, when his electoral highneſs was a bigot to the court of Rome, it had probably been a moſt welcome preſent. But *poſt eſt occaſio calva:* it was now too late: Luther's conteſts with the ſee of Rome had opened the elector's eyes, and enlarged his mind; and, therefore, when Miltitius delivered his letters, and diſcharged his commiſſion, he was received but coldly by the elector, who valued not the conſecrated roſe, nor would receive it publicly and in form, but only privately and by his proctor.

As to Luther, Miltitius had orders to require the elector to oblige him to retract, or to deny him his protection: but, alas! things were not now to be carried with ſo high a hand, Luther's credit being too firmly eſtabliſhed. Beſides, the emperor Maximilian happened to die upon the 12th of this month, whoſe death greatly altered the face of affairs, and made the elector more able to determine Luther's fate. Miltitius thought it beſt therefore to try what could be done by fair and gentle means, and to that end came to a conference with Luther. He poured forth many commendations upon him, and earneſtly entreated him, that he would himſelf appeaſe that tempeſt, which could not but be deſtructive to the church. He blamed, at the ſame time, the behaviour and conduct of Tecelius, and reproved him with ſo much ſharpneſs, that he died of melancholy a ſhort time after. Luther, amazed at all this civil treatment, which he had never experienced before, commended Miltitius highly; owned, that, if they had behaved to him ſo at firſt, all the troubles, occaſioned by theſe diſputes, had been avoided; and did not forget to caſt the blame upon Albert archbiſhop of Mentz, who had increaſed theſe troubles by his ſeverity. Miltitius alſo made ſome conceſſions; as, that the people had been ſeduced by falſe opinions about indulgences, that Tecelius had given the occaſion, that the archbiſhop had ſet on Tecelius to get money, that Tecelius had exceeded the bounds of his commiſſion, &c. This mildneſs and ſeeming candor, on the part of Militius, gained ſo wonderfully upon Luther, that he wrote a moſt ſubmiſſive letter to the pope, March 13th, 1519. Miltitius, however, taking for granted, that they would not be contented at Rome with this letter of Luther's, written, as it was, in general terms only, propoſed to refer the matter to ſome other judgement; and it was agreed between them, that the elector of Triers ſhould be the judge, and Coblentz the place of conference: but this came to nothing; for Luther afterwards gave ſome reaſons for not going to Coblentz, and the pope would not refer the matter to the elector of Triers.

During all theſe treaties, the doctrine of Luther ſpread, and prevailed greatly; and he himſelf received great encouragement at home and abroad. The Bohemians about this time ſent him a book of the celebrated John Huſs, who had fallen a martyr in the work of reformation; and alſo letters, in which they exhorted him to conſtancy and preſeverance, owning, that the divinity which he taught was the pure, the ſound, and orthodox divinity. Many great and learned men had joined themſelves to him: among the reſt Philip Melancthon, whom Frederic had invited to the univerſity of Wittemberg in Auguſt 1518, and Andrew Caroloſtadius archdeacon of that town, who was a great linguiſt. They deſired, if poſſible, to draw over Eraſmus to their party; and to that end we find Melancthon thus expreſſing himſelf in a letter to that great man, dated Leipſic Jan. 5, 1519: "Martin Luther, who has a very great eſteem for you, "wiſhes of all things, that you would thoroughly approve "of him." Luther alſo himſelf wrote to Eraſmus, in very reſpectful, and even flattering terms: "Itaque, mi Eraſme, "vir amabilis, ſi ita tibi viſum fuerit, agnoſce & hunc fraterculum in Chriſto; tui certe ſtudioſiſſimum & amantiſſimum, cæterum pro inſcitia ſua nihil meritum, quam ut "in angulo ſepultus eſſet." The elector of Saxony was deſirous alſo to know Eraſmus's opinion of Luther, and might probably think, that as Eraſmus had moſt of the monks for his enemies, and ſome of thoſe who were warmeſt againſt Luther, he might eaſily be prevailed on to come over to their party. And indeed they would have done ſomething, if they could have gained this point; for the reputation of Eraſmus was ſo great, that if he had once declared for Luther, almoſt all Germany would have declared along with him.

Eraſm. Epiſt. p. 339. Lond. 1642.

Ibid. p. 348.

But Eraſmus, whatever he might think of Luther's opinions, had neither his impetuoſity, nor his courage. He contented himſelf therefore with acting and ſpeaking in his uſual ſtrain of moderation, and wrote a letter to the elector Frederic, in which he declared "his diſlike of the arts, "which were employed to make Luther odious; that he "did not know Luther, and ſo could neither approve nor "condemn his writings, becauſe indeed he had not read "them; that however he condemned the railing at him "with ſo much violence, becauſe he had ſubmitted himſelf "to the judgement of thoſe whoſe office it was to determine, and no man had endeavoured to convince him of "his error; that his antagoniſts ſeemed rather to ſeek his "death, than his ſalvation; that they miſtook the matter "in ſuppoſing, that all error is hereſy; that there are errors in all the writings of both ancients and moderns; "that divines are of different opinions; that it is more prudent to uſe moderate, than violent means; that the elector ought to protect innocency, and that this was the "intent of Leo X." Eraſmus wrote alſo a friendly letter in anſwer to Luther's, and tells him, that "his books had "raiſed ſuch an uproar at Louvain, as it was not poſſible "for him to deſcribe; that he could not have believed divines could have been ſuch madmen, if he had not been "preſent, and ſeen them with his eyes; that, by defending "him, he had rendered himſelf ſuſpected; that many "abuſed him as the leader of this faction, ſo they call it; "that there were many in England, and ſome at Louvain, "no inconſiderable perſons, who highly approved his opinions; that, for his own part, he endeavoured to carry "himſelf as evenly as he could with all parties, that he "might more effectually ſerve the intereſts of learning and "religion; that, however, he thought more might be done "by civil and modeſt means, than by intemperate heat and "paſſion; that it would be better to inveigh againſt thoſe "who abuſe the pope's authority, than againſt the popes "themſelves; that new opinions ſhould rather be promoted "in the way of propoſing doubts and difficulties, than by "affirming and deciding peremptorily; that nothing ſhould "be delivered with faction and arrogance; but that the "mind, in theſe caſes, ſhould be kept entirely free from "anger, hatred, and vain-glory. I ſay not this," ſays Eraſmus, "as if you wanted any admonitions of this kind, "but only that you may not want them hereafter, any Ibid. p. 348. "more than you do at preſent." When this letter was written, Eraſmus and Luther had never ſeen each other: it is dated from Louvain May 30, 1519; and it is hardly poſſible to read it without ſuſpecting, that Eraſmus was entirely in Luther's ſentiments, if he had had but the courage to have declared it. Only obſerve, how he concludes it: "I have dipped into your commentaries upon the Pſalms; "they pleaſe me prodigiouſly, and I hope will be read with "great advantage. There is a prior of the monaſtery of "Antwerp, who ſays he was formerly your pupil, and "loves you moſt affectionately. He is a truly Chriſtian "man, and almoſt the only one of his ſociety who preaches "Chriſt, the reſt being attentive either to the fabulous traditions of men, or to their own profit. I have written "to Melancthon. The Lord Jeſus pour upon you his "ſpirit, that you may abound more and more every "day, to his glory and the ſervice of the church. Fare"well."

But to go on with Luther. In 1519, he had a famous diſpute at Leipſic with John Eccius. Eccius, as we have obſerved, wrote notes upon Luther's theſes, which Luther firſt, and afterwards Caroloſtadius, anſwered. The diſpute thus depending, a conference was propoſed at Leipſic, with the conſent of George duke of Saxony, who was couſin-german to Frederic the elector; and accordingly Luther went thither at the end of June, accompanied by Caroloſtadius and Melancthon. Melchior Adam relates, that Luther could not obtain leave to diſpute for ſome time, but was only a ſpectator of what paſſed between Caroloſtadius and Eccius, till Eccius got at laſt a protection for him from George. However, it is certain, they diſputed upon the moſt delicate points, upon purgatory, upon indulgences, and eſpecially upon the authority of the pope. Luther declared, that it was diſagreeable and uneaſy to him to meddle with this laſt, being an invidious and unneceſſary ſubject; and that he would not have done it, if Eccius had not put it among the propoſitions to be diſputed upon. Eccius anſwered, and it muſt be owned with ſome reaſon, that Luther had firſt given occaſion to that queſtion, by treating upon it himſelf, and teaching ſeveral things contrary to the authority of the holy ſee. In this diſpute, after many texts of ſcripture, and many paſſages from the fathers, had been cited and canvaſſed by both ſides, they came to ſettle the ſenſe of the famous words, "Thou art Peter, and upon "this rock will I build my church." Luther aſſerted, That by *rock* is to be underſtood either power or faith: if power, then our Saviour hath added to no purpoſe, "and I will "give thee the keys, &c." if faith, as it ought, then it is alſo common to all other churches, and not peculiar to that of Rome. Eccius replied, That theſe words ſettled a ſupremacy upon St. Peter; that they ought to be underſtood of his perſon, according to the explication of the fathers; that the contrary opinion was one of the errors of Wickliff and

In vit. Luther.

and John Huſs, which were condemned; and that he followed the opinion of the Bohemians. Luther was not to be ſilenced with this, but ſaid, That although all the fathers had underſtood that paſſage of St. Peter in the ſenſe of Eccius, yet he would oppoſe them with the authority of St. Paul and St. Peter himſelf; who ſay, that Jeſus Chriſt is the only foundation and corner-ſtone of his church. And as to his following the opinion of the Bohemians, in maintaining a propoſition condemned with John Huſs, that "the dignity of the pope was eſtabliſhed by the emperor," though he did not, he ſaid, approve of the ſchiſm of the Bohemians, yet he ſhould make no ſcruple to aſſirm, that, among the articles condemned with John Huſs, there were ſome very ſound and orthodox. This diſpute ended at length like all others, the parties not the leaſt nearer in opinions, but more at enmity with each other's perſons. It is however, it ſeems, granted on all ſides, that Luther did not acquire in this diſpute that ſucceſs and applauſe which he expected; and it is agreed alſo, that he made a conceſſion to Eccius, which he afterwards retracted, that the pope was head of the church by human though not by divine right; which made George duke of Saxony ſay, after the diſpute was over, "Sive jure divino, ſive humano "ſit papa, eſt tamen papa:" "Whether he be pope by "divine right or human, he is nevertheleſs pope."

Melch. Adam, &c. Dupin, &c.

This ſame year 1519, Luther's books about indulgences was formally cenſured by the divines of Louvain and Cologne. The former having conſulted with the cardinal of Tortoſa, afterwards Hadrian VI, paſſed their cenſure upon the 7th of November; and the cenſure of the latter, which was made at the requeſt of the divines of Louvain, was dated upon the 30th of Auguſt. Luther wrote immediately againſt theſe cenſures, and declared that he valued them not: that ſeveral great and good men, ſuch as Occam, Picus Mirandula, Laurentius Valla, and others, had been condemned in the ſame unjuſt manner; nay, he would venture to add to the liſt Jerom of Prague and John Huſs. He charges thoſe univerſities with raſhneſs, in being the firſt that declared againſt him; and accuſes them of want of proper reſpect and deference to the holy ſee, in condemning a book preſented to the Pope, on which judgement had not yet been paſſed. About the end of this year Luther publiſhed a book, in which he contended for the communion's being celebrated in both kinds. This was condemned by the biſhop of Miſnia, Jan. 24, 1520. Luther, ſeeing himſelf ſo beſet with adverſaries, wrote a letter to the new emperor, Charles V. of Spain, who was not yet come into Germany, and alſo another to the elector of Mentz; in both which he humbly implores protection, till he ſhould be able to give an account of himſelf and his opinions; adding, that he did not deſire to be defended, if he were convicted of impiety or hereſy, but only that he might not be condemned without a hearing. The former of theſe letters is dated Jan. 15, 1520; the latter, Feb. 4. We muſt not omit to obſerve, that the elector Frederick fell about this time into a dangerous illneſs, which flung the whole party into a great conſternation, and occaſioned ſome apprehenſions at Wittemberg: but of the illneſs he happily recovered.

Lutheri oper. tom. i.

Seckendorf, &c.

While Luther was labouring to excuſe himſelf to the emperor and the biſhops of Germany, Eccius was gone to Rome, to ſollicit his condemnation: which, it may eaſily be conceived, was now become not difficult to be obtained. He and his whole party were had in abhorrence there; the elector Frederick was out of favour, and all his affairs ruined in that court, on account of the protection which he afforded Luther. The elector excuſed himſelf to the Pope, in a letter dated April 1; which the Pope anſwered, and ſent him at the ſame time a copy of a bull, in which he was required "either to oblige Luther to "retract his errors, or to impriſon him for the diſpoſal of "the Pope." This peremptory proceeding alarmed at firſt the court of the elector, and many German nobles, who were of Luther's party: however, their final reſolution was, to protect and defend them. In the mean time, though Luther's condemnation was determined at Rome, Miltitius did not ceaſe to treat in Germany, and to propoſe means of accommodation. To this end he applied to the chapter of the Auguſtine friars there, and prayed them to interpoſe their authority, and to beg of Luther that he would write a letter to the Pope, full of ſubmiſſion and reſpect. Luther conſented to write, and his letter bears date April the 6th; but, alas! things were carried too far on both ſides, ever to admit of a reconciliation. The miſchief Luther had done, and continued daily to do, to the papal authority, was irreparable; and the rough uſage and perſecutions he had received from the Pope's party had now inflamed his leonine ſpirit to that degree, that it was not poſſible to appeaſe it, but by meaſures which the

Pope and the court of Rome could never come into. It is no wonder, therefore, if the letter he wrote at this juncture was not attended with any healing conſequences; and we are almoſt tempted to think, that he did not intend it ſhould be, when we conſider the manner in which it is written: for he ſays, "that among the monſters of the "age, with whom he had been engaged for three years "paſt, he had often called to mind the bleſſed father Leo: "that now he began to triumph over his enemies, and to "deſpiſe them: that, though he had been obliged to ap"peal from his holineſs to a general council, yet he had "no averſion to him; that he had always wiſhed and "prayed for all ſorts of bleſſings upon his perſon and ſee: "that his deſign was only to defend the truth: that he "had never ſpoken diſhonourably of his holineſs, but had "called him a Daniel in the midſt of Babylon, to denote "the innocence and purity he had preſerved among ſo "many corrupt men: that the court of Rome was viſibly "more corrupt, than either Babylon or Sodom; and that "his holineſs was as a lamb amidſt wolves, a Daniel "among lions, and an Ezekiel among ſcorpions: that "there were not above three or four cardinals of any "learning or piety: that it was againſt theſe diſorders of "the court of Rome he was obliged to appear: that car"dinal Cajetan, who was ordered by his holineſs to treat "with him, had ſhewn no inclinations to peace: that his "nuncio Miltitius had indeed come to two conferences "with him, and that he had promiſed Miltitius to be "ſilent, and ſubmit to the deciſion of the archbiſhop of "Triers; but that the diſpute at Leipſic had hindered the "execution of this project, and put things into greater "confuſion: that Miltitius had applied a third time to the "chapter of his order, at whoſe inſtigation he had written "to his holineſs: and that he now threw himſelf at his "feet, praying him to impoſe ſilence upon his enemies: "but that, as for a recantation on his part, he muſt not "inſiſt upon it, unleſs he would increaſe the troubles, "nor preſcribe him rules for the interpretation of the "word of God, becauſe it ought not to be limited. "Then he admoniſhes the Pope not to ſuffer himſelf to be "ſeduced, by his flatterers, into a perſuaſion that he can "command and require all things, that he is above a coun"cil and the univerſal church, that he alone has a right to "interpret ſcripture; but to believe thoſe rather who de"baſe, than thoſe who exalt him."

Lutheri oper. tom. i.

The continual importunities of Luther's adverſaries with Leo cauſed him at length to publiſh a formal condemnation of him; and accordingly he did ſo, in a bull dated June 15, 1520. In the beginning of this bull, the Pope directs his ſpeech to Jeſus Chriſt, to St. Peter, St. Paul, and all the ſaints, invoking their aid, in the moſt ſolemn expreſſions againſt the new errors and hereſies, and for the preſervation of the faith, peace, and unity of the church. Then he expreſſes his great grief for the late propagation of theſe errors in Germany; errors, either already condemned by the councils and conſtitutions of the Pope, or new propoſitions heretical, falſe, ſcandalous, apt to offend and ſeduce the faithful. Then, after enumerating forty-one propoſitions collected from Luther's writings, he does, by the advice of his cardinals, and after mature deliberation, condemn them as reſpectively heretical; and forbids all Chriſtians, under the pain of excommunication, and deprivation of all their dignities, which they ſhould incur *ipſo facto*, to hold, defend, or preach any of theſe propoſitions, or to ſuffer others to preach them. As to Luther, after accuſing him of diſobedience and obſtinacy, becauſe he had appealed from his citation to a council, though he thought he might at that inſtant condemn him as a notorious heretic, yet he gave him ſixty days to conſider; aſſuring him, that if in that time he would revoke his errors, and return to his duty, and give him real proofs that he did ſo by public acts, and by burning his books, he ſhould find in him a true paternal affection: otherwiſe he declares, that he ſhould incur the puniſhment due to heretics. Seckendorf, &c.

Luther, now perceiving that all hopes of an accommodation were at an end, no longer obſerved the leaſt reſerve or moderation. Hitherto he had treated his adverſaries with ſome degree of ceremony, paid them ſome regard; and, not being openly ſeparated from the church, did not quite abandon the diſcipline of it. But now he kept no meaſures with them, broke off all his engagements to the church, and publickly declared, that he would no longer communicate in it. The firſt ſtep he took, after the publication of the Pope's bull, was to write againſt it; which he did in very ſevere terms, calling it, "The execrable "bull of antichriſt." He publiſhed likewiſe a book, called, "The captivity of Babylon:" in which he begins with a proteſtation, "That he became every day more knowing: "that he was aſhamed and repented of what he had writ-

"ten about indulgences two years before, when he was a "ſlave to the ſuperſtitions of Rome: that he did not in"deed then reject indulgences, but had ſince diſcovered, "that they are nothing but impoſtures, fit to raiſe money, "and to deſtroy the faith: that he was then content with "denying the papacy to be *jure divino*, but had lately "been convinced that it was the kingdom of Babylon: "that he then wiſhed a general council would ſettle the "communion in both kinds, but now plainly ſaw, that "it was commanded by ſcripture: that he did abſolutely "deny the ſeven ſacraments, owning no more than three, "baptiſm, penance, and the Lord's ſupper, &c." About the ſame time alſo, he publiſhed another treatiſe in the German language, to make the court of Rome odious to the Germans; in which "he gives a hiſtory of the wars "raiſed by the Popes againſt the emperors, and repreſents "the miſeries Germany had ſuffered by them. He ſtrives "to engage the emperor and princes of Germany to "eſpouſe his party againſt the Pope, by maintaining, "that they had the ſame power over the clergy as they had "over the laity, and that there was no appeal from their "juriſdiction. He adviſed the whole nation to ſhake off "the Pope's power; and propoſes a reformation, by "which he ſubjects the Pope and biſhops to the power of "the emperor, &c." Laſtly, Luther, that he might not be wanting in any thing which ſhould teſtify his abhorrence of the proceedings in the court of Rome, was determined to treat the Pope's bull and decretals in the ſame manner as they had ordered his writings to be treated: and therefore, calling the ſtudents at Wittemberg together, he flung them into a fire prepared for that purpoſe; ſaying, "Becauſe thou haſt troubled the holy one of God, let "eternal fire trouble thee." This ceremony was performed, Dec. 10, 1520.

Seckendorf, &c.
Dupin, &c.
Melch. Adam, &c.

The bull of Luther's condemnation was carried into Germany, and publiſhed there by Eccius, who had ſolicited it at Rome; and who, together with Jerom Aleander, a perſon eminent for his learning and eloquence, was intruſted by the Pope with the execution of it. In the mean time, Charles V. of Spain, after he had ſet things to rights in the Low Countries, went into Germany, and was crowned emperor, Oct. the 21ſt, at Aix-la-Chapelle. He ſtayed not long in that city, becauſe of the plague which was there; but went to Cologne, and appointed a diet at Worms, to meet Jan. the 6th, 1521. Frederic, elector of Saxony, could not be preſent at the coronation, but was left ſick at Cologne, where Aleander, who accompanied the emperor, preſented him with the brief, which the Pope had ſent by him, and by which his holineſs gave him notice of the decree he had made againſt the errors of Luther. Aleander told the elector, that the Pope had intruſted himſelf and Eccius with the affair of Luther, which was of the laſt conſequences to the whole Chriſtian world, and, if there were not a ſpeedy ſtop put to it, would undo the empire: that he did not doubt, but that the elector would imitate the emperor, and other princes of the empire, who had received the Pope's judgement reſpectfully. And he informed his highneſs, that he had two things to requeſt of him in the name of the Pope: "Firſt, That he would cauſe all Luther's books to be "burnt; and, ſecondly, that he would either put Luther "to death, or impriſon him, or ſend him to the Pope." The Pope ſent alſo a brief to the univerſity of Wittemberg, to exhort them to put his bull in execution againſt Luther: but neither the elector nor the univerſity paid any regard to his briefs. Luther, at the ſame time, renewed his appeal to a future council, in terms very ſevere upon the Pope, calling him tyrant, heretic, apoſtate, antichriſt, and blaſphemer: and in it prays the emperor, electors, princes and lords of the empire, to favour his appeal, nor ſuffer the execution of the bull, till he ſhould be lawfully ſummoned, heard, and convicted, before impartial judges. This appeal is dated Nov. 17. Indeed Eraſmus, and other German divines, were of opinion that things ought not to be carried to this extremity, nor mens ſpirits ſtirred up; foreſeeing, that the fire which conſumed Luther's books would ſoon put all Germany into a flame. They propoſed, therefore, to agree upon arbitrators, or to refer the whole cauſe to the firſt general council. But theſe pacific propoſals came too late; and Eccius and Aleander preſſed the matter ſo vigorouſly both to the emperor and the other German princes, that Luther's books were burnt in ſeveral cities in Germany. Aleander alſo earneſtly importuned the emperor for an edict againſt Luther; but he found many and great obſtacles. Luther's party was very powerful; and Charles V. was not willing to give ſo public an offence to the elector of Saxony, who had lately refuſed the empire, that he might have it.

To overcome theſe difficulties, Aleander gained a new bull from Rome, which declared, that Luther had incurred, by obſtinacy, the penalty denounced in the firſt. He alſo wrote to the court of Rome for an aſſiſtance of money and friends, to be uſed at the diet of Worms: and, becauſe the Lutherans inſiſted that the conteſt was chiefly about the juriſdiction of the Pope, and the abuſes of the court of Rome, and that they were only perſecuted for the ſake of delivering up Germany to the tyranny of that court; he undertook to ſhew, That Luther had broached many errors relating to the myſteries of religion, and revived the hereſies of Wickliff and John Huſs. The diet of Worms was held in the beginning of 1521; where Aleander employed his eloquence and intereſt ſo ſucceſsfully, that the emperor and princes of the empire were going to execute the Pope's bull againſt Luther with ſeverity, and without delay. The only way which the elector of Saxony and Luther's friends could invent to ward off the blow, was to ſay, "That it was not evident, "that the propoſitions objected to were his; that his ad-"verſaries might attribute them to him falſely; that the "books from which they were taken might be forged; "and, above all, that it was not juſt to condemn him "without ſummoning and hearing him." The emperor therefore, with the conſent of the princes of the diet, ſent Sturmius, an officer, from Worms to Wittemberg, to conduct Luther ſafely to the diet. Sturmius carried with him a "ſafe-conduct" to Luther, ſigned by the emperor and princes of the diet; and alſo a letter from the emperor, dated March 21, 1521, and directed, "To the honour-"able, beloved, devout doctor, Martin Luther, of the "order of St. Auguſtine;" in which he ſummoned him to appear at the diet, and aſſured him, that he need not fear any violence or ill treatment. Nevertheleſs, Luther's friends were much againſt his going: ſome telling him, that, by burning his books, he might eaſily know what cenſure would be paſſed upon himſelf; others reminding him of the treatment they had, upon a like occaſion, ſhewn to John Huſs. But Luther deſpiſed all dangers; and, in a ſtrain which is extremely like him, declared, that "If "he knew there were as many devils at Worms as tiles "upon the houſes, he would go."

Seckendorf, &c. Melch. Adam. &c.

He arrived at Worms April 16, whither a prodigious multitude of people were got together, for the ſake of ſeeing a man who had made ſuch a noiſe in the world. When he appeared before the diet, he had two queſtions put to him by John Eccius: "Firſt, whether he owned thoſe "books for his that went under his name; and, ſecondly, "Whether he intended to retract or defend what was contained in them." Theſe queries produced an altercation, which laſted ſome days; but which ended at length in this ſingle and peremptory declaration of Luther, that "unleſs he was convinced by texts of ſcripture or evident "reaſon (for he did not think himſelf obliged to ſubmit to "the pope or his councils), he neither could nor would retract any thing, becauſe it was not lawful for him to act "againſt his conſcience." This being Luther's final reſolution, the emperor declared to the diet, That he was determined to proceed againſt him as a notorious Heretic; but that he intended, nevertheleſs, he ſhould return to Wittemberg, according to the conditions laid down in his "ſafe-conduct." Luther left Worms April the 26th, conducted by Sturmius, who had brought him; and being arrived at Friburg, he wrote letters to the emperor and princes of the diet, to commend his cauſe to them, and to excuſe himſelf for not ſubmitting to a recantation. Theſe letters were conveyed by Sturmius, whom he ſent back, upon a pretence that he was then out of danger; but in reality, as it is ſuppoſed, that Sturmius might not be preſent at the execution of a ſcheme which had been concerted before Luther ſet out from Worms; for the elector of Saxony foreſeeing that the emperor was going to make a bloody edict againſt Luther, and finding it impoſſible to ſupport and protect him any longer without bringing himſelf into trouble, reſolved to have him taken away, and concealed. This was propoſed to Luther, and accordingly done: for when Luther went from Eyſenac, May the 3d, through a wood, in his way to Wittemberg, he was ſuddenly ſet upon by ſome horſemen in diſguiſe, deputed for that purpoſe, who, throwing him down, took him in appearance by force, and carried him ſecretly into the caſtle of Wittemberg. Melchior Adam relates, that there were only eight nobles privy to this expedition, which was executed with ſo much addreſs and fidelity, that no man knew what was become of him, or where he was. This contrivance wrought two effects in favour of Luther: as, firſt, it cauſed people to believe that he was taken away by the intrigues of his enemies, which made them odious, and exaſperated mens minds againſt them; and, ſecondly, it ſecured him againſt the proſecution which the Pope and the emperor were making againſt him.

Melch. Adam, &c. Dupin, &c.

Before

Seckendorf, &c.

Before the diet of Worms was diſſolved, Charles V. cauſed an edict to be drawn up, which was dated the 8th of May, and ſolemnly publiſhed the 26th in the aſſembly of the electors and princes, held in his palace. In this edict, after declaring it to be the duty of an emperor, not only to defend the limits of the empire, but to maintain religion and the true faith, and to extinguiſh hereſies in their original, he commands, That Martin Luther be, agreeably to the ſentence of the Pope, henceforward looked upon as a member ſeparated from the church, a ſchiſmatic, and an obſtinate and notorious heretic. He forbids all perſons, under the penalty of high treaſon, loſs of goods, and being put under the ban of the empire, to receive or defend, maintain or protect him, either in converſation or in writing; and he orders, that, after the twenty-one days allowed in his "ſafe-conduct," he ſhould be proceeded againſt according to the form of the ban of the empire, in what place ſoever he ſhould be: or, at leaſt, that he ſhould be ſeized and impriſoned, till his imperial majeſty's pleaſure ſhould be further known. The ſame puniſhments are denounced againſt all the accomplices, adherents, followers, or favourers of Luther; and alſo all perſons are forbid to print, ſell, buy, or read any of his books. And, becauſe there had been publiſhed ſeveral books concerning the ſame doctrines, without his name, and ſeveral pictures diſperſed that were injurious to the pope, cardinal, and biſhops, he commands the magiſtrates to ſeize and burn them, and to puniſh the authors and printers of thoſe pictures and libels. Laſtly, it forbids in general the printing of any book concerning matters of faith, which hath not the approbation of the ordinary, and ſome neighbouring univerſity.

While the bull of Leo X. executed by Charles V. was thundering throughout the empire, Luther was ſafely ſhut up in his caſtle, which he afterwards called his Hermitage, and his Patmos. Here he held a conſtant correſpondence with his friends at Wittemberg, and was employed in compoſing books in favour of his own cauſe, and againſt his adverſaries. He did not however ſo cloſely confine himſelf, but that he frequently made excurſions into the neighbourhood, though always under ſome diſguiſe or other. One day he aſſumed the title and appearance of a nobleman: but we ſuppoſe he did not act his part very gracefully; for a gentleman who attended him under that character, to an inn upon the road, was, it ſeems, ſo fearful of a diſcovery, that he thought it neceſſary to caution him againſt abſence; bidding him "keep "cloſe to his ſword, without taking the leaſt notice of "books, if by chance any ſhould fall in his way." He uſed ſometimes even to go out a-hunting with thoſe few who were in his ſecret; which, however, we may imagine, he did more for health than for pleaſure, as indeed may be collected from his own curious account of it. "I was," ſays he, "lately two days a-hunting, in which amuſement "I found both pleaſure and pain. We killed a brace of "hares, and took ſome unhappy partridges; a very pretty "employment, truly, for an idle man! However, I "could not forbear theologizing amidſt dogs and nets; "for, thought I to myſelf, do not we, in hunting innocent "animals to death with dogs, very much reſemble the "devil, who, by crafty wiles and the inſtruments of "wicked prieſts, is perpetually ſeeking whom he may "devour? Again. We happened to take a leveret alive, "which I put into my pocket, with an intent to preſerve "it; yet we were not gone far, before the dogs ſeized "upon it, as it was in my pocket, and worried it. Juſt "ſo the pope and the devil rage furiouſly to deſtroy the "ſouls that I have ſaved, in ſpite of all my endeavours to "prevent them. In ſhort, I am tired of hunting theſe "little innocent beaſts; and had rather be employed, "as I have been for ſome time, in ſpearing bears, wolves, "tigers, foxes; that is, in oppoſing and confounding "wicked and impious divines, who reſemble thoſe ſavage "animals in their qualities."

Melch. Adam, &c.

Luther. oper. tom. i. epiſt. p. 350.

Weary at length of his retirement, he appeared publicly again at Wittemberg, March 6, 1522, after he had been abſent about ten months. He appeared indeed without the elector's leave, but immediately wrote him a letter, to prevent his taking it ill. The edict of Charles V. as ſevere as it was, had given little or no check to Luther's doctrine; for the emperor was no ſooner gone into Flanders, than his edict was neglected and deſpiſed, and the doctrine ſeemed to ſpread even faſter than before. Caroloſtadius, in Luther's abſence, had puſhed things on more vigorouſly than his leader, and had attempted to aboliſh the uſe of maſs, or remove images out of the churches, to ſet aſide auricular confeſſion, invocation of ſaints, the abſtaining from meats; had allowed the monks to leave their monaſteries, to neglect their vows and to marry; in ſhort, had quite changed the doctrine and diſcipline of the church at Wittemberg: all which, though not againſt Luther's ſentiments, was yet blamed by him, as being raſhly and unſeaſonably done. Lutheraniſm was ſtill confined to Germany: it was not got to France; and Henry VIII. of England made the moſt rigorous acts to hinder it from invading his realm. Nay, he did ſomething more: to ſhew his zeal for religion and the holy ſee, and perhaps his ſkill in theological learning, he wrote a treatiſe "Of the ſeven ſacraments," againſt Luther's book "Of the captivity of Babylon;" which he preſented to Leo X. in Oct. 1521. The Pope received it favourably, and was ſo well pleaſed with the king of England, that he complimented him with the title of "Defender of the faith." Luther, however, paid no regard to his kingſhip, but anſwered him with great ſharpneſs; treating both his perſon and performance in the moſt contemptuous manner. Henry complained of this rude uſage to the princes of Saxony; and Fiſher, biſhop of Rocheſter, replied, in behalf of Henry's treatiſe: but neither the king's complaint, nor the biſhop's reply, were attended with any viſible effects. Dupin, &c. Melch. Adam, &c.

Luther now made open war with the pope and biſhops; and, that he might make the people deſpiſe their authority as much as poſſible, he wrote one book againſt the pope's bull, and another againſt the order falſely called "the "order of biſhops." The ſame year 1522, he wrote a letter, July the 29th, to the aſſembly of the ſtates of Bohemia, in which he aſſured them, that he was labouring to eſtabliſh their doctrine in Germany, and exhorted them not to return to the communion of the church of Rome; and he publiſhed alſo this year a tranſlation of the "New "Teſtament" in the German tongue, which was afterwards corrected by himſelf and Melancthon. This tranſlation having been printed ſeveral times, and being in every body's hands, Ferdinand archduke of Auſtria, the emperor's brother, made a very ſevere edict, to hinder the farther publication of it, and forbade all the ſubjects of his Imperial majeſty to have any copies of it, or of Luther's other books. Some other princes followed his example; and Luther was ſo angry at it, that he wrote a treatiſe "Of the ſecular power," in which he accuſes them of tyranny and impiety. The diet of the empire was held at Nurenburg, at the end of the year; to which Hadrian VI. ſent his brief, dated Nov. the 25th: for Leo X. died Dec. 2, 1521; and Hadrian had been elected pope the 9th of Jan. following. In this brief, among other things, he obſerves to the diet, how he had heard, with grief, that Martin Luther, after the ſentence of Leo X. which was ordered to be executed by the edict of Worms, continued to teach the ſame errors, and daily to publiſh books full of hereſies: that it appeared ſtrange to him, that ſo large and ſo religious a nation could be ſeduced by a wretched apoſtate friar: that nothing, however, could be more pernicious to Chriſtendom: and that therefore he exhorts them to uſe their utmoſt endeavours to make Luther, and the authors of theſe tumults, return to their duty; or, if they refuſe and continue obſtinate, to proceed againſt them according to the laws of the empire, and the ſeverity of the laſt edict.

The reſolution of this diet was publiſhed in the form of an edict, March 6, 1523; but it had no effect in checking the Lutherans, who ſtill went on in the ſame triumphant manner. This year Luther wrote a great many pieces: among the reſt, one upon the dignity and office of the ſupreme magiſtrate; which Frederic elector of Saxony is ſaid to have been highly pleaſed with. He ſent, about the ſame time, a writing in the German language to the Waldenſes, or Pickards, in Bohemia and Moravia, who had applied to him "about worſhiping the body of Chriſt "in the euchariſt." He wrote alſo another book, which he dedicated to the ſenate and people of Prague, "about "the inſtitution of miniſters of the church." He drew up a form of ſaying maſs. He wrote a piece, intituled, "An "example of popiſh doctrine and divinity;" which Dupin calls a ſatire againſt nuns, and thoſe who profeſs a monaſtic life. He wrote alſo againſt the vows of virginity, in his "preface to his commentary on 1 Cor. vii." and his exhortations here were, it ſeems, followed with effects; for ſoon after nine nuns, among whom was Catherine de Bore, eloped from the nunnery at Nimptſchen, and were brought, by the aſſiſtance of Leonard Coppen, a burgeſs of Torgau, to Wittemberg. Whatever offence this proceeding might give to the Papiſts, it was highly extolled by Luther; who, in a book written in the German language, compares the deliverance of theſe nuns from the ſlavery of a monaſtic life, to that of the ſouls which Jeſus Chriſt has delivered by his death. This year he had occaſion to canonize two of his followers, who were burnt at Bruſſels, and were the firſt who ſuffered martyrdom for his doctrine. He wrote alſo a conſolatory epiſtle to three noble ladies at Miſnia,

Melch. Adam, &c.

who were baniſhed from the duke of Saxony's court at Friburg, for reading his books.

In the beginning of 1524, Clement VII. ſent a legate into Germany to the diet, which was to be held at Nuremberg. Hadrin VI. died Oct. 1523, and was ſucceeded by Clement Nov. 19. A little before his death, he canonized Benno, who was biſhop of Meiſſen in the time of Gregory VII. and one of the moſt zealous defenders of the holy ſee. Luther, imagining that this was done directly to oppoſe him, drew up a piece with this title, "Againſt the new idol and devil ſet up at Meiſſen;" in which he treats the memory of Gregory with great freedom; and does not ſpare even Hadrian. Clement VII's legate repreſented to the diet at Nuremberg the neceſſity of enforcing the execution of the edict of Worms, which had been ſtrangley neglected by the princes of the empire; but, notwithſtanding the legate's ſolicitations, which were very preſſing, the decrees of that diet were thought ſo ineffectual, that they were condemned at Rome, and rejected by the emperor. It was in this year, that the diſpute between Luther and Eraſmus began about free-will. Eraſmus had been much courted by the Papiſts to write againſt Luther; but had hitherto avoided the taſk, by ſaying, "that Luther was too great a man for him to "write againſt, and that he had learned more from one "ſhort page of Luther, than from all the large books of "Thomas Aquinas." Beſides, Eraſmus was all along of opinion, that writing would not be found an effectual way to end the differences, and eſtabliſh the peace of the church. However, tired out at length with the importunities of the pope and the catholic princes, and deſirous at the ſame time to clear himſelf from the ſuſpicion of favouring a cauſe which he would not ſeem to favour, he reſolved to write againſt Luther, though, as he tells Melancthon, it was with ſome reluctance; and choſe free-will for the ſubject. His book was intituled, "A diatribia, or conference about "free-will," and was written with much moderation, and without perſonal reflections. He tells Luther in the preface, "that he ought not to take his differing from him "in opinion ill, becauſe he had allowed himſelf the liberty "of differing from the judgment of popes, councils, univerſities, and doctors of the church." Luther was ſome time before he anſwered Eraſmus's book, but at laſt publiſhed a treatiſe "De ſervo arbitrio, or, Of the ſervitude "of man's will;" and though Melancthon had promiſed

Melch. Adam, &c.

Eraſmus, that Luther ſhould anſwer him with civility and moderation, yet Luther had ſo little regard to Melancthon's promiſe, that he never wrote any thing ſharper. He accuſed Eraſmus of being careleſs about religion, and little ſolicitous what became of it, provided the world continued in peace; and that his notions were rather philoſophical than Chriſtian. Eraſmus immediately replied to Luther, in a piece called "Hyperaſpiſtes;" in the firſt part of which he anſwers his arguments, and in the ſecond his perſonal reflections.

Oct. 1524, Luther flung off the monaſtic habit; which, though not premeditated and deſigned, was yet a very proper preparative to a ſtep he took the year after; we mean, his marriage with Catherine de Bore. Catherine de Bore was a gentleman's daughter, who had been a nun, and was taken, as we have ſaid, out of the nunnery of Nimptſchen, in 1523. Luther had a deſign to marry her to Glacius, a miniſter of Ortamunden; but ſhe did not like Glacius, and ſo Luther married her himſelf, June 13, 1525. This conduct of his was blamed not only by the Catholics, but, as Melancthon ſays, by thoſe of his own party. He was even for ſome time aſhamed of it himſelf; and owns, "that his marriage had made him ſo "deſpicable, that he hoped his humiliation would rejoice the "angels, and vex the devils." Melancthon found him ſo afflicted with what he had done, that he wrote ſome letters of conſolation to him: he adds, however, that "this "accident may poſſibly not be without its uſe, as it tends "to humble him a little: for it is dangerous," ſays he, "not only for a prieſt, but for any man, to be too much "elated and puffed up; great ſucceſs giving occaſion to the "ſin of a high mind, not only, as the orator ſays, in "fools, but ſometimes even in wiſe men." It was not ſo much the marriage, as the circumſtances of the time, and the precipitation with which it was done, that occaſioned the cenſures paſſed upon Luther. He married all of a ſudden, and at a time when Germany was groaning under the miſeries of war, which was ſaid at leaſt to be owing to Lutheraniſm. Then again, it was thought an indecent thing in a man of forty-two years of age, who was then, as he pretended, reſtoring the goſpel and reforming mankind, to involve himſelf in marriage with a woman of ſix and twenty, either through incontinence, or any account whatever. But Luther, as ſoon as he had re-

Seckendorf, &c.

Ibid.

covered himſelf a little from this abaſhment, aſſumed his
Seckendorf, &c. former air of intrepidity, and boldy ſupported what he had done with reaſons. "I took a wife," ſays he, "in obedience "to my father's commands, and haſtened the conſummation, in order to prevent impediments, and ſtop the tongues "of ſlanderers." It appears from his own confeſſions, that this reformer was very fond of Mrs. de Bore, and uſed to call her his Catherine; which made profane people think and ſay wicked things of him: and therefore, ſays he, "I am
Ibid. "married of a ſudden, not only that I might not be "obliged to hear the clamours which I knew would be "raiſed againſt me, but to ſtop the mouths of thoſe who "reproached me with Catherine de Bore." Luther alſo gives us to underſtand, that he did it partly as concurring with his grand ſcheme of oppoſing the Catholics. "See,"
Ibid. ſays he, "becauſe they are thus mad, I have ſo prepared "myſelf, that, before I die, I may be found by God in the "ſtate in which I was created, and, if poſſible, retain "nothing of my former Popiſh life. Therefore let them "rave yet more, and this will be their laſt farewell; for "my mind preſages, that I ſhall ſoon be called by God "unto his grace: therefore, at my father's commands, I "have taken a wife." In another letter he ſpeaks thus: "I hope I ſhall live a little longer, and I would not deny
Ibid. "this laſt obedience to my father, who required it in "hopes of iſſue, and alſo to confirm the doſtrines I have "taught." And again: "I think I ſhall marry before I "leave the world, becauſe I believe it is commanded by "God."

Luther, notwithſtanding, was not himſelf altogether ſatisfied with theſe reaſons. He did not think the ſtep he had taken could be ſufficiently juſtified upon the principles of human prudence; and therefore we find him, in other places, endeavouring to account for it from a ſupernatural impulſe. "The wiſe men amongſt us are greatly provoked,"
Ibid. ſays he; "they are forced to own the thing to be of God, "but the diſguiſe of the perſons under which it is tranſacted, namely, of the young woman and myſelf, makes "them think and ſay every thing that is wicked." And elſewhere: "The Lord brought me ſuddenly, when I
Ibid. "was thinking of other matters, to a marriage with Catherine de Bore, the nun." His party ſeem alſo to have favoured this ſuppoſition. Thus ſays Melancthon: "As
Ibid. "for the unreaſonableneſs and want of conſideration in this "marriage,

“marriage, on which account our adverſaries will chiefly ſlander us, we muſt take heed leſt that diſturb us: for perhaps there is ſome ſecret, or ſomething divine couched under it, concerning which it does not become us to enquire too curiouſly; nor ought we to regard the ſcoffs of thoſe who exerciſe neither piety towards God, nor virtue towards men.” But whether there was any thing divine in it or not, Luther found himſelf extremely happy in his new ſtate, and eſpecially after his wife had brought him a ſon. “My rib Kate,” ſays he in the joy of his heart, “deſires her compliments to you, and thanks you for the favour of your kind letter. She is very well, through God's mercy. She is obedient and complying with me in all things, and more agreeable, I thank God, than I could have expected; ſo that I would not change my poverty for the wealth of Crœſus.” He was heard to ſay, Sackendorf tells us, “that he would not exchange his wife for the kingdom of France, nor for the riches of the Venetians, and that for three reaſons: firſt, becauſe ſhe had been given him by God, at the time when he implored the aſſiſtance of the Holy Ghoſt, in finding a good wife: ſecondly, becauſe, though ſhe was not without faults, yet ſhe had fewer than other women: and, thirdly, becauſe ſhe religiouſly obſerved the conjugal fidelity ſhe owed him.” There were at firſt a report, that Catherine de Bore was brought to bed ſoon after her marriage with Luther; but Eraſmus, who had wrote that news to one of his friends, acknowledged the falſity of it a little after. Take his own humorous account of this matter, in one of his letters, dated the 13th of March, 1526: “Luther's marriage is certain; the report of his wife's being ſo ſpeedily brought to bed is falſe; but I hear ſhe his now with child. If the common ſtory be true, that Antichriſt ſhall be born of a monk and a nun, as ſome pretended, how many thouſands of Antichriſts are there in the world already? I was in hopes, that a wife would have made Luther a little tamer: but he, contrary to all expectation, has publiſhed, indeed, a moſt elaborate, but as virulent a book againſt me, as ever he wrote. What will become of the pacific Eraſmus, to be obliged to deſcend upon the ſtage, at a time of life when gladiators are uſually diſmiſſed from the ſervice; and not only to fight, but to fight with beaſts!”

Seckendorf, &c.

Epiſt. 22. lib. 18. Lond. 1642.

But let us leave Luther's wedding, and paſs on to ſomething more important, though perhaps leſs diverting.

The diſturbances in Germany increaſed every day; and the war with the Turk, which brought the empire into danger, forced Charles V. at length to call a diet at Spires by his letters, May 24, 1525. After he had given the reaſons why the diet was not held the year before, as it was appointed, he ſaid, "That it was not becauſe he "thought that the imperial diets ought not to meddle "with matters of religion; for he acknowledged, that, on "the contrary, it was his duty to protect the Chriſtian "religion, to maintain the rites ſettled by their anceſtors, "and to prevent novelties and pernicious doctrines from "ariſing and ſpreading; but that, being certified that the "edict of Worms was not executed in ſome parts of Germany, that there had been commotions and rebellions "in ſome places, that the princes and members of the "empire had many quarrels among themſelves, that the "Turk was ready to break in upon the territories of the "empire, and that there were many diſorders which "needed a reformation, he had therefore appointed an "imperial diet to meet at Augſburg upon the 1ſt of "October." Few of the princes, however, being able to meet at Augſburg, on account of the popular tumults which prevailed, the diet was prorogued, and fixed again at Spires, where it was held in June 1526. The emperor was not preſent in perſon; but Ferdinand his brother, and ſix other deputies, acted in his name. The elector of Saxony, and the landgrave of Heſſe, who were of Luther's party, came to it. At the opening of it, upon the 25th, the emperor's deputes propoſed ſuch things as they were to conſult about, and ſaid, "That it was the emperor's deſign, "that the members of this diet ſhould preſcribe the means "of ſecuring the Chriſtian religion, and the ancient diſcipline of the church derived to us by tradition; the puniſhments they ſhould ſuffer, who did any thing contrary; and how the Popiſh princes might aſſiſt each "other beſt, in executing the edict of Worms." The deputies, nominated to debate this matter, were, among others, the landgrave of Heſſe, Sturmius deputy of Straſberg, and Creſſy deputy of Nuremberg, who embraced Luther's doctrine; ſo that they could form no reſolution conformable to the edict of Worms, but diſputes enſued, and things were likely to end in a rupture. The elector of Saxony, landgrave of Heſſe, and their party, were ready to withdraw; but Ferdinand, and the emperor's deputies, foreſeeing that if the diet broke up in theſe heats, and came to no concluſion, all Germany would be in danger of falling into quarrels, took pains to pacify them, and brought them at laſt to make the following reſolution: viz. "That it being neceſſary, for the welfare of religion "and the public peace, to call a national council in Germany, or a general one in Chriſtendom, which ſhould "be opened within a year, deputies ſhould be ſent to the "emperor, to deſire him to return to Germany as ſoon "as he could, and to hold a council; and that, in the "mean time, the princes and ſtates ſhould ſo demean "themſelves concerning the edict of Worms, as to be "able to give an account of their carriage to God and "the emperor." Seckendorf, &c. Dupin, &c.

Before this reſolution of the diet appeared, the elector of Saxony, and landgrave of Heſſe, propoſed to the deputies of Straſberg and Nuremberg to make a league in the defence of thoſe who ſhould follow the new doctrine, and to bring the cities of Francfort and Ulm into it; but the deputies could then give no other anſwer, than that they would conſult their cities about it. Affairs were now in great confuſion in Germany; they were no leſs ſo in Italy; for a quarrel aroſe between the pope and the emperor, during which Rome was twice taken, and the pope impriſoned. While the princes were thus employed in quarrelling with each other, Luther perſiſted in carrying on the work of the Reformation, as well by oppoſing the Papiſts, as by combating the Anabaptiſts and other fanatical ſects; which, having taken the advantage of his conteſt with the church of Rome, had ſprung up and eſtabliſhed themſelves in ſeveral places. In 1527, Luther was ſuddenly ſeized with a coagulation of the blood about the heart, which had like to have put an end to his life; but recovering from this, he was attacked a ſecond time with a ſpiritual temptation, which he calls, "Colaphum Satanæ," "a blow of Satan." He ſeemed, as he tells us, to perceive at his left ear a prodigious beating, as it were of the waves of the ſea, and this not only within, but alſo without his head; and ſo violently withal, that he thought every moment he was going to expire. Afterwards, when he felt it only in the inner part of his head, he grew almoſt ſenſeleſs, was all over chilly, and not able to ſpeak: but recovering himſelf a little, he applied himſelf to prayer, made a confeſſion of his faith, and lamented grievouſly his unworthineſs of martyrdom, which he had ſo often and ſo ardently deſired. In this ſituation, he made a will,

for

for he had a ſon, and his wife was again with child, in which he recommended his family to the care of heaven: "Lord God," ſays he, "I thank thee, that thou wouldſt "have me poor upon earth, and a beggar. I have neither "houſe, nor land, nor poſſeſſions, nor money, to leave. "Thou haſt given me a wife and children; take them, I "beſeech thee, under thy care, and preſerve them, as "thou haſt preſerved me." He however had the good luck to recover from this terrible condition; but he often ſpoke of it afterwards to his friends as one of the ſevereſt buffetings he had ever received from Satan.

Luther's oper. &c. Melch. Adam, &c.

The troubles of Germany being not likely to have any end, the emperor was forced to call a diet at Spires in 1529, to require the aſſiſtance of the princes of the empire againſt the Turk, who had taken Buda, and to find out ſome means of allaying the conteſts about religion, which increaſed daily. In this diet were long and hot diſputes; and, after ſeveral debates, the decree of the former diet of Spires was again agreed to, in which it was ordered, that, concerning the execution of the edict of Worms, the princes of the empire ſhould act in ſuch a manner, as that they might give a good account of their management to God and the emperor. But, becauſe ſome had taken occaſion, from the ſegeneral terms, to maintain all ſorts of new doctrines, they made a new decree in this diet, to explain that of the former; by which it was appointed, "That in thoſe places where the edict of Worms had "hitherto been obſerved, they ſhould ſtill keep to the "execution of it, till a council ſhould be called by the "emperor; that thoſe, who had taken up new opinions, "and could not be brought to quit them without the "hazard of ſome ſedition, ſhould be quiet for the future, "and not admit of any alterations till the meeting of the "council; that the new doctrine about the euchariſt, "which had been ſtarted of late, ſhould not be entertained; "that the maſs ſhould not be left off, nor the celebration "of it be hindered, even in thoſe places where the re"formed doctrine prevailed; that the Anabaptiſts ſhould "be proſcribed; that the miniſters of the word of God "ſhould preach it according to the interpretation of the "church, and ſhould abſtain from ſpeaking of any other "doctrines, till the council ſhould meet; that all the "provinces of the empire ſhould live in peace, and not "commit acts of hoſtility upon one another, under a pretence of religion; and that one prince ſhould not protect the ſubjects of another."

The elector John of Saxony (for Frederic was dead) the elector of Brandenburg, Erneſtus and Francis dukes of Lunenburg, the landgrave of Heſſe, and the prince of Anhalt, proteſted againſt this decree of the diet. Their reaſons were, "That they ought not to do any thing in prejudice of the determination of the former diet, which had granted liberty in religion, till the holding of the council; that that reſolution, having being taken by the unanimous conſent of all the members of the empire, could not be repealed but by the like conſent; that, in the diet of Nuremberg, the original cauſe of all the differences in religion was ſearched into, and that, to allay them, they had offered to the pope eighty articles, to which his holineſs had given no anſwer; that the effect of their conſultations had always been, that the beſt way to end diſputes and reform abuſes was to hold a council; that they could not ſuffer opinions to be forced from them, which they judged true and agreeable to the word of God, before the council was held; that their miniſters had proved, by invincible arguments taken out of ſcripture, that the Popiſh maſs was contrary to the inſtitution of Jeſus Chriſt, and the practice of the apoſtles, ſo that they could not agree to what was ordered in the diet; that they knew the judgement of their churches concerning the preſence of the body and blood of Chriſt in the euchariſt; but that they ought not to make a decree againſt thoſe who were of a contrary opinion, becauſe they were neither ſummoned nor heard; that they could indeed venture to approve of the clauſe about preaching the goſpel according to the interpretation received in the church, ſince that did not determine the matter, it being yet in diſpute what was the true church; that there was nothing more certain than the word of God itſelf, which explains itſelf, and therefore they would take care, that nothing elſe ſhould be taught but the Old and New Teſtament in their purity; that they are the only infallible rule, and that all human traditions are uncertain; that the decree of the former diet was made for the preſervation of peace, but that this laſt would infallibly beget wars and troubles. For theſe reaſons they could not approve of the decree of the diet, but yet would do nothing that ſhould be blame-worthy, till a council, either general or

Seckendorf, &c. Dupin, &c. "national, ſhould be held." Fourteen cities, viz. Straſburg, Nuremberg, Ulm, Conſtance, Retlingen, Windſheim, Memmingen, Lindow, Kempten, Hailbron, Iſny, Weiſſemburg, Nortlingen, S. Gal, joined in this proteſtation, which was put in writing, and publiſhed the 19th of April, 1529, by an inſtrument, in which they appealed from all that ſhould be done, to the emperor, a future council, either general or national, or to unſuſpected judges; and accordingly they appointed deputies to ſend to the emperor, to petition that this decree might be revoked. This was the famous proteſtation, which gave the name of Proteſtants to the Reformers in Germany.

After this, the Proteſtant princes laboured to make a firm league among themſelves, and with the free cities, that they might be able to defend each other againſt the emperor, and the Catholic princes. This league had been ſeveral times propoſed before; but, after the proteſtation juſt related, they judged it neceſſary not to delay it any longer, and ſo drew up a form of it at Nuremberg. The deputies of the princes and cities being met at Swaback, the affair was there propoſed; but the deputies of the elector of Saxony alledging, that ſince this league was made for the ſecurity of the true Chriſtian doctrine, they ought all unanimouſly to agree about this doctrine; they ordered, therefore, that a ſummary of their doctrine, contained in ſeveral heads, ſhould be read, that it might be received, and approved unanimouſly by the whole aſſembly. The deputies of the Proteſtants at the diet of Spires ſoon after, viz. Sept. 12, waited upon the emperor at Placentia, where he ſtayed a little, in returning from his coronation at Bononia; and aſſured him, that "their maſters had oppoſed the decree of that diet for no other reaſon, but "becauſe they foreſaw it would occaſion many troubles; "that they implored his imperial majeſty not to think ill "of them, and to believe, that they would bear their part "in the war againſt the Turks, and other charges of the "empire, according to their duty; that they begged his "protection, and a favourable anſwer to the memorial "they had preſented him." The emperor, content with their ſubmiſſion, promiſed them an anſwer, when he had communicated it to his council: and, Oct. 13, ſent them word in writing, that "the decree of the diet ſeemed to "prevent all innovations, and preſerve the peace of the "empire; that the elector of Saxony, and his allies, ought "to approve of it; that he deſired a council as much as "they, though that would not have been neceſſary, if the "edict of Worms had been duly executed; that what had "been once enacted by the major part of the members of the "diet could not be diſannulled by the oppoſition of ſome of "them; that he had written to the elector of Saxony and "others, to receive and execute the decree of the diet; "and hoped they would the ſooner ſubmit to his order, "becauſe an union and peace were neceſſary at this time, "when the Turk was in Germany."

The deputies, having received this anſwer, drew up an Act of appeal, and cauſed it to be preſented to the emperor; which enraged them ſo extremely, that he confined them to their lodgings, and forbade them to write into Germany upon pain of death. One of the deputies, who happened to be abſent when this order was given, wrote immediately to the ſenate of Nuremberg about all that had paſſed; and his account was tranſmitted to the elector of Saxony, landgrave of Heſſe, and other confederates, who met at Smalkald in November. Here it was firſt of all propoſed, to agree upon a confeſſion of faith; and accordingly one was prepared, and afterwards offered at the diet of Augſburg, which was called in June 1530: the emperor would not ſuffer it to be read in a full diet, but only in a ſpecial aſſembly of princes and other members of the empire; after which the aſſembly was diſmiſſed, that they might conſult what reſolutions ſhould be formed. Some thought the edict of Worms ſhould be put in execution; others were for referring the matter to the deciſion of a certain number of honeſt, learned, and indifferent perſons; a third party were for having it confuted by the Catholic divines, and the confutation to be read in a full diet, before the Proteſtants; and theſe prevailed. The Proteſtants afterwards preſeneed an apology for their confeſſion; but the emperor would not receive it; however, they were both made public. This confeſſion of faith, which was afterwards called "The confeſſion of Augſburg," was drawn up by Melancthon, the moſt moderate of all Luther's followers, as was alſo the apology. He reviſed and corrected it ſeveral times, and, as Dupin tells us, could hardly pleaſe Luther at laſt. Maimbourg ſays, however, that Luther was exceedingly pleaſed with it, when Melancthon ſent him a copy of it; and Seckendorf does not contradict it, but tells us, that Luther was very glad of the opportunity which was offered of letting the world know what he and his followers taught. It was ſigned by the elector of Saxony,

Hiſt. du Lutheran.

Saxony, the marquis of Brandenburg, Erneſtus and Francis dukes of Brunſwick and Lunenburg, the landgrave of Heſſe, the princes of Anhalt, and the deputies of the cities of Nuremberg and Retlingen.

Luther had now nothing elſe to do, but to ſit down and contemplate the mighty work he had finiſhed: for that a ſingle monk ſhould be able to give the church of Rome ſo rude a ſhock, that there needed but ſuch another entirely to overthrow it, may very well ſeem a mighty work. He did indeed little elſe; for the remainder of his life was ſpent in exhorting princes, ſtates, and univerſities, to confirm the Reformation, which had been brought about through him; and publiſhing from time to time ſuch writings as might encourage, direct, and aid them in doing it. The emperor threatened temporal puniſhments with armies, and the pope eternal with bulls and anathemas; but Luther cared for none of their threats. His friend and coadjutor Melancthon was not ſo indifferent; for Melancthon had a great deal of ſoftneſs, moderation, and diffidence in his make, which made him very uneaſy, and even ſorrowful in the preſent diſorders. Hence we find many of Luther's letters, written on purpoſe to comfort him under theſe ſeveral diſtreſſes and anxieties; "I am," ſays he, "in one of theſe letters, "much weaker than you in private conflicts, if I may call "thoſe conflicts private, which I have with the devil; "but you are much weaker than me in public. You are "all diffidence in the public cauſe; I, on the contrary, am "very ſanguine, becauſe I am confident it is a juſt and "a true cauſe, the cauſe of God and of Chriſt, which "need not look pale and tremble; whereas the caſe is very "different with me in my private conflicts, who am a "very miſerable ſinner, and therefore have great reaſon "to look pale and tremble. Upon this account it is, that I "can be almoſt an indifferent ſpectator amidſt all the "noiſy threats and bullyings of the Papiſts; for if we fall, "the kingdom of Chriſt falls with us; and, if it ſhould fall, "I had rather fall with Chriſt, than ſtand with Cæſar." So again a little farther: "You, Melancthon, cannot bear "theſe diſorders, and labour to have things tranſacted by "reaſon, and agreeable to that ſpirit of calmneſs and moderation, which your philoſophy dictates. You might "as well attempt to be mad with reaſon. Do not you ſee, "that the matter is entirely out of your power and management; and that even Chriſt himſelf forbids your "meaſures to take place?" This letter war written in 1530.

Melchior Adam, &c.

Ibid.

In 1533 Luther wrote a conſolatory epiſtle to the citizens of Oſchatz, who had ſuffered ſome hardſhips for adhering to the Augſburg confeſſion of faith; in which, among other things, he ſays: "The devil is the hoſt, and "the world is his inn, ſo that wherever you come, you "ſhall be ſure to find this ugly hoſt." He had alſo about this time a terrible controverſy with George duke of Saxony, who had ſuch an averſion to Luther's doctrine, that he obliged his ſubjects to take an oath, that they would never embrace it. However, ſixty or ſeventy citizens of Leipſic were found to have deviated a little from the Catholic way, in ſome point or other, and they were known previouſly to have conſulted Luther about it; upon which George complained to the elector John, that Luther had not only abuſed his perſon, but alſo preached up rebellion among his ſubjects. The elector ordered Luther to be acquainted with this, and to be told at the ſame time, that if he did not clear himſelf of the charge, he could not poſſibly eſcape puniſhment. But Luther eaſily refuted the accuſation, by proving, that he had been ſo far from ſtirring up his ſubjects againſt him, on the ſcore of religion, that, on the contrary, he had exhorted them rather to undergo the greateſt hardſhips, and even to ſuffer themſelves to be baniſhed.

Melchior Adam, &c.

In 1534, the Bible tranſlated by him into German was firſt printed, as the old privilege, dated at Bibliopolis, under the elector's own hand, ſhews; and it was publiſhed the year after. He alſo publiſhed this year a book "againſt Maſſes "and the conſecration of prieſts," in which he relates a conference he had with the devil upon thoſe points; for it is remarkable in Luther's whole hiſtory, that he never had any conflicts of any kind within, but the devil was always his antagoniſt. Feb. 1537, an aſſembly was held at Smalkald about matters of religion, to which Luther and Melancthon were called. At this meeting Luther was ſeized with ſo grievous an illneſs, that there was no hopes of his recovery. He was afflicted with the ſtone, and had a ſtoppage of urine for eleven days. In this terrible condition he would needs undertake to travel, notwithſtanding all his friends could ſay and do to prevent him: his reſolution however was attended with a good effect, for the night after his departure he began to be better. As he was carried along, he made his will, in which he bequeathed his deteſtation of Popery to his friends and brethren; agreeably to what he often uſed to ſay, "Peſtis eram vivus, moriens

Melchior Adam, &c.

"ero mors tua papa;" that is, "I was the plague of Popery in my life, and ſhall continue to be ſo in my death."

This year the pope and the court of Rome, finding it impoſſible to deal with the Proteſtants by force, began to have recourſe to ſtratagem. They affected therefore to think, that though Luther had indeed carried things on with an high hand, and to a violent extreme, yet what he had pleaded in defence of theſe meaſures was not entirely without foundation. They talked with a ſeeming ſhew of moderation; and Pius III. who ſucceeded Clement VII. propoſed a reformation firſt among themſelves, and even went ſo far as to fix a place for a council to meet at for that purpoſe. But Luther treated this farce as it deſerved to be treated; unmaſked and detected it immediately; and, to ridicule it the more ſtrongly, cauſed a picture to be drawn, in which was repreſented the pope ſeated on high upon a throne, ſome cardinals about him with fox's tails, and ſeeming to evacuate upwards and downwards, "ſurſum deorſum repurgare," as Melchior Adam expreſſes it. This was fixed over againſt the title-page, to let the readers ſee at once the ſcope and deſign of the book; which was, to expoſe that cunning and artifice, with which thoſe ſubtle politicians affected to cleanſe and purify themſelves from their errors and ſuperſtitions. Luther publiſhed about the ſame time "A confutation of the pretended Grant of Conſtantine to Sylveſter biſhop of Rome," and alſo "Some letters of John Huſs," written from his priſon at Conſtance to the Bohemians.

Melchior Adam, &c. In this manner was he employed till his death, which happened in 1546. That year, accompanied by Melancthon, he paid a viſit to his own country, which he had not ſeen for many years, and returned again in ſafety. But ſoon after, he was called thither again by the earls of Mansfelt, to compoſe ſome differences which had ariſen about their boundaries. He had not been uſed to ſuch matters; but becauſe he was born at Iſleben, a town in the territory of Mansfelt, he was willing to do his country what ſervice he could, even in this way. Preaching his laſt ſermon therefore at Wittemberg, Jan. 17, he ſet off the 23d; and at Hall in Saxony lodged with Juſtus Jonas, with whom he ſtayed three days, becauſe the waters were out. The 28th, he paſſed over the river with his three ſons, and Dr. Jonas; and being in ſome danger, he ſaid to the doctor: "Do not you think it would rejoice the devil exceedingly, if I and you, and my three ſons, ſhould be drowned?"

When he entered the territories of the earls of Manſfelt, he was received by 100 horſemen, or more, and conducted in a very honourable manner; but was at the ſame time ſo very ill, that it was feared he would die. He ſaid, that theſe fits of ſickneſs often came upon him, when he had any great buſineſs to undertake: of this however he did not recover, but died Feb. 18, in his 63d year. A little before he expired, he admoniſhed thoſe that were about him to pray to God for the propagation of the goſpel; "becauſe," ſaid he, "the council of Trent, which had ſat once or twice, and the pope, would deviſe ſtrange things againſt it." Soon after, his body was put into a leaden coffin, and carried with funeral pomp to the church at Iſleben, when Dr. Jonas preached a ſermon upon the occaſion. The earls of Manſfelt deſired, that his body ſhould be intered in their territories; but the elector of Saxony inſiſted upon his being brought back to Wittemberg, which was accordingly done; and there he was buried with the greateſt pomp that perhaps ever happened to any private man. Princes, earls, nobles, and ſtudents without number, attended the proceſſion; and Melancthon made his funeral oration.

A thouſand lyes were invented by the Papiſts about his death. Some ſaid, that he died ſuddenly; others, that he killed himſelf; others, that the devil ſtrangled him; others, that his corpſe ſtunk ſo abominably, that they were forced to leave it in the way, as it was carried to be interred. Nay, lyes were invented about his death, even while he was yet alive; for a pamphlet was publiſhed at Naples, and in other places of Italy, the year before, wherein was given the following account. "Luther, being dangerouſly ſick, deſired to communicate, and died as ſoon as he had received the viaticum. As he was dying, he deſired his body might be laid upon the altar, to be adored; but that requeſt being neglected, he was buried. When, lo! at his interment there aroſe a furious tempeſt, as if the world was at an end; and the terror was univerſal. Some, in lifting their hands up to heaven, perceived, that the hoſt, which the deceaſed had preſumed to take, was ſuſpended in the air; upon which it was gathered up with great veneration, and laid in a ſacred place, and the tempeſt ceaſed for the preſent; but it aroſe the night following with greater fury, and filled the whole town with conſternation: and the next day Luther's ſepulchre was found open and empty, and a ſulphureous ſtench proceeded from it, which nobody could bear. The aſſiſ-

Seckendorf, &c.

Melch. Adam, &c.

"tants fell ſick of it, and many of them repented, and returned to the Catholic church." We have related this one, as a ſpecimen of the innumerable lyes that the Papiſts have raiſed about Luther; in which, as Bayle obſerves very truly, they have ſhewn no regard either to probability, or to the rules of the art of ſlandering, but have aſſumed all the confidence of thoſe, who fully believe, that the public will blindly and implicitly receive and ſwallow all their ſtories, be they ever ſo abſurd and incredible. Luther, however, to give the moſt effectual refutation of this account of his death, put forth an advertiſement of his being alive; and, to be even with the Papiſts for the malice they had ſhewn in this lye, wrote a book at the ſame time to prove, the "Papacy was founded by the devil." In the mean time, now we are ſpeaking of the malice of the Papiſts towards Luther, we muſt not forget a generous action of the emperor Charles V. which is an exception to it. While Charles's troops quartered at Wittemberg, in 1547, which was one year after Luther's death, a ſoldier gave Luther's effigies, in the church of the caſtle, two ſtabs with his dagger; and the Spaniards earneſtly deſired, that his tomb might be pulled down, and his bones dug up and burnt: but the emperor wiſely anſwered; "I have nothing farther to do with Luther: he has henceforth another Judge, whoſe juriſdiction it is not lawful for me to uſurp. Know, that I make not war with the dead, but with the living, who ſtill make war with me." He would not therefore ſuffer his tomb to be demoliſhed; and he forbade any attempt of that nature, upon pain of death.

Epiſtolary Correſpondence, vol. III. p. 449.

"Martin Luther's Life," ſays Atterbury, "was a continual warfare; he was engaged againſt the united forces of the Papal world, and he ſtood the ſhock of them bravely both with courage and ſucceſs. He was a man certainly of high endowments of mind, and great virtues: he had a vaſt underſtanding, which raiſed him up to a pitch of learning unknown to the age in which he lived; his knowledge in Scripture was admirable, his elocution manly, and his way of reaſoning with all the ſubtilty that thoſe plain truths he delivered would bear: his thoughts were bent always on great deſigns, and he had a reſolution fitted to go through with them; the aſſurance of his mind was not to be ſhaken or ſurpriſed; and that παῤῥησία of his (for I know not what elſe to call it) before the diet at Worms was ſuch as might have become the days of the Apoſtles. His life was holy; and, when he had “leiſure for retirement, ſevere: his virtues active chiefly, and homilitical, not thoſe lazy ſullen ones of the cloyſter. He had no ambition but in the ſervice of God: for other things, neither his enjoyment or wiſhes ever went higher than the bare conveniences of living. He was of a temper particularly averſe to covetouſneſs, or any baſe ſin; and charitable even to a fault, without reſpect to his own occaſions. If among this crowd of virtues a failing crept in, we muſt remember that an Apoſtle himſelf had not been irreprovable: if in the body of his doctrine one flaw is to be ſeen; yet the greateſt lights of the Church, and in the pureſt times of it, were, we know, not exact in all their opinions. Upon the whole, we have certainly great reaſon to break out in the phraſe of the Prophet, and ſay—How beautiful upon the mountains are the feet of him that bringeth glad tidings!”

We will cloſe this long, but intereſting account of this celebrated Reformer, with ſubjoining a few cenſures, which have been paſſed upon him, by both Papiſts and Proteſtants, which, with proper allowances made for the prejudices of each party, may enable the intelligent reader to form a pretty juſt notion of the man. Let father Simon ſpeak of him for the Papiſts, and tell us what ſort of a tranſlator and interpreter of ſcripture he was; for this is a part of his character which we muſt needs be ſolicitous to know, when we conſider him as the firſt who boldly untertook to reform an over-grown ſyſtem of idolatry and ſuperſtition by the pure word of God. “Luther,” ſays this critical author, “was the firſt Proteſtant, who ventured to tranſlate the Bible into the vulgar tongue from the Hebrew text, although he underſtood Hebrew but very indifferently. As he was of a free and bold ſpirit, he accuſes St. Jerom of ignorance in the Hebrew tongue; but he had more reaſon to accuſe himſelf of this fault, and for having ſo precipitately undertaken a work of this nature, which required more time than he employed about it. Thus we find, that he was obliged to review his tranſlation, and make a ſecond edition; but, notwithſtanding this review, the moſt learned Proteſtants of that time could not approve of either the one or the other, and ſeveral of them took the liberty to mark the faults, which were very numerous.” In another place he ſpeaks of him not as a tranſlator, but as a commentator, in the following manner. “Luther, the German Proteſtant's patriarch,

Hiſt. Critiq. du V. T. liv. ii. c. 23.

Liv. iii. ch. 14.

“ patriarch, was not ſatisfied with making a tranſlation
“ the whole Bible, both from the Hebrew and Greek, int
“ his mother tongue, but thought he ought to explain th
“ word of God according to his own method, for the bette
“ fixing of their minds whom he had drawn to his party.
“ But this patriarch could ſucceed no better in his commentaries upon the Bible, than in his tranſlation. He made both the one and the other with too little conſideration; and he very often conſults only his own prejudices. That he might be thought a learned man, he ſpends time to no purpoſe in confuting of other people's opinions, which he fancies ridiculous. He mixes very improperly theological queſtions and ſeveral other things with his commentaries, ſo that they may rather be called lectures, and diſputes in divinity, than real commentaries. This may be ſeen in his expoſition on Geneſis, where there are many idle digreſſions. He thought, that by reading of morality, and bawling againſt thoſe who were not of his opinion, he might very much illuſtrate the word of God; yet one may eaſily ſee by his own books, that he was a turbulent and paſſionate man, who had only a little flaſhy wit and quickneſs of invention. There is nothing great or learned in his commentaries upon the Bible; every thing low and mean: and as he had ſtudied divinity, he has rather compoſed a rhapſody of theological queſtions, than a commentary upon the ſcripture text: to which we may add, that he wanted underſtanding, and uſually followed his ſenſes inſtead of his reaſon.”

This is the language of thoſe in the church of Rome, who ſpeak of Luther with any degree of moderation; for the generality allow him neither parts, nor learning, nor any attainment intellectual or moral. They tell you, that he was not only no divine, but even an outrageous enemy and calumniator of all kinds of ſcience; and that he committed groſs, ſtupid, and abominable errors againſt the principles of divinity and philoſophy. They accuſe him of having confeſſed, that, after ſtruggling for ten years together with his conſcience, he at laſt became a perfect maſter of it, and fell into Atheiſm; and add, that he frequently ſaid, he would renounce his portion in heaven, provided God would allow him a pleaſant life for 100 years upon earth. And, leſt we ſhould wonder that ſo monſtrous and much unheard of impiety ſhould be found in a mere human creature, they make no ſcruple to ſay, that an Incubus begat him. Theſe and many more ſuch ſcandalous imputations

Bayle has been at the pains to collect, and has treated them with all the contempt, and juſt indignation, they deſerve. But let us leave theſe impotent raillers, and attend a little to more equitable judges. "Luther," ſays Wharton, in his "Appendix to Cave's Hiſtoria literaria," "was a man of "prodigious ſagacity and acuteneſs, very warm, and formed "for great undertakings; being a man, if ever there was "one, whom nothing could daunt or intimidate. When "the cauſe of religion was concerned, he never regarded "whoſe love he was likely to gain, or whoſe diſpleaſure to "incur. He treated the pope's bulls, and the emperor's "edicts, juſt alike; that is, he heartily deſpiſed both. In "the mean time, it muſt be owned, that he often gave "a greater looſe to his paſſions than he ought, and did not "in his writings pay that deference to crowned heads which "it is always neceſſary to pay: but every man has his foible, "and this was his. However, he was very diligent in his "application to letters, and very learned, conſidering the "times he lived in. His chief purſuit was in the ſtudy "of the ſcriptures, upon a great part of which he wrote "commentaries. He reformed the Chriſtian religion from "many errors and ſuperſtitions, with which it had been "long corrupted; and reduced it, as well as he could, to "its primitive purity. If in ſome places he appears not "quite ſo orthodox, we muſt impute it to the times, and "not to him; for it is no wonder, that one who attempts "to cleanſe ſuch a ſtable of Augeas, as the church of Rome, "ſhould not eſcape free from ſpots and blemiſhes. He kept "primitive antiquity conſtantly before his eyes, as his guide "and rule; and, as Eraſmus has obſerved, many things "are condemned as heretical in the writings of Luther, "which are thought very orthodox and pious in the books "of Auguſtine and Bernard. Eraſmus alſo ſays, that Luther wrote many things rather imprudently than im"piouſly. His ſtyle was rough and harſh; for in thoſe "days every body could not write like Eraſmus, Politian, "Bembus, &c. who were always reading Tully, Livy, and "Terence. Yet how uncouth and inelegant ſoever his "ſtyle may be, it every where breathes a genuine zeal and "piety, which is more ſolicitous about things than words."

Art. Luther.

Hiſt. Lit. tom. ii. p. 250. Oxon. 1740.

We will finiſh our citations with Claude's cenſure upon Luther, which Bayle thinks very judicious. "I confeſs," ſays that foreign defender of the Reformation, "it were to "be wiſhed, that Luther had been more temperate in his "way of writing; and that, with his great and invincible

Bayle's Dict. art. Luther. not. T.

"courage, with his ardent zeal for the truth, with that "unſhaken conſtancy he ever manifeſted, he could have "ſhewed a greater reſerve and moderation. But theſe faults, "which are moſt commonly complexional, prevent not our "eſteem of men, when in other reſpects we perceive in "them a good fund of piety and virtues perfectly heroic, "ſuch as were ſeen to ſhine in Luther. For we cannot re- "fuſe to praiſe the zeal of Lucifer biſhop of Cagliari, or to "admire the great qualities of St. Jerom, though we diſ- "cover too much keenneſs and paſſion in their ſtyle. And "perhaps too there was ſome particular neceſſity, at the "time of the Reformation, to employ the ſtrongeſt expreſ- "ſions, the better to awaken men from that profound "ſlumber in which they had lain ſo long. However, I "grant, that Luther ought to have been more reſerved in "his writings; and that, if our antagoniſt had only com- "plained of the acrimony of his ſtyle, we ſhould have been "content, as a full anſwer, to deſire him for the future, "not to imitate himſelf what he condemned in another." As ſingularly qualified, however, as Luther may ſeem to have been for the work of the Reformation, he could not have effected it, if he had not been favoured with a happy concurrence of circumſtances. Wickliff, Huſs, and ſeveral others, had attempted the ſame thing, and had no leſs merit and abilities than Luther; but they did not ſucceed. They undertook the cure of the diſeaſe before the criſis; Luther, on the contrary, attacked it in a critical time; and it muſt be acknowledged, that ſeveral circumſtances concurred to favour him. Learning flouriſhed at that time among the laity; while churchmen not only ſtuck cloſe to their barbariſm, but perſecuted the learned, and gave offence to all the world by an unbridled and barefaced extortion.

His works were collected after his death, and printed at Wittemberg in ſeven volumes folio. Catherine de Bore ſurvived her huſband a few years, and continued the firſt year of her widowhood at Wittemberg, though Luther had adviſed her to ſeek another place of reſidence. She went from thence in 1547, when the town was ſurrendered to the emperor Charles V. Before her departure, ſhe had received a preſent of fifty crowns from Chriſtian III. king of Denmark; and the elector of Saxony, and the counts of Mansfelt, gave her good tokens of their liberality. With theſe additions to what Luther had left her, ſhe had wherewithal to maintain herſelf and her family handſomely. She returned to Wittemberg, when the town was reſtored to the elector, where ſhe lived in a very devout and pious manner, till the plague obliged her to leave it again in 1552, She ſold what ſhe had at Wittemberg, and retired to Torgau, with a reſolution to end her life there. An unfortunate miſchance befel her in her journey thither, which proved fatal to her. The horſes growing unruly, and attempting to run away, ſhe leaped out of the vehicle ſhe was conveyed in; and, by leaping, got a fall, of which ſhe died about a quarter of a year after, at Torgau, Dec. 29, 1552. She was buried there in the great church, where her tomb and epitaph are ſtill to be ſeen; and the univerſity of Wittemberg, which was then at Torgau becauſe the plague raged at Wittemberge, made a public programma concerning the funeral pomp.

LUTTI (Beneditto), an Italian painter, was born at Florence, in 1566. He was the diſciple of Dominico Gabiani, to whom he was committed by his father, James Lutti; and, at twenty-four, his merit was judged equal to that of his maſter. The famous paintings at Rome tempted him to that city, where the grand duke furniſhed him with the means of purſuing his ſtudies, giving him an apartment in the Campo Martio. His deſign was to have worked under Cyro Ferri; but, on his arrival, he found that maſter dead, which gave him the greateſt concern; yet he purſued his ſtudies with great application, and ſoon acquired ſuch an eſteem for his ability in his art, that his works became much valued and ſought for, in England, France, and Germany. The emperor knighted him; and the elector of Mentz ſent, with his patent of knighthood, a croſs ſet with diamonds. Lutti was never ſatisfied with himſelf; yet, though he often retouched his pictures, they never appeared laboured; he always changed for the better, and his laſt thought was always the beſt. He ſat ſlowly to work; but, when once he was engaged, he never quitted it but with difficulty. His pencil was freſh and vigorous; his manner, which was tender and delicate, was always well conſidered, and of an excellent goût; union and harmony reigned throughout his pictures; but, as he attached himſelf chiefly to excel in colouring, he is not nicely correct.

He was acquainted with all the various manners of the different maſters; he was fond of ancient pictures, and ſometimes dealt in them; he has hardly painted any but eaſel pieces, which are ſpread through moſt countries. There are only three public works of his known at Rome, viz. a Magdalene in the church of St. Catherine of Siena, at Monte Magna Napoli; the prophet Iſaiah, in an oval, St. John de Lateran; and St. Anthony of Padua, in the church of the Holy Apoſtles. There is likewiſe at the palace Albani, at the four fountains, a miracle of St. Pio, painted by his hand, which is his maſter-piece; there is likewiſe a cieling of his in a room at the conſtable Colonna's, and another in the palace of the marquis Caroli.

Lutti was not able to finiſh a picture of St. Euſebius, biſhop of Vercelli, deſigned for Turin, for which he had received a large earneſt, and promiſed to get it ready at a ſet time. But ſeveral diſputes happening between him and thoſe who beſpoke the picture, brought on, through chagrin, a fit of ſickneſs, of which he died at Rome, in 1624, aged 58. His executors were obliged to return the earneſt, and the picture was afterwards finiſhed by Pietro Bianchi, one of his diſciples, who died ſoon after, having acquired a great reputation by his taſte of deſign, and the correctneſs of his figures. There are alſo reckoned among his diſciples Gaetono Sardi, Dominico Piaſtorini, and Placido Conſtanze.

Lutti is blamed for not having placed his figures advantageouſly, but in ſuch a manner as to throw a part of the arms and legs out of the cloth. This fault he poſſeſſes in common with Paul Veroneſe and Rubens, who, to give more dignity and grandeur to the ſubject they treated, have introduced into the fore-ground of their pictures, groups of perſons on horſeback, tops of heads, and arms and legs, of which no other part of the body appears.

Lutti was lively in converſation; he had a politeneſs in his behaviour, which, as it prompted him to treat every body with proper civility, ſo it alſo procured him a return of eſteem and reſpect. He ſpoke well in general of all his contemporary painters, but contracted no particular acquaintance with any, though he was principal of the academy of St. Luke; nor did he court the protection of the great, whom he never viſited, and who very ſeldom viſited him; convinced, that the true protection of a painter is to do well.

In the gallery of the elector Palatine at Duſſeldorp, is a picture of this painter, repreſenting St. Anne teaching the Virgin to read. There is a communion of the Magdalene engraved after Lutti, and another Magdalene penitent, in the Crozat collection.

LYCOPHRON, a Greek poet and grammarian, was a native of Chalis in Eubœa, called at preſent Negropont. He was killed by a ſhot with an arrow, according to Ovid. He flouriſhed in the 119th olympiad, about 304 years before Chriſt, and wrote a poem intituled "Alexandra," containing a long courſe of predictions, which he ſuppoſes to be made by Caſſandra, daughter of Priam, king of Troy. This poem hath created a great deal of trouble to the learned, on account of its obſcurity; ſo that he is characteriſed with the diſtinction of "the tenebrous poet". Suidas has preſerved the titles of twenty tragedies of his compoſing; and he is reckoned in the number of the poetical conſtellation Pleiades, which flouriſhed under Ptolemy Philadelphus, king of Egypt. The beſt edition of "Lycophron" is that at Oxford, 1697, by Dr. (afterwards archbiſhop) Potter, re-printed there in 1701, folio.

LYDE (ſee JOINER),

LYDGATE (JOHN), an Auguſtin monk of St. Edmund's Bury, flouriſhed in the reign of Henry VI. He was a diſciple and admirer of Chaucer; and, according to ſome critics, excelled his maſter in the art of verſification. Having ſpent ſome time in our Engliſh univerſities, he travelled through France and Italy, and improved himſelf in the languages and polite arts. After his return, he became tutor to many noblemen's ſons, and for his excellent endowments was held in great eſteem. He died in his 60th year, 1440, and was buried in his own convent at Bury. Pitſeus ſays, he was not only an elegant poet, and an eloquent rhetorician, but alſo an expert mathematician, an acute philoſopher, and no mean divine; that he wrote, partly in proſe and partly in verſe, many exquiſite and learned books, among which are "Eclogues, Odes, and Satires." His verſes were ſo very ſmooth, that it was ſaid of him by his contemporaries, that his wit was framed and faſhioned by the Muſes themſelves. But whoever peruſes his works at preſent, will be apt to conclude that his contemporaries were very partial to him. We ſhall quote a few lines from the concluſion of his "Fall of Princes," which give us at once an account of his learning, and a ſpecimen of his poetry.

Out of the French I drough it of entent,
  Not word by word, but following in ſubſtance
And from Paris to England it ſent,
  Only of purpoſe you to do pleaſance.

Have me excuſed ! my name is John Lydgate,
Rude of language, I was not born in France
Her curious mitres in Engliſh to tranſlate !
Of other tongue I have no ſuffiſance.

LYDIAT (THOMAS), an eminent Engliſh chronologer, was born at Okerton in Oxfordſhire, 1572. His father, obſerving the pregnancy of his parts, ſent him to Winchester ſchool, where he was admitted ſcholar on the foundation, at thirteen; and, being elected thence to New college in Oxford, was put under the tuition of Dr. (afterwards Sir) Henry Marten [A], and became probationer fellow there in 1591. Two years after, he was enrolled fellow; and, taking his degree in arts, applied himſelf to aſtronomy, mathematics, and divinity, in the laſt of which ſtudies he was very deſirous of continuing; but, finding a great defect in his memory and utterance, he choſe rather to reſign his fellowſhip, which was appropriated to divinity, and live upon his ſmall patrimony. This was in 1603; and he ſpent the ſeven years in finiſhing and printing ſuch books as he had begun in the college, eſpecially that "De "emendatione temporum," dedicated to prince Henry, eldeſt ſon of James I. He was chronographer and coſmographer to that prince, who had a great reſpect for him, and, had he lived, would certainly have made a proviſion for him. In 1609, he became acquainted with Dr. Uſher, afterwards archbiſhop of Armagh, who took him into Ireland, and placed him in the college at Dublin, where he continued two years; and then purpoſing to return to England, the lord-deputy and chancellor of Ireland made him, at his requeſt, a joint promiſe of a competent ſupport, upon his coming back thither [B].

But when he came to England, the rectory of Okerton falling void, was offered to him; and though, while he was fellow of New college, he had refuſed the offer of it by his father, who was the patron, yet he now accepted it, and was inſtituted thereto in 1612. Here he ſeems to have lived happily for many years: but being unwarily engaged

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[A] This gentleman afterwards became one of the chiefs of the Levellers in the civil wars. His character and conduct is none of the leaſt entertaining parts of lord Clarendon's Hiſtory.

[B] This ſeems to have been a promiſe of the ſchool at Armagh, endowed with 50l. per annum in land. Appendix to Uſher's Life by Parr, lett. 5, 6, and 7.

gaged [c] for the debts of a near relation, which he was unable to pay, he was thrown into priſon at Oxford, the King's-bench, and elſewhere, in 1629, or 1630, and remained a priſoner till Sir William Boſwell, a great patron of learned men, joining with Dr. Pink, warden of New college, and Dr. Uſher, paid the debt, and releaſed him; and archbiſhop Laud alſo, at the requeſt of Sir Henry Marten, gave his aſſiſtance on this occaſion [D]. He had no ſooner got his liberty, than, out of an ardent zeal to promote literature and the honour of his country, he petitioned Charles I. for his majeſty's protection and encouragement to travel into Turkey, Ethiopia, and the Abyſſinian empire, in ſearch of manuſcripts relating to civil or eccleſiaſtical hiſtory, or any other branch of learning, and to print them in England: but, alas! the king had other affairs to mind, and Lydiat's petition was treated with neglect.

However, that rebuff did not diminiſh his loyalty, for which he was a great ſufferer on the breaking out of the civil wars, 1642. In thoſe trying times, he talked frequently and warmly in behalf both of the king and biſhops, refuſed to comply with the demands of money made upon him by the parliament army, and ſtoutly defended his books and papers againſt their attempts to ſeize them. For theſe offences he was four times plundered by ſome troops of the parliament, at Compton-houſe in Warwickſhire, to the value of at leaſt 70l; was twice carried away from his houſe at Okerton, once to Warwick, and another time to Banbury; he was treated infamouſly by the ſoldiers, was exceedingly hurt in his perſon, and ſo much debarred from decent neceſſaries, that he was forced to borrow a ſhirt to ſhift himſelf for a quarter of a year together. At length, after he had lived at his parſonage ſeveral years, very poor and obſcurely, he died April 3, 1646, and was interred the next day in the chancel of Okerton church, which had been rebuilt by him. A ſtone was laid over his grave in

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[c] His manuſcript treatiſe upon Brerewood's treatiſe of the ſabbath begins thus: "There was brought to "me, being a priſoner in the King's-"bench, on Friday evening, 3 December, 1630, &c."

[D] Our author wrote, in 1633, "A Defence of Laud in ſetting up al-"tars in churches, &c." and dedicated it to him, in gratitude for his aſſiſtance in procuring his releaſe; to which Mr. Selden was alſo ſolicited to contribute, but refuſed, for what reaſon is not certainly known: but it was remembered on this occaſion, that Lydiat had ſhewn ſome miſtakes in his Marmora Arundeliana, and gave him only the character of an induſtrious author. This ſtory of Mr. Wood is cenſured by Dr. Wilkins, in his life of Selden.

1669, by the ſociety of New-college, who alſo erected an honorary monument, with an inſcription to his memory, in the cloiſter of their college.

Wood's Athen. Oxon. & Hiſt. Antiq. Oxon. In his perſon he was low in ſtature, and of mean appearance. He was much eſteemed by learned men at home, particularly primate Uſher, Sir Adam Newton, ſecretary, and Sir Thomas Challoner, chamberlain to prince Henry, Dr. J. Bainbridge, Mr. Henry Briggs, Dr. Peter Turner, and others. And ſome learned foreigners did not ſcruple to rank him with Mr. Joſeph Mede, and even with lord Bacon. The books that he publiſhed are mentioned below [E].

Biographia Dramatica. LYLLY, or LILLY (JOHN), was born in the Wilds of Kent, about 1553 according to the computation of Wood, who ſays "he became a ſtudent in "Magdalen College in the beginning of 1569, aged ſix-"teen or thereabouts, and was afterwards one of the "demies or clerks of that houſe." He took the degree of B. A. April 27, 1573, and of M. A. in the year 1575. On ſome diſguſt, he removed to Cambridge; from whence he went to court, where he was taken notice of by queen Elizabeth, and had expectations of being preferred to the poſt of maſter of the revels, in which, after many years attendance, he was diſappointed. In what year he died is unknown;

[E] Theſe are, "Tractatus de va-"riis annorum formis, 1605," 8vo. "Prælectio aſtronomica de natura "cæli & conditionibus elementorum." "Diſquiſitio phyſiologica de origine "fontium." Theſe two are printed and bound up with the firſt. "Defen-"ſio tractatus de variis annorum for-"mis, contra Joſ. Scaligeri obtracta-"tionem, 1607," 8vo. Scaliger, with his uſual foul mouth, called him "a "beardleſs, beggarly, and gelt prieſt." Paſſionate language, and a proof that he was worſted; according to the remark of the country fellow, who was preſent at a diſputation in the ſchools at Oxford, and being aſked ſneeringly by one of the ſcholars which diſputant had the better of the argument, anſwered ſhrewdly, "That he was not "ſuch a dunce as not to ſee which of "them was in a paſſion:" and it is obſervable that Uſher, in the diſpute now under conſideration, gave his opinion on the ſide of our author. "Examen "canonum chronologiæ iſagogico-"rum;" printed with the "Defenſio." "Emendatio temporum, &c. contra "Scaligerum & alios, 1609," 8vo. "Explicatio & additamentum argu-"mentorum in libello emendationis "temporum compendio factæ de na-"tivitate Chriſti, & miniſterii in ter-"ris, 1613," 8vo. "Solis & lunæ "periodus ſeu annus magnus, 1620," 8vo. &c. "De anni ſolaris menſura "epiſtola aſtronomica, &c. 1621." 8vo. "Numerus aureus melioribus "lapillis inſignatus, &c. 1621;" a ſingle large ſheet on one ſide. "Ca-"nones chronologici, &c. 1675," 8vo. "Letters to Dr. James Uſher, pri-"mate of Ireland," printed in the Appendix of his life by Dr. Parr. "Mar-"moreum chronicum Arundelianum, "cum Annotationibus," printed in the "Marmora Oxonienſia," by Humphrey Prideaux. He alſo left ſeveral manuſcripts, two of which were written in Hebrew.

known; but Wood ſays, he was alive in 1597. He was a very aſſiduous ſtudent, and warmly addicted more eſpecially to the ſtudy of poetry, in which he made ſo great a proficiency, that he has bequeathed to the world no leſs than nine dramatic pieces. He is conſidered as the firſt who attempted to reform and purify the Engliſh language, by purging it of obſolete and uncouth expreſſions. For this purpoſe he wrote a book intituled, "Euphues and his "England," which met with a degree of ſucceſs unuſual with the firſt attempters of reformation, being almoſt immediately and univerſally followed; at leaſt, if we may give credit to the words of Mr. Blount, who publiſhed ſix of Mr. Lilly's plays together, in one volume in twelves; in a preface to which he ſays of our author, "our nation "are in his debt for a new Engliſh, which he taught "them: 'Euphues and his England,' ſays he, began "firſt that language; all our ladies were his ſcholars; and "that beauty at court, which could not parley Euphuiſme, "that is to ſay, who was unable to converſe in that pure "and reformed Engliſh, which he had formed his work "to be the ſtandard of, was as little regarded as ſhe which "now there ſpeaks not French."

According to this Mr. Blount, Lilly was deſerving of the higheſt encomiums. He ſtyles him, in his title-page, "the only rare poet of that time, the witty, comical, fa-"cetiouſly quick and unparalleled John Lilly;" and in his epiſtle dedicatory ſays, "that he ſate at Apollo's table; "that Apollo gave him a wreath of his own bayes without "ſnatching, and the lyre he played on had no borrowed "ſtrings." And indeed, if what has been above ſaid with regard to the reformation of the Engliſh language had been fact, he certainly had a claim to the higheſt honours from his countrymen, and even to have a ſtatue erected to his memory. Thoſe eulogiums, however, are not well founded, for though the language might be improved by him in its then ſtate, he was but an affected writer. The titles and dates of his plays, which were in that age very well eſteemed both by the court and the univerſity, may be ſeen in the "Biographia Dramatica."

LYNDE (Sir HUMPHREY), was deſcended from a family in Dorſetſhire, and born in 1579; and, being ſent to Weſtminſter ſchool, was admitted ſcholar upon the foundation, and thence elected ſtudent of Chriſt-church, Oxford, in 1596. Four years afterwards he commenced bachelor of arts; about which time he became heir to a conſiderable eſtate, was made a juſtice of peace, and knighted by king James in 1613. He obtained a ſeat in the houſe of commons in ſeveral parliaments; but he is entitled to a place in this work as a man of diſtinguiſhed learning, and athor of ſeveral books [A]. He died June 14, 1636, and was interred in the chancel of the church at Cobham in Surry. The night before he died, being exhorted by a friend to give ſome teſtimony of his conſtancy in the Reformed religion, becauſe it was not unlikely that his adverſaries might aſperſe him, as they did Beza, Reynolds, King biſhop of London, and biſhop Andrews, that they recanted the Proteſtant religion, and were reconciled to the church of Rome before their death; he profeſſed, that, if he had a thouſand ſouls, he would pawn them all upon the truth of that religion eſtabliſhed by law in the church of England, and which he had declared and maintained in his "Via tuta." Accordingly, in his funeral ſermon by Dr. Daniel Featly, he is not only ſtyled "a general ſcholar, an accompliſhed gentleman, a gracious Chriſtian, a zealous patriot, and an able champion for truth;" but "one that ſtood always as well for the diſcipline, as the doctrine of the church of England; and whoſe actions, as well as writings, were conformable both to the laws of God, and canons and conſtitutions of that church."

[A] Theſe are, 1. "Antient characters of the viſible church, 1625." 2. "Via tuta, The ſafe way; &c." reprinted ſeveral times, and tranſlated into Latin, Dutch, and French, printed at Paris, 1647, from the ſixth edition, publiſhed in 1636, 12mo. under the title of "Popery confuted by Papiſts, &c." the ſecond edition. 3. "Via devia, The by-way, &c. 1630 and 1632," 8vo. 4. "A caſe for the Spectacles: or, A Defence of the Via tuta," in anſwer to a book written by J. R. called, "A pair of Spectacles, &c." with a ſupplement in vindication of Sir Humphrey, by the publiſher, Dr. Daniel Featly. A book intituled, "A pair of Spectacles for Sir Humphrey Lynde," was printed at Roan, 1631, in 8vo. by Robert Jeniſon, or Frevil, a Jeſuit. 5. "An account of Bertram, with obſervations concerning the cenſures upon his tract De corpore & ſanguine Chriſti," prefixed to an edition of it at Lond. 1623, 8vo. and reprinted there in 1686, 8vo.

Anecdotes of Bowyer, by Nichols, p. 294. **LYONS** (Israel), ſon of a Poliſh Jew ſilverſmith, and teacher of Hebrew at Cambridge, where he was born 1739. He was a wonderful young man for parts and ingenuity; and ſhewed very early in life a great inclination to learning, particularly mathematics; but though Dr. Smith, late maſter of Trinity college, offered to put him to ſchool at his own expence, he would go only a day or two, ſaying, "he could learn more by himſelf in an hour than in a day "with his maſter." He began his ſtudy of botany in 1755, which he continued to his death; and could remember not only the Linnæan names of almoſt all the Engliſh plants, but even the ſynonyma of the old botaniſts, which form a ſtrange and barbarous farrago of great bulk; and had large materials for a "Flora Cantabrigienſis," deſcribing fully every part of each plant from the life, without being obliged to conſult, or being liable to be miſled by, former authors. In 1758 he obtained much celebrity by publiſhing a treatiſe "on Fluxions," dedicated to his patron, Dr. Smith; and in 1763 "Faſciculus plantarum "circa Cantabrigiam naſcentium quæ poſt Raium obſer-"vatæ fuere," 8vo. Mr. Banks (now Sir Joſeph Banks, bart. and preſident of the Royal Society), whom he firſt inſtructed in this ſcience, ſent for him to Oxford, about 1762 or 1763, to read lectures; which he did with great applauſe to at leaſt ſixty pupils; but could not be prevailed upon to make a long abſence from Cambridge. He had a ſalary of 100 l. per annum for calculating the "Nautical "Almanac," and frequently received preſents from the Board of Longitude for his own inventions. He could read Latin and French with eaſe, but wrote the former ill; had ſtudied the Engliſh hiſtory, and could quote whole paſſages from the Monkiſh writers verbatim. He was appointed by the Board of Longitude to go with Capt. Phipps (now Lord Mulgrave) to the North Pole in 1773, and diſcharged that office to the ſatisfaction of his employers. After his return, he married and ſettled in London, where he died of the meazles in about a year. He was then engaged in publiſhing ſome papers of Dr. Halley, His "Calcula-"tions in Spherical Tigonometry abridged," were printed in "Phil. Tranſ. vol. LXI. art. 46."

"The Scholar's Inſtructor, or Hebrew Grammar, by "Iſrael Lyons, Teacher of the Hebrew Tongue in the "Univerſity of Cambridge. The ſecond edition, with "many Additions and Emendations which the Author "has found neceſſary in his long Courſe of teaching He-"brew. Cambridge, 1757," 8vo, was the production of his father; as was a treatiſe printed at the Cambridge preſs, under the title of "Obſervations and Enquiries relating "to various Parts of Scripture Hiſtory, 1761," publiſhed by ſubſcription at 2s. 6d.—After the death of the younger Lyons, his name appeared in the title-page of "A Geo-"graphical Dictionary," of which the Aſtronomical parts were ſaid to be "taken from the papers of the late Mr. "Iſrael Lyons, of Cambridge, Author of ſeveral valuable "Mathematical Productions, and Aſtronomer in Lord "Mulgrave's Voyage to the Northern Hemiſphere."

Fabric. Bibl. Græc. vol. I.

In Bruto, c. 9.

Inſt. Orat. X. 1.

LYSIAS, an ancient Athenian Orator, was born in the 80th olympiad. At fifteen, he went to Thurion, a colony of the Athenians; and, when grown up, aſſiſted in the adminiſtration of the government there many years. When about forty-ſeven years of age, he returned to Athens; whence, being afterwards baniſhed by the thirty tyrants, he went to Megara. Upon his return, Thraſybulus would have had him employed again in ſtate-matters; but, this not taking place, he ſpent the remainder of his life as a private man. He was very familiar with Socrates, and other illuſtrious philoſophers. He profeſſed to teach the art of ſpeaking: not that he pleaded at the bar himſelf, but he ſupplied others with ſpeeches. "Fuit Lyſias in "cauſis forenſibus non verſatus," ſays Cicero, "ſed egregie ſubtilis ſcriptor atque elegans, &c." Quintilian calls him, "ſubtilis atque elegans et quo nihil, ſi Oratori "ſatis ſit docere, quæras perfectius. Nihil enim eſt "inane, nihil arceſſitum; puro tamen fonti, quam magno "flumini, propior." Plutarch and Photius relate, that 425 orations were formerly exhibited under the name of Lyſias; of which thirty-four only are now extant. The beſt edition of them is by Dr. John Taylor at London, 1739, 4to; Cambridge, 1740, 8vo.

LYSIPPUS, a celebrated ſtatuary among the ancients, was a native of Syrion, and flouriſhed in the time of Alexander the Great. He was bred a lockſmith, and followed that buſineſs for a while; but, by the advice of Eupompus, a painter, he applied himſelf to that art, which, however, he ſoon quitted for ſculpture, in which he ſucceeded perfectly well. He executed his things with more eaſe than any of the ancients, and accordingly finiſhed more works than any of them. The ſtatue of a man wiping and anointing himſelf after bathing was particularly excellent: Agrippa placed it before his baths at Rome. Tiberius, who was charmed with it, could not reſiſt the deſire of being maſter of it, when he came to the empire: ſo that he took it into his own apartment, and put another very fine one in its place. But, as much as that emperor was feared by the Roman people, he could not hinder them from demanding, in a full theatre, that he would replace the firſt ſtatue, and ſo vehemently, that he found it neceſſary to comply with their ſolicitations, in order to appeaſe the tumult. Another of Lyſippus's capital pieces was a grand ſtatue of the ſun, repreſented in a car drawn by four horſes: this ſtatue was worſhiped at Rhodes. He made alſo ſeveral ſtatues of Alexander and his favourites, which were brought to Rome by Metellus, after he had reduced the Macedonian empire. He particularly excelled in the hair of his heads, which he more happily expreſſed than any of his predeceſſors in the art. He alſo made his figures leſs than the life, that they might be ſeen ſuch as ſtatues appear when placed, as uſual, at ſome height; and when he was charged with this fault, he anſwered, "That other artiſts had indeed repreſented "men ſuch as nature had made them, but, for his part, "he choſe to repreſent them ſuch as they appeared to be." He had three ſons, who were all his diſciples, and acquired great reputation in the art. Plin. lib. iii. cap. 8.

LYTTELTON (Edward), lord-keeper of the great ſeal of England in the reign of Charles I. was deſcended, by a collateral branch, from the famous judge Littleton, being grandſon of John Littleton, parſon of Mounſlow, in Shropſhire, in which county he was born, in 1589. He was admitted a gentleman commoner of Chriſt-church Oxford, in 1606, where he took the degree of bachelor of Arts, in 1609 [A]; after which, being deſigned for the law by his father, Sir Edward Lyttelton of Henley in Shropſhire, who was one of the juſtices of the marches, and chief-juſtice of North Wales [B], he removed to the Inner Temple, and ſoon became eminent in his profeſſion. In 1628, we find him in parliament; and on the 6th of May he was appointed, together with Sir Edward Coke and Sir Dudley Diggs, to carry up the petition of right to the houſe of lords [C]. He had alſo the management of the high preſumption charged upon the duke of Buckingham, about king James's death; on which occaſion he behaved himſelf with univerſal applauſe, between the jealouſy of the people and the honour of the court [D]. His firſt preferment in the law was ſucceeding

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[A] Athen. Oxon. vol. ii. col. 83. & Faſti, vol. i. col. 83.

[B] Lloyd's State Worthies, edit. 1670, p. 1003.

[C] Rapin, vol. ii. p. 269.

[D] Clarendon's Hiſt. of the Rebellion, &c. vol. ii. and Lives of the Lord-chancellors, &c. vol. i.

his father as a Welch judge, after which he was elected recorder of London [E], being about the ſame time counſel for the univerſity of Oxford; and in 1632, he was choſen ſummer-reader of the Inner Temple [F]. In 1634, he was made ſolicitor-general, and knighted in 1635. In 1639, he was conſtituted lord chief-juſtice of the Common-pleas; and in 1640, on the flight of lord-keeper Finch from the reſentment of the parliament, the great ſeal was put into his cuſtody, with the ſame title [G]. February following, he was created a peer of England, by the title of lord Lyttelton, baron of Mounſlow in Shropſhire [H].

In this ſtation he preſerved the eſteem of both parties for ſome time; both houſes agreeing to return their thanks by him to the king, for paſſing the triennial bill, and that of the ſubſidies [I]; but concurring in the votes for raiſing an army, and ſeizing the militia, in March the following year, the king ſent an order from York to lord Falkland, to demand the ſeal from him, and, with Sir John Colepeper, to conſult about his ſucceſſor in the poſt with Hyde, afterwards earl of Clarendon; which laſt ſtep prevented the order from being put into execution; Hyde, having always entertained a great regard for the keeper, had, upon his late behaviour, paid him a viſit at Exeter-houſe; when the keeper freely opened himſelf, bewailing his condition, in that he had been advanced from the Common-pleas, where he was acquainted with the buſineſs and the perſons he had to deal withal, to an higher office, which required him to deal with another ſort of men, and in affairs in which he was a ſtranger, nor had he one friend among them, with whom he could confer upon any difficulty that occurred to him. He proceeded to ſpeak of the unhappy ſtate of the king's affairs, and ſaid, “they would never have done what they had already, unleſs they had been determined to do more: that he foreſaw it would not be long before a war would break out, and of what importance it was, in that ſeaſon, that the great ſeal ſhould be with his majeſty: that the proſpect of this neceſſity had made him comply ſo much with that party, that there had lately been a conſultation, whether,

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[E] Clarendon's Hiſt. of the Rebellion, &c. vol. ii. and Lives of Lord-chancellors, &c. vol. i.

[F] Athen. Oxon. as before.

[G] Athen. Oxon. and Lives of the Lord-chancellors, &c. Ruſhworth, vol. p. 130. Nelſon, vol. I. p. 699.

[H] Dugdale's baronage, tom. iii. p. 465, 466.

[I] Lives of Lord-chancellors.

“in regard the king might ſend for him, or the great ſeal be taken from him, it were adviſeable to keep it in ſome ſecure place, where the keeper ſhould receive it upon occaſion, they having no mind to diſoblige him: that the knowledge of this had induced him to vote as he did in the late debates; and by that compliance, which he knew would give the king very ill impreſſions of him, he had gained ſo much credit with them, that he ſhould be able to preſerve the ſeal in his own hands till his majeſty ſhould demand it, and then he would be ready to wait on the king with it, declaring, that no man ſhould be more willing to periſh with and for his majeſty than himſelf.” Mr. Hyde acquainted lord Falkland with this conference; and, being very poſitive that the lord keeper would keep his promiſe, procured the adviſing of his majeſty to write a kind invitation to the keeper, to come to York, and bring the ſeal with him, rather than think of giving it to any other perſon. The advice was embraced by the king, who, though he ſtill continued doubtful of the man, was moved by the reaſons aſſigned [K]; and accordingly the ſeal was ſent to York on the 22d, and followed by the keeper on the 23d of May, 1642 [L].

But, notwithſtanding this piece of ſervice and eminent proof of his loyalty, at the riſk of his life, he could never totally regain the king's confidence, or the eſteem of the court-party [M]. However, he continued to enjoy his poſt, in which he attended his majeſty to Oxford, was created doctor of laws there [N], and made one of the king's privy-council, and colonel of a regiment of foot in the ſame ſervice, ſome time before his death, which happened Aug. 27, 1645, at Oxford. His body was interred in the cathedral of Chriſt-church; on which occaſion a funeral oration was pronounced by Dr. Henry Hammond, then orator to the univerſity. May 1683, a monument was erected there to his memory, by his only daughter, and heireſs, the lady Anne Lyttelton, widow of ſir Thomas Lyttelton [O]; and the ſame year came out

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[K] Clarendon, vol. i. p. 442.

[L] Ruſhworth, vol. iv. p. 713. and vol. v. p. 341. Clarendon, vol. ii. p. 385.

[M] Whitelocke's Memoirs, p. 60. edit. 1732.

[N] Wood's Faſti, vol. ii. col. 26. His ſon-in-law was alſo created a baronet, Oct. 14, the ſame year. General Dictionary.

[O] Athen. Oxon. as before. In his epitaph he is ſaid to be deſcended from Sir Thomas Lyttleton, knight of the Bath, who being a judge under Edward IV. happily reduced the municipal laws of England, before indigeſted, into a manual; a work to be venerated by the profeſſors thereof in every age.

his “Reports” in folio [P]. Lord Clarendon gives him the following character: “He was a man of great reputation in the profeſſion of the law, for learning, and all other advantages which attend the moſt eminent men. He was of a very good extraction in Shropſhire, and inherited a fair fortune and inheritance from his father. He was a handſome and a proper man, of a very graceful preſence, and notorious courage, which in his youth he had manifeſted with his ſword. He had taken great pains in the hardeſt and moſt knotty part of the law, as well as that which was moſt cuſtomary, and was not only ready and expert in the books, but exceedingly verſed in records, in ſtudying and examining whereof he had kept Mr. Selden company, with whom he had great friendſhip, and who had much aſſiſted him: ſo that he was looked upon as the beſt antiquary of his profeſſion, who gave himſelf up to practice; and, upon the mere ſtrength of his abilities, he had raiſed himſelf into the firſt rank of the practiſers of the common law courts, and was choſen recorder of London before he was called to the bench, and grew preſently into the higheſt practice in all the other courts, as well as thoſe of the law [Q].” Whitelocke obſerves, that he was a man of courage, and of excellent parts and learning [R].

He was twice married; firſt to Anne, daughter of John Lyttelton, by whom he had a boy and two girls, who all died infants. His ſecond wife was the lady Sidney Calverley, relict of Sir George Calverley of Cheſhire, and daughter of Sir William Jones, judge of the King's-bench. This lady brought him a daughter, an only child, whoſe ſon Edward died in 1664, and lies interred in the Temple church. In the ſouth window of the Inner Temple hall is a fine ſhield of the keeper's arms, with fifteen quarterings, diſtinguiſhed by a creſcent within a mullet, which ſhews him to have been a ſecond ſon of the third houſe.

[P] Beſides theſe, we have ſome ſpeeches in parliament, and ſeveral arguments, and diſcourſes, publiſhed in Ruſhworth, vol. i. and appendix; and by themſelves in 1642, 4to. and in a book, intituled, “The ſovereign's prerogative and ſubject's privileges diſcuſſed, 1657,” folio. “A ſpeech in the houſe of commons at the paſſing of two bills, 1641,” 4to.

[Q] Hiſt. of Rebellion, book v.

[R] Memoirs, as before.

Anecdotes of Bowyer by Nichols, p. 421.

LYTTELTON (GEORGE), the eldeſt ſon of Sir Thomas Lyttelton of Hagley in Worceſterſhire, bart. was born in 1609. He came into the world two months before the uſual time, and was imagined by the nurſe to be dead, but upon cloſer inſpection was found alive, and with ſome difficulty reared. At Eton ſchool, where he was educated, he was ſo much diſtinguiſhed, that his exerciſes were recommended as models to his ſchool-fellows. From Eton he went to Chriſt-church, where he retained the ſame reputation of ſuperiority, and diſplayed his abilities to the publick in a poem on Blenheim. He was a very early writer, both in verſe and proſe; his "Progreſs of Love," and his "Perſian Letters," having both been written when he was very young. He ſtayed not long at Oxford; for in 1728 he began his travels, and viſited France and Italy. When he returned, he obtained a ſeat in parliament, and ſoon diſtinguiſhed himſelf among the moſt eager opponents of Sir Robert Walpole, though his father, who was one of the lords of the Admiralty, always voted with the court. For many years the name of George Lyttelton was ſeen in every account of every debate in the Houſe of Commons. He oppoſed the ſtanding army; he oppoſed the exciſe; he ſupported the motion for petitioning the King to remove Walpole. The Prince of Wales, being (1737) driven from St. James's, kept a ſeparate court, and opened his arms to the opponents of the miniſtry. Mr. Lyttelton was made his ſecretary, and was ſuppoſed to have great influence in the direction of his conduct. He perſuaded his maſter, whoſe buſineſs it was now to be popular, that he would advance his character by patronage. Mallet was made under-ſecretary, and Thomſon had a penſion. For Thomſon he always retained his kindneſs, and was able at laſt to place him at eaſe. Moore courted his favour by an apologetical poem, called, "The Trial of Selim," for which he was paid with kind words, which, as is common, raiſed great hopes, that at laſt were diſappointed. He now ſtood in the firſt rank of oppoſition; and Pope, who was incited, it is not eaſy to ſay how, to increaſe the clamour againſt the miniſtry, commended him among the other patriots. This drew upon him the reproaches of Mr. Fox, who, in the houſe, imputed to him as a crime his intimacy with a lampooner ſo unjuſt and licentious. Lyttelton ſupported his friend, and replied, "that he thought it an honour to "be received into the familiarity of ſo great a poet." While he was thus conſpicuous, he married (1741) Miſs Lucy Forteſcue, ſiſter to Lord Forteſcue, of Devonſhire, by whom he had a ſon, Thomas, the late Lord Lyttelton, and two daughters, and with whom he appears to have lived in the higheſt degree of connubial felicity: but human pleaſures are ſhort; ſhe died in childbed about ſix years afterwards (1747); and he ſolaced his grief by writing a "Monody" to her memory, without, however, condemning himſelf to perpetual ſolitude and ſorrow; for ſoon after he ſought to find the ſame happineſs again in a ſecond marriage with the daughter of Sir Robert Rich (1749); but the experiment was unſucceſsful. At length, after a long ſtruggle, Walpole gave way, and honour and profit were diſtributed among his conquerors. Lyttelton was made (1744) one of the Lords of the Treaſury; and from that time was engaged in ſupporting the ſchemes of miniſtry. Politicks did not, however, ſo much engage him as to withhold his thoughts from things of more importance. He had, in the pride of juvenile confidence, with the help of corrupt converſation, entertained doubts of the truth of Chriſtianity; but he thought the time now come when it was no longer fit to doubt or believe by chance, and applied himſelf ſeriouſly to the great queſtion. His ſtudies, being honeſt, ended in conviction. He found that Religion was true, and what he had learned he endeavoured to teach (1747), by "Obſervations on the "Converſion and Apoſtleſhip of St. Paul;" a treatiſe to which Infidelity has never been able to fabricate a ſpecious anſwer. This book his father had the happineſs of ſeeing, and expreſſed his pleaſure in a letter which deſerves to be inſerted, and muſt have given to ſuch a ſon a pleaſure more eaſily conceived than deſcribed: "I have read "your religious treatiſe with infinite pleaſure and ſatiſ"faction. The ſtyle is fine and clear, the arguments "cloſe, cogent, and irreſiſtible. May the King of kings, "whoſe glorious cauſe you have ſo well defended, reward "your pious labours, and grant that I may be found "worthy, through the merits of Jeſus Chriſt, to be an "eye-witneſs of that happineſs which I don't doubt He "will bountifully beſtow upon you! In the mean time, I "ſhall never ceaſe glorifying God, for having endowed "you with ſuch uſeful talents, and given me ſo good a "ſon. Your affectionate father, THOMAS LYTTELTON." A few years afterwards (1751), by the death of his father, he inherited a baronet's title with a large eſtate, which, though perhaps he did not augment, he was careful to adorn, by a houſe of great elegance and expence, and by great attention to the decoration of his park. As he continued his exertions in parliament, he was gradually advancing his claim to profit and preferment; and accordingly was made in 1754 cofferer and privy-counſellor. This place he exchanged next year for the great office of chancellor of the Exchequer; an office, however, that required ſome qualifications which he ſoon perceived himſelf to want. The year after, his curioſity led him into Wales; of which he has given an account, perhaps rather with too much affectation of delight, to Archibald Bower, a man of whom he had conceived an opinion more favourable than he ſeems to have deſerved, and whom, having once eſpouſed his intereſt and fame, he never was perſuaded to diſown. About this time he publiſhed his "Dialogues of the Dead," which were very eagerly read, though the production rather, as it ſeems, of leiſure than of ſtudy, rather effuſions than compoſitions. When, in the latter part of the laſt reign, the inauſpicious commencement of the war made the diſſolution of the miniſtry unavoidable, Sir George Lyttelton, loſing his employment with the reſt, was recompenſed with a peerage (1757); and reſted from political turbulence in the Houſe Lords. His laſt literary production was, "The Hiſtory "of Henry the Second, 1764," elaborated by the reſearches and deliberations of twenty years, and publiſhed with the greateſt anxiety [A]. The ſtory of this publication is remarkable. The whole work was printed twice over, a great part of it three times, and many ſheets four or five times [B]. The bookſellers paid for the firſt impreſſion [C]; but the charges and repeated operations of

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[A] Why this "anxiety" ſhould be attributed to "vanity;" when good motives were avowed by the author and known to his friends, ſuch as his deſire to correct miſtakes, his fear of having been too harſh on Becket, &c. we do not ſee; but ſincerely wiſh that, in this and ſome other paſſages, Dr. Johnſon (for it is from his Biographical Prefaces the greater part of this Memoir is acknowledged by Mr. Nichols to have been taken) had obſerved his own humane maxim (in the Life of Addiſon), of not giving "a "pang to a daughter, a brother, or a "friend."

[B] The copy was all tranſcribed by his Lordſhip's own hand, and that not a very legible one, as he acknowledges in a letter to his printer. See the "Anecdotes," p. 407.

[C] This fact is undoubtedly true. We ſhall not ſcruple, however, to add to it a trifling circumſtance, which ſhews that the excellent Peer (whoſe finances were not in the moſt flouriſhing ſituation) could bear with great fortitude what by many would have been deemed an inſult. The bookſellers, at a ſtated period, had paid the ſtationer for as much paper as they had agreed to purchaſe. His Lordſhip then became the paymaſter; in which ſtate the work went on for ſome years, till the ſtationer, having been diſappointed of an expected ſum, refuſed to furniſh any more paper. With great reluctance Mr. Bowyer was prevailed on to carry this report to his Lordſhip; and began the tale with much heſitation.—"Oh! I underſtand you," ſays his Lordſhip very calmly, "the man is "afraid or the preſs were at the expence of the author, whoſe ambitious accuracy is known to have coſt him at leaſt a thouſand pounds. He began to print in 1755. Three volumes appeared in 1764; a ſecond edition of them in 1767; a third edition in 1768; and the concluſion in 1771. Andrew Reid, a man not without conſiderable abilities, and not unacquainted with letters or with life, undertook to perſuade the noble author, as he had perſuaded himſelf, that he was maſter of the ſecret of punctuation; and, as fear begets credulity, he was employed, we know not at what price, to point the pages of "Henry the Sceond." The book was at laſt pointed and printed, and ſent into the world. His lordſhip took money for his copy, of which, when he had paid the pointer, he probably gave the reſt away; for he was very liberal to the indigent. When time brought the Hiſtory to a third edition, Reid was either dead or diſcarded; and the ſuperintendence of typography and punctuation was committed to a man originally a comb-maker, but then known by the ſtyle of Dr. Saunders [a Scotch LL. D.]. Something uncommon was probably expected, and ſomething uncommon was at laſt done; for to the edition of Dr. Saunders is appended, what the world had hardly ſeen before, a liſt of errors of nineteen pages. But to politicks and literature there muſt be an end. Lord Lyttelton had never the appearance of a ſtrong or a healthy man; he had a ſlender uncompacted frame, and a meagre face [D]; he laſted, however, above ſixty years, and then was ſeized with his laſt illneſs. Of his death this very affecting and inſtructive account has been given by his phyſician, Dr. Johnſon of Kidderminſter. "On Sunday evening the ſymptoms of "his Lordſhip's diſorder, which for a week paſt had "alarmed us, put on a fatal appearance, and his Lord-"ſhip believed himſelf to be a dying man. From this "time he ſuffered by reſtleſſneſs rather than pain; and "though his nerves were apparently much fluttered, his "mental faculties never ſeemed ſtronger, when he was "thoroughly awake. His Lordſhip's bilious and hepatic

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"afraid to truſt me! I acknowledge I "am poor, and ſo are two thirds of the "Houſe of Peers; but let me requeſt "you to be my ſecurity." It is needleſs to add, that Mr. Bowyer obliged his Lordſhip, and had no reaſon to repent of the civility.

[D] In a political caricature print, levelled againſt Sir Robert Walpole, he is thus deſcribed:

"But who he dat ſo lank, ſo lean,
"ſo bony?
"O dat be de great orator, Lyt-
"teltony."

“complaints ſeemed alone not equal to the expected mournful event; his long want of ſleep, whether the conſequence of the irritation in the bowels, or, which is more probable, of cauſes of a different kind, accounts for his loſs of ſtrength, and for his death, very ſufficiently. Though his Lordſhip wiſhed his approaching diſſolution not to be lingering, he waited for it with reſignation. He ſaid, ‘It is a folly, a keeping me in miſery, now to attempt to prolong life;’ yet he was eaſily perſuaded, for the ſatisfaction of others, to do or take any thing thought proper for him. On Saturday he had been remarkably better, and we were not without ſome hopes of his recovery. On Sunday, about eleven in the forenoon, his Lordſhip ſent for me, and ſaid he felt a great hurry, and wiſhed to have a little converſation with me in order to divert it. He then proceeded to open the fountain of that heart, from whence goodneſs had ſo long flowed as from a copious ſpring. ‘Doctor,’ ſaid he, ‘you ſhall be my confeſſor: when I firſt ſet out in the world, I had friends who endeavoured to ſhake my belief in the Chriſtian religion. I ſaw difficulties which ſtaggered me; but I kept my mind open to conviction. The evidences and doctrines of Chriſtianity, ſtudied with attention, made me a moſt firm and perſuaded believer of the Chriſtian religion. I have made it the rule of my life, and it is the ground of my future hopes. I have erred and ſinned; but have repented, and never indulged any vicious habit. In politicks, and public life, I have made the public good the rule of my conduct. I never gave counſels which I did not at the time think the beſt. I have ſeen that I was ſometimes in the wrong, but I did not err deſignedly. I have endeavoured, in private life, to do all the good in my power, and never for a moment could indulge malicious or unjuſt deſigns upon any perſon whatſoever.’ At another time he ſaid, ‘I muſt leave my ſoul in the ſame ſtate it was in before this illneſs; I find this a very inconvenient time for ſolicitude about any thing.’ On the evening, when the ſymptoms of death came on him, he ſaid, ‘I ſhall die; but it will not be your fault.’ When Lord and Lady Valentia came to ſee his Lordſhip, he gave them this ſolemn benediction, and ſaid, ‘Be good, be virtuous, my Lord. You muſt come to this [E].’ Thus he

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[E] Very ſimilar to what Addiſon ſaid to Lord Warwick.

"continued giving his dying benediction to all around "him. On Monday morning a lucid interval gave ſome "ſmall hopes, but theſe vaniſhed in the evening; and he "continued dying, but with very little uneaſineſs, till "Tueſday morning, Auguſt 22, when between ſeven and "eight o'clock he expired, almoſt without a groan [F]." His Lordſhip was buried at Hagley; and the following inſcription is cut on the ſide of his Lady's monument:

"This unadorned ſtone was placed here
"By the particular deſire and expreſs directions
"Of the late Right Honourable
"GEORGE Lord LYTTELTON,
"Who died Auguſt 22, 1773, aged 64."

[F] A lady who paſſed through Hagley in the ſummer of 1781, was ſurpriſed, after paſſing through many fine rooms, to find herſelf in a very ordinary bed-chamber; and more ſo, to hear the maid tell her, with tears in her eyes, "that in that room, his "conſtant one, his Lordſhip died." Anecdotes, p. 597.

Anecdotes of Bowyer by Nichols, p. 132.

LYTTELTON (CHARLES), third ſon of Sir Thomas, and brother to George lord Lyttelton, was educated at Eton-ſchool, and went thence firſt to Univerſity College, Oxford, and then to the Inner Temple, where he became a barriſter at law; but, entering into orders, was collated by Biſhop Hough to the rectory of Alvechurch in Worceſterſhire, Aug. 13, 1742. He took the degree of LL. B. March 28, 1745; LL. D. June 18, the ſame year; was appointed King's chaplain in Dec. 1747, dean of Exeter in May 1748, and was conſecrated biſhop of Carliſle, March 21, 1762. In 1754 he cauſed the cieling and cornices of the chancel of Hagley church to be ornamented with ſhields of arms in their proper colours, repreſenting the paternal coats of his ancient and reſpectable family. In 1765, on the death of Hugh lord Willoughby of Parham, he was unanimouſly elected preſident of the Society of Antiquaries; a ſtation in which his diſtinguiſhed abilities were eminently diſplayed. He died unmarried, Dec. 22, 1768. His merits and good qualities are univerſally acknowledged; and thoſe parts of his character which more particularly endeared him to the reſpectable Society over which he ſo worthily preſided, ſhall be pointed out in the words of his learned ſucceſſor Dean Milles: "The ſtudy of antiquity, eſpecially that part of "it which relates to the hiſtory and conſtitution of theſe "kingdoms, was one of his earlieſt and moſt favourable "purſuits;

Anecdotes ubi ſuprà.

Archæologia, vol. I, p. xli.

“ purſuits; and he acquired great knowledge in it by con-“ ſtant ſtudy and application, to which he was led, not only “ by his natural diſpoſition, but alſo by his ſtate and ſitua-“ tion in life. He took frequent opportunities of improv-“ ing and enriching this knowledge, by judicious obſerva-“ tions in the courſe of ſeveral journies which he made “ through every country of England, and through many “ parts of Scotland and Wales. The Society has reaped “ the fruits of theſe obſervations in the moſt valuable pa-“ pers, which his lordſhip from time to time has communi-“ cated to us; which are more in number, and not in-“ ferior either in merit or importance to thoſe conveyed “ to us by other hands [A]. Bleſt with a retentive “ memory, and happy both in the diſpoſition and facility “ of communicating his knowledge, he was enabled alſo “ to act the part of a judicious commentator and candid “ critic, explaining, illuſtrating, and correcting, from his “ own obſervations, many of the papers which have been “ read at this Society. His ſtation and connexions in the “ world, which neceſſarily engaged a very conſiderable “ part of his time, did not leſſen his attention to the buſi-“ neſs and intereſts of the Society. His doors were always “ open to his friends, amongſt whom none were more “ welcome to him than the friends of literature, which “ he endeavoured to promote in all its various branches, “ eſpecially in thoſe which are the more immediate ob-“ jects of our attention. Even this circumſtance proved “ beneficial to the Society; for, if I may be allowed the “ expreſſion, he was the center in which the various in-“ formations on points of antiquity from the different “ parts of the kingdom united, and the medium through “ which they were conveyed to us. His literary merit “ with the Society received an additional luſtre from the “ affability of his temper, the gentleneſs of his manners, “ and the benevolence of his heart; which united every “ member of the Society in eſteem to their Head, and in “ harmony and friendſhip with each other. A principle “ ſo eſſentially neceſſary to the proſperity, and even to “ the exiſtence of all communities, eſpecially thoſe which “ have arts and literature for their object, that its bene-“ ficial effects are viſibly to be diſcerned in the preſent “ flouriſhing ſtate of our Society, which I flatter myſelf “ will be long continued under the influence of the ſame

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[A] Theſe are preſerved in the Archæologia, vol. I. pp. 9. 140. 213. 228. 310.

"agreeable principles. I ſhall conclude this imperfect "ſketch of a moſt worthy character, by obſerving, that "the warmth of his affection to the Society continued to "his lateſt breath; and he has given a ſignal proof of it in "the laſt great act, which a wiſe man does with reſpect "to his worldly affairs; for, amongſt the many charitable "and generous donations contained in his will, he has "made a very uſeful and valuable bequeſt of manu-"ſcripts [B] and printed books to the Society, as a token "of his affection for them, and of his earneſt deſire to "promote thoſe laudable purpoſes for which they were "inſtituted." The Society expreſſed their gratitude and reſpect to his memory by a portrait of him engraved at their expence in 1770.

[B] Among theſe is a MS. hiſtory of the building of Exeter cathedral, by himſelf; and his large and valuable Collections towards a Hiſtory of Worceſterſhire, which have ſince been publiſhed by Dr. Naſh.

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Le Clerc's bibl. choiſ. tom. xx. p. 238. MABILLON (JOHN), a very learned writer of France, was born Nov. 23, 1632, at Pierre-mont, on the frontiers of Champagne. He was educated in the univerſity of Rheims, and afterwards entered into the abbey of the Benedictines of St. Remy; where he took the habit in 1653, and made the profeſſion the year following. He was looked upon, at firſt, as a perſon that would do honour to his order; but a perpetual head-ach, with which he was afflicted, almoſt deſtroyed all the expectations which were conceived of him. He was ordained prieſt at Amiens, in 1660; and afterwards, for fear too much ſolitude might prejudice his health, which was not yet re-eſtabliſhed, ſent by his ſuperiors to St. Dennis, where he was appointed, during the whole year 1663, to ſhew the treaſure and monuments of the kings of France. But having unfortunately broken there a looking-glaſs, which was pretended to have belonged to Virgil, he obtained leave to quit an employment, which, as he ſaid, frequently obliged him to relate things he did not believe. As the indiſpoſition of his head gradually abated, he began to ſhew himſelf more and more to the world. Father d'Acheri, who was then compiling his "Spicilegium," deſiring to have ſome young monk, who could aſſiſt him in that work, Mabillon was pitched upon for the purpoſe, who in 1664 went to Paris, and was very ſerviceable to father d'Acheri. This began to place his talents in a conſpicuous light, and to ſhew what might be expected from him. A freſh occaſion ſoon offered itſelf to him. The congregation of St. Maur had formed a deſign of publiſhing new editions of the fathers, reviſed from the manuſcripts, with which the libraries of the order of the Benedictines, as one of the moſt ancient, are furniſhed. Mabillon was ordered to undertake the edition of "St. Bernard," which he prepared with great judgement and learning, and publiſhed at Paris, 1667, in two volumes folio, and nine octavo. In 1690, he publiſhed a ſecond edition, augmented with almoſt fifty letters, new preliminary diſſertations, and new notes; and was preparing to publiſh a third, when he died. He had no ſooner publiſhed the firſt edition of "St. Bernard," but the congregation appointed him to undertake an edition of the "Acts of the Saints of the order of the Benedictines;" the firſt volume of which he publiſhed in 1668, and continued it to nine volumes in folio, the laſt of which was publiſhed in 1701. The writers of the "Journal de Trevoux" ſpeak not much amiſs of this work, when they ſay, that "it ought to be conſidered, not as a ſimple collection of memoirs relating to monaſtic hiſtory, but as a valuable compilation of ancient monuments; which, being illuſtrated by learned notes, give a great light to the moſt obſcure part of eccleſiaſtical hiſtory. The prefaces alone," ſay they, "would ſecure to the author an immortal reputation. The manners and uſages of thoſe dark ages are examined into with great care; and an hundred important queſtions are diſcuſſed by an exact and ſolid critique." Le Clerc, in the place referred to above, from which we have drawn chiefly our account of Mabillon, has given us one example of a queſtion, occaſionally diſcuſſed by him in the courſe of his work; and it is that concerning the uſe of unleavened bread, in the celebration of the ſacrament. Mabillon ſhews, in the preface to the third age of his "Acta Sanctorum," that the uſe of it is more ancient than is generally believed; and, in 1674, maintained it in a particular diſſertation, addreſſed to cardinal Bona, who was before of a contrary opinion. But the work, which is ſuppoſed to have done him the moſt honour, is his "De re diplomatica libri ſex: in quibus quicquid ad veterum inſtrumentorum antiqui-

"tatem, materiam, ſcripturam & ſtilum; quicquid ad "ſigilla, monogrammata, ſubſcriptiones, ac notas chronologicas; quicquid inde ad antiquariam, hiſtoricam, "forenſemque diſciplinam pertinet, explicatur, & illuſtratur. Accedunt commentarius de antiquis regum Francorum palatiis, veterum ſcripturarum varia ſpecimina "tabulis LX. comprehenſa, nova ducentorum & amplius "monumentorum collectio. Paris, 1681," fol. The examination of almoſt an infinite number of charters and ancient titles, which had paſſed through his hands, put him upon forming the deſign of reducing to certain rules and principles an art, of which before there had been only very confuſed ideas. It was a bold attempt; but he executed it with ſuch ſucceſs, that he was thought to have carried it at once to perfection.

In 1682, he took a journey into Burgundy, in which Mr. Colbert employed him, to examine ſome ancient titles relating to the royal family. That miniſter received all the ſatisfaction he could deſire; and, being fully convinced of our author's experience and abilities in theſe points, ſent him the year following into Germany, in order to ſearch there, among the archives and libraries of the ancient abbeys, what was moſt curious and proper to illuſtrate the hiſtory of the church in general, and that of France in particular. He ſpent in this journey five months, and has publiſhed an account of it. He took another journey into Italy in 1685, by the order of the king of France; and returned the year following, with a very noble collection. He placed in the king's library above three thouſand volumes of rare books, both printed and manuſcript; and, in 1687, compoſed two volumes of the pieces he had diſcovered in that country, under the title of "Muſeum Italicum." After this, he employed himſelf in publiſhing other works, which are ſtrong evidences of his vaſt abilities and application. In 1698, he publiſhed a Latin letter concerning the worſhip of the unknown ſaints, which he called, "Euſebii "Romani ad Theophilum Gallum epiſtola." This piece had like to have brought him into trouble; and the occaſion of it was as follows: Mabillon, in the journey he had taken to Rome, had endeavoured to inform himſelf particularly of thoſe rules and precautions, which were neceſſary to be obſerved with regard to the bodies of ſaints taken out of the catacombs, in order to be expoſed to the veneration of the public. He had himſelf viſited thoſe places, and conſulted all perſons who could give him light upon the ſubject. Five or ſix years had paſſed ſince his return to France, without his having ever thought of making uſe of his obſervations on that point. In 1692, he thought proper to draw up the treatiſe abovementioned; in which he took occaſion to obſerve, that the bodies found in the catacombs were too haſtily, and without ſufficient foundation, concluded to be the bodies of martyrs. But, as this was a ſubject of a very delicate nature, and the book might poſſibly give offence, he kept it by him five years, without communicating it to above one perſon; and then ſent it, under the ſeal of ſecreſy, to cardinal Colloredo at Rome, whoſe opinion was, that it ſhould not be publiſhed in the form it was then in. Nevertheleſs, in 1698, it was publiſhed; and, as might eaſily be forſeen, very ill received at Rome. Nothing however appeared againſt it but complaints, murmurs, and criticiſms, till 1701; then it was brought before the Congregation of the Index; and the affair took ſo bad a turn there, that Mabillon was obliged to employ all his intereſt to prevent a cenſure upon his letter. Nor would even this have availed, if he had not agreed to publiſh a new edition of it; in which, by ſoftening ſome paſſages, and throwing upon inferior officers whatever abuſes might be committed with regard to the bodies taken out of the catacombs, he eaſily ſatisfied his judges; who, having a great eſteem for his learning and virtue, were not very ready to condemn him.

This eminent man died of a ſuppreſſion of urine, which, it is ſaid, did not at firſt alarm him, Dec. 1707. His great merit had procured him, in 1701, the place of honorary member of the academy of inſcriptions. Du Pin tells us, that "it would be difficult to give Mabillon the praiſes he deſerves: the voice of the public and the general eſteem of all the learned, are a much better commendation of him than any thing we can ſay. His profound learning appears from his works: his modeſty, humility, meekneſs, and piety, are no leſs known to thoſe who have had the leaſt converſation with him. His ſtyle is maſculine, pure, clear, and methodical, without affectation or ſuperfluous ornaments, and ſuitable to the ſubjects of which he has treated."

Biblioth. des auteurs eccleſiaſt.

MACE (Thomas), a practitioner on the lute, but more diſtinguiſhed among muſic-men by a work, intituled "Muſick's Monument, or a Remembrancer of the beſt

Hawkins's Hiſt of Muſic, vol. IV.

"Practical Muſick, both Divine and Civil, that has ever "been known to have been in the World, 1676," folio. This perſon was born in 1613, and became one of the clerks of Trinity College, Cambridge. He does not appear to have held any conſiderable rank among muſicians; nor is he celebrated either as a compoſer or practitioner on the lute: nevertheleſs, his book is a proof, that he was an excellent judge of the inſtrument; and contains ſuch variety of directions for the ordering and management thereof, as alſo for the performance on it, as renders it a work of great utility. The ſtyle, it muſt be owned, is ſingularly curious; but then it is to the laſt degree diverting. It contains many particulars reſpecting himſelf, many traits of an original and ſingular character; and a vein of humour runs through it, which, far from being diſguſting, exhibits a lively portraiture of a good-natured goſſiping old man. There is a print of him before his book, from an engraving of Faithorne, the inſcription under which ſhews him to have been ſixty three in 1676: how long he lived afterwards, is not known. He had a wife and children.

MACEDONIANS, certain ancient heretics in the Chriſtian church, ſo called from Macedonius, their founder and leader. Macedonius was of the church of Conſtantinople; and the Arians made him biſhop of that ſee in the year 342, at the ſame time that the orthodox contended for Paul. This occaſioned a conteſt, which roſe at length to ſuch a height, that arms were taken up, and many loſt their lives. The emperor Conſtantius, however, put an end to the diſpute, by baniſhing Paul, and ratifying the nomination of Macedonius; who, after much oppoſition, which ended at the death of Paul, became peaceably and quietly ſettled in his ſee. Mean while Macedonius was not of a temper to be peaceable and quiet in any ſituation long: he ſoon fell into diſgrace with Conſtantius, for acting the part of a tyrant, rather than a biſhop. What made him ſtill upon worſe terms with the emperor, was his cauſing the body of Conſtantine to be tranſlated from the temple of the Apoſtles to that of Acacius the martyr; which alſo raiſed great tumults and confuſion among the people, ſome highly approving, others loudly condemning, the procedure of Macedonius; inſomuch that they came to blows a ſecond time, when a prodigious number on both ſides were ſlain. Macedonius, however, notwithſtanding

ing the emperor's diſpleaſure, which he had incurred by his ſeditious and turbulent practices, managed ſo well as to ſupport himſelf by his party, which he had lately increaſed by taking in the Semi-Arians: till at length, impolitically offending two of his biſhops, they got him depoſed by the council of Conſtantinople, in 359.

He took this depoſition, it is ſaid, ſo heinouſly, that he was put upon revenging it, by broaching a new hereſy. He began to teach, therefore, that the Holy Spirit had no reſemblance to either the Father or the Son, but was only a mere creature, one of God's miniſters, and ſomewhat more excellent than the angels. The diſaffected biſhops ſubſcribed at once to this opinion; and the Arians, it may be imagined, ſwallowed it very greedily. According to St. Jerom, even the Donatiſts of Africa joined with them; for he ſays, that Donatus of Carthage wrote a treatiſe upon the Holy Ghoſt, agreeable to the doctrine of the Arians. The outward ſhew of piety, which the Macedonians obſerved, drew over to their party many ſimple Chriſtians: for theſe heretics were wiſe enough to know, that ſanctity of behaviour would be ſure of gaining converts to any doctrine, however abſurd or impious. One Maratorus, who had been formerly a treaſurer, having amaſſed vaſt riches, forſook his ſecular life, and devoted himſelf entirely to the ſervice of the poor and ſick. Then he became a monk; and at laſt fell in with the Macedonian hereſy. He contributed greatly to ſpread it far and wide, by virtue of his riches; which, being freely and properly diſtributed, were found of more force in effecting converſions than all his arguments: and from this man, as Socrates relates, the Macedonians were called Maratorians. They were alſo called Pneumatomachi, or perſons who were enemies of the Holy Ghoſt.

Hiſt. Eccl. lib. 2.

The noiſe of the Macedonian hereſy being ſpread over Egypt, the biſhop Serapion advertiſed Athanaſius of it, who then was leading a monaſtic life, and lay hid in the deſart. This celebrated ſaint, immediately taking pen in hand, was the firſt who confuted it; and this giving a general alarm, the councils by their decrees, and the emperors by their edicts, did afterwards confute it more effectually.

MACER (ÆMILIUS), an ancient Latin poet, was born at Verona, and flouriſhed under Auguſtus Cæſar. Euſebius relates, that he died a few years after Virgil.

Ovid ſpeaks of a poem of his, on the nature and quality of birds, ſerpents, and herbs; which, he ſays, Macer being then very old had often read to him:

"Sæpe ſuas volucres legit mihi grandior ævo,
"Quæque nocet ſerpens, quæ juvat herba, Macer."
De Ponto, lib. iv. eleg. 10.

There is extant a poem, upon the nature and power of herbs, under Macer's name; but it is ſpurious. He alſo wrote a ſupplement to Homer, as Quintus Calaber did afterwards in Greek:

"Tu canis æterno quicquid reſtabat Homero:
"Ne careant ſumma Troica bella manu."
De Ponto, lib. ii. eleg. 10.

Paul Jovius, elog. p. 205.

MACHIAVEL (Nicolas), a native of Florence, who flouriſhed in the beginning of the ſixteenth century, was a very great genius, and wrote many things in a fine and maſterly way; but had ſo little pretenſions to learning, that, as ſome ſay, he did not underſtand Latin well enough to be able to read authors in that language. His firſt productions, that we hear of, were of the comic kind. He wrote a comedy called, "Nicias," on the model of Ariſtophanes, in which he laſhed ſome of his countrymen very ſeverely, under the theatrical characters he introduced in it; who, however, bore his ſatire without ſhewing their reſentment, becauſe they would not increaſe the public laughter, by taking it to themſelves. This play was acted with ſo much ſucceſs at Florence, that Leo X. upon the fame of its great wit, ordered it to be performed at Rome, with all its decorations, and by the ſame actors, that that city alſo might enjoy the pleaſure of it. But this comedy is not to be found in Machiavel's works, the only two inſerted there being the "Mandragola" and the "Clitia." Balzac ſays, that the "Clitia" is a copy of Plautus's "Caſina;" and he blames Machiavel for adhering to his

Caſin. act i. ſc. 5.

original even in things where religion is rediculed. "Your "wife hates me," ſays Olympio in Plautus, "your ſon hates "me, and all your acquaintance hate me." Stalino. "What "is that to you? whilſt Jupiter is your friend, never "mind thoſe minute deities." Olympio. "They are not "much to be minded, I confeſs, provided they die ſoon; "but ſuppoſe you, Mr. Jupiter, ſhould happen to die "firſt, and your kingdom devolve to thoſe minor gods, "what will became of my head, and ſhoulders and ſhins?" Which the Florentine comedian imitates thus, in his dialogue between Pyrrhus and Nicomachus. Nic. "What is it to you? keep in favour with Chriſt; and "laugh at the ſaints." Pyr. "Yes: but if you die, and the "ſaints uſe me ill?" Nic. "Fear not; I will put you into "ſuch a condition that the ſaints ſhall not trouble you." This, and ſome other paſſages of a like nature, might probably give riſe to an opinion, which has ever ſince been retained of him, that he was not at the bottom a very good believer.

Mean while, Machiavel's comedies are of no account at all, when compared with his other works, as we ſhall perceive immediately. He was ſecretary, and afterwards hiſtoriographer, to the republic of Florence; and he wrote an hiſtory of that commonwealth in eight books, which contain what paſſed from 1215 to 1494. The Medicis procured him this laſt employment, with a good ſalary, in recompence for his having been put to the rack; which, it ſeems, was done upon a ſuſpicion that he was an accomplice of the Soderini, in their conſpiracies againſt that houſe. He had the conſtancy to endure this trial without confeſſing any thing: but his frequent and high commendations of Brutus and Caſſius have perſuaded many, that he was not altogether innocent. He publiſhed alſo ſeven books of the "Art Military;" which made him paſs, with the duke of Urbino, for a man very capable of drawing up an army in battalia. The duke, however, was wiſe enough never to try his theory; no, not even upon a ſingle ſquadron.

But of all his books, that which made the moſt noiſe, is a treatiſe of politics, intituled, "The Prince:" the purpoſe of which is to deſcribe the arts of government, as they are uſually exerciſed by wicked princes and tyrants. It is remarkable, that mankind are not yet agreed in their opinion of the author's purpoſe in writing this book. Some think, that he repreſented and expoſed the arts of politicians, with no other view, than to inſpire an abhorrence of tyrants, and to excite all mankind to the ſupport of liberty: and others will have it, that he meant to delineate a proper plan of governing, and to preſcribe and recommend ſuch arts as the only expedients by which mankind can be managed; of which they are ſo perſuaded, that Machiaveliſm, and the art of reigning tyrannically, paſs with them for ſynonymous terms. Lord Bacon maintains the former of thoſe opinions; and ſays, that "we are greatly obliged to Machiavel, and all ſuch writers, for telling us ſo frankly what men do, and not what they ought to do," that we may guard ourſelves the better againſt their wiles. "Eſt quod gratias agamus Machiavello, & hujuſmodi ſcriptoribus qui aperte & indiſſimulanter proferunt, quid homines facere ſoleant, non quid debeant." Afterwards, Lord Clarendon delivered himſelf alſo in favour of the ſame opinion: "Machiavel," ſays he, "was as great an enemy to tyranny and injuſtice in any government, as any man then was, or now is; although he got an ill name with thoſe, who take what he ſays from the report of other men, or do not enough conſider themſelves what he ſays, and his method in ſpeaking." It is certain, however, that when his "Prince" was firſt publiſhed, which was about 1515, it gave no offence to the powers then in being. It was dedicated to Laurence de Medicis, nephew of Leo X. yet it did not hurt the author with this pope; who nevertheleſs was the firſt who threatened thoſe with excommunication that read a prohibited book. Hadrian VI. who ſucceeded Leo X. did not cenſure Machiavel's book; and Clement VII. who ſucceeded Hadrian VI. not only allowed Machiavel to dedicate his Hiſtory of Florence to him, but alſo granted a privilege to Anthony Bladus, in 1531, to print this author's works at Rome. The ſucceſſors of Clement VII. to Clement VIII. permitted the ſale of Machiavel's "Prince," all over Italy, of which there are frequent editions and tranſlations. Mean while it was known, that this book did not pleaſe ſome doctors; and at laſt, under the pontificate of Clement VIII. the writings of this Florentine were condemned, after the loud complaints made againſt them at Rome by the jeſuit Poſſevin, and a prieſt of the oratory called Thomas Bozius; though it is certain, that the jeſuit had never read Machiavel's "Prince," as appears from his charging things on this book, which are not to be found in it. But it happened here, as it often happens in caſes of a ſimilar nature, that a want of knowledge is more than ſupplied by a redundancy of zeal.

De augm. ſcient. l. vii. c. 2.

Hiſt. of rebellion, book x.

Beſides what we have mentioned, Machiavel publiſhed ſeveral other pieces, viz. "The life of Caſtruccio Caſtracani;" "The murder of Vitelli, &c. by duke Valentino;" "The ſtate of France;" "The ſtate of Germany;" "The marriage of Belphegor, a novel;" "The

"Original of the Guelf and Ghibilin factions;" and "Diſ-"courſes upon the firſt decade of Titus Livius," which are full of moral and political inſtruction. This extraordinary man died of a medicine, he took by way of prevention, in 1530. He is ſaid, at the latter end of his life, to have lived in poverty, and contempt of religion. Paul Jovius calls him *irriſor & atheos*, a ſcoffer and an atheiſt. Some ſay, that they were obliged to uſe the public authority, to force him to receive the ſacraments; and many ſtrange ſtories are told of his irreligion, one of which we will relate, to ſatisfy the reader's curioſity, for it would be endleſs to relate them all. When Machiavel was juſt dying, ſays the author of the following anecdote, he was ſeized with this fancy. He ſaw a ſmall company of poor ſcoundrels, all in rags, ill-favoured, half-ſtarved, and, in ſhort, in as bad plight as poſſible. He was told, that theſe were the inhabitants of paradiſe, of whom it is written, "Beati "pauperes, quoniam ipſorum eſt regnum cœlorum." After theſe were retired, an infinite number of grave majeſtic perſonages appeared, who ſeemed to be ſitting in a ſenate-houſe, and canvaſſing the moſt important affairs of ſtate. There he ſaw Plato, Seneca, Plutarch, Tacitus, and others of the like characters; but was told, that thoſe venerable perſonages, notwithſtanding their appearance, were the damned, and the ſouls of the reprobated; for "Sapientia hujus ſæculi inimica eſt Dei." After this he was aſked, to which of theſe companies he would chooſe to belong; and anſwered, "That he had much rather be in "hell with thoſe great geniuſes, to converſe with them "about affairs of ſtate, than be condemned to the company "of ſuch louſy ſcoundrels, as they had preſented to him "before." Others relate this ſomething differently, as, that he "would rather be ſent to hell after his death, than "go to paradiſe; becauſe he ſhould find nothing in heaven, "but a parcel of beggars, poor monks, hermits, and "apoſtles; whereas in hell, he ſhould live with popes, "cardinals, kings, and princes."

Elog. p. 206.

Binet de Salut d'Origene, p. 359.

This, and many other ſtories of the ſame kind, was related of him; which, it is more than probable, are all falſe, and nothing more than the fictions of bigots, to defame the man, becauſe they diſliked his books. Be this however as it will, Machiavel was certainly, what Harrington, the author of the "Oceana," has obſerved of him, "a very "ingenious man; and the beſt ſkilled in matters of policy "and government, perhaps, of all who have written upon "theſe ſubjects." An Engliſh tranſlation of "Machiavel's "Works," with Annotations, Diſſertations, &c. was publiſhed by Mr. Farneworth in 1761, 2 vols. 4to; 1775, 8vo.

Mackenzie's life, prefixed to his works, in two volumes folio, Edin. 1716.

MACKENZIE (Sir George), an ingenious and learned Scots writer, and eminent lawyer, was deſcended from an ancient and noble family, his father Simon Mackenzie being brother to the earl of Seaforth, and born at Dundee, in the county of Angus, in 1636. He gave early proofs of an extraordinary genius, having gone through his grammar, and the uſual claſſic authors, at ten years of age; and was then ſent to the univerſities of Aberdeen and St Andrew's, where he finiſhed his ſtudies in logic and philoſophy before he was full ſixteen. After this, he turned his thoughts to the civil law; with a view of perfecting himſelf in which, he travelled into France, and ſettled himſelf a cloſe ſtudent in the univerſity of Bourges, for about three years. Then returning home, he was called to the bar, and became an advocate in 1656. He gained the character of an eminent pleader in a few years: ſo that, in 1661, he was choſen to plead the cauſe of the marquis of Argyle, who was beheaded at Edinburgh that year, for high-treaſon. In pleading this caſe, he dropped ſome unwary expreſſions in favour of his client, for which he was reprimanded; but he replied with great quickneſs, as well as boldneſs, that "it was impoſſible to plead for a traitor without ſpeaking treaſon."

In the mean time, though he made the law his profeſſion and chief ſtudy, yet he did not ſuffer his abilities to be confined entirely to that province. He had a good taſte for polite literature; and he gave the public, from time to time, inconteſtable proofs of an uncommon proficiency therein. In 1660, came out his "Aretino, or ſerious romance," wherein he ſhewed a gay and exuberant fancy. In 1663, he publiſhed his "Religio Stoici;" or a ſhort diſcourſe upon ſeveral divine and moral ſubjects, with a friendly addreſs to the fanatics of all ſects and ſorts. This was followed, in 1665, by "A moral eſſay," preferring ſolitude to public employment, and all its appanages; ſuch as fame, command, riches, pleaſures, converſation, &c. which eſſay was anſwered by John Evelyn, eſq; in another, preferring public employment to ſolitude. In 1667, he printed his "Moral gallantry;" a diſcourſe, wherein he endeavours to prove, that point of honour, abſtracting from all other ties, obliges men to be virtuous; and that there is nothing ſo mean and unworthy of a gentleman, as vice: to which is added, a conſolation againſt calumnies; ſhewing how to bear them eaſily and pleaſantly. Afterwards he publiſhed, "The moral hiſtory of frugality," with its oppoſite vices, covetouſneſs, niggardlineſs, prodigality, and luxury, dedicated to the univerſity of Oxford; and, "Reaſon," an eſſay, dedicated to the Hon. Robert Boyle, eſq. All theſe works, except "Aretino," were collected and printed together at London 1713, in 8vo. under the title of "Eſſays upon ſeveral moral ſubjects:" and it is but doing them juſtice to ſay, that they abound in good ſenſe, wit, and learning; and are as fitted to entertain, as to inſtruct the reader. Beſides theſe Eſſays, which were the production of ſuch hours as could be ſpared from the buſineſs of his profeſſion, he was the author of a play and a poem. The poem is intituled, "Cælia's country-"houſe and cloſet;" and in it are the following lines upon the earl of Montroſe:

"Montroſe, his country's glory, and its ſhame,
"Cæſar in all things equall'd, but his fame, &c."

which we quote principally to ſhew, that Pope himſelf, infinitely ſuperior as his talents in poetry were, did not diſdain to imitate our author, in his "Eſſay on criticiſm:"

"At length Eraſmus, that great injur'd name,
"The glory of the prieſthood, and the ſhame, &c."

But to go on with Mackenzie. Soon after his public pleading for the earl of Argyle, he was promoted to the office of a judge in the criminal court; which he diſcharged with ſo much credit and reputation, that he was made king's advocate in 1674, and one of the lords of the privy-council in Scotland. He was alſo knighted by his majeſty. In theſe places he met with a great deal of trouble, on account of the rebellions which happened in his time; and his office of advocate requiring him to act with ſeverity, he did not eſcape being cenſured, as if, in the deaths of ſome particular perſons who were executed, he had ſtretched the laws too far. But there does not ſeem to have been any juſt foundation for this clamour againſt him: and it is generally agreed, that he acquitted himſelf like an able and upright magiſtrate. Upon the abrogation of the penal laws by James II. our advocate, though he had always been remakable for his loyalty, and even cenſured for his zeal againſt traitors and fanatics, thought himſelf obliged to reſign his poſt; being convinced, that he could not diſcharge the duties of it in that point with a good conſcience. He was ſucceeded by ſir John Dalrymple, who, however, did not long continue in it: for that unfortunate prince, being convinced of his error, reſtored ſir George to his poſt, in which he continued until the Revolution, and then gave it up. He could not come into the meaſures and terms of the Revolution: he hoped, that the prince of Orange would have returned to his own country, when matters were adjuſted between the king and his ſubjects; and, upon its proving otherwiſe, he quitted all employments in Scotland, and retired to England, reſolving to ſpend the remainder of his days in the univerſity of Oxford. He arrived there in Sept. 1689, and proſecuted his ſtudies in the Bodleian library, being admitted a ſtudent there, by a grace paſſed in the congregation, June 2, 1690. In the ſpring following, he went to London, where he fell into a diſorder, of which he died the 2d of May, 1691. His corpſe was conveyed by land to Scotland, and interred with great pomp and ſolemnity at Edinburgh; where, as we are told, his funeral was attended by all the council, nobility, college of juſtice, college of phyſicians, univerſity, clergy, gentry, and ſuch a concourſe of people as never was ſeen on the like occaſion.

Beſides the moral pieces mentioned above, he wrote ſeveral other works, to illuſtrate the laws and cuſtoms of his country, to vindicate the monarchy from the reſtleſs contrivances and attacks of thoſe whom he eſteemed its enemies, and to maintain the honour and glory of Scotland. To illuſtrate the laws and cuſtoms of his country, he publiſhed, "A diſcourſe upon the laws and cuſtoms of Scotland in matters criminal, 1674," 4to. "Idea eloquentiæ forenſis hodiernæ, una cum actione forenſi ex unaquaque juris parte, 1681," 8vo. "Inſtitutions of the laws of Scotland, 1684," 8vo. "Obſervations upon the acts of parliament, 1686," folio. Beſides theſe, ſeveral other treatiſes of law are inſerted in his works, printed at Edinburgh 1716, in 2 vol. folio. In vindication of monarchy, he wrote his "Jus regium: or the juſt and ſolid foundations of monarchy in general, and more eſpecially of the monarchy of Scotland; maintained againſt Buchanan, Naphthali, Doleman, Milton, &c. Lond. 1684," 8vo. This book being dedicated, and preſented by the author, to the univerſity of Oxford, the members thereof aſſembled in convocation ordered a letter of thanks to be ſent to him for the ſaid book, and his worthy pains therein, &c. With the ſame view, he publiſhed his "Diſcovery of the fanatic "plot," printed at Edinburgh 1684, in folio; and his "Vindication of the government of Scotland during the "reign of Charles II." Alſo the "Method of proceeding "againſt criminals and fanatical covenants, 1691," 4to. The pieces, which he publiſhed in honour of his nation, were as follow: "Obſervations on the laws and cuſtoms of "nations as to precedency, with the ſcience of heraldry, "treated as a part of the civil law of nations; wherein "reaſons are given for its principles, and etymologies for "its harder terms, 1680," folio. "A defence of the antiquity of the royal line of Scotland: with a true account "when the Scots were governed by kings in the iſle of "Britain, 1685," 8vo. This was written in anſwer to "An Hiſtorical account of church government, as it was "in Great Britain and Ireland, when they firſt received the "Chriſtian religion," by Lloyd, bp. of St. Aſaph. Sir George's defence was publiſhed in June 1685: but, before it came out, it was animadverted upon by Dr. Stillingfleet, who had ſeen it in manuſcript, in the preface to his book intituled, "Origines Britannicæ." Sir George replied the year following, in a piece intituled, "The antiquity of the "royal line of Scotland farther cleared and defended, againſt "the exceptions lately offered by Dr. Stillingfleet, in his "vindication of the biſhop of St. Aſaph;" after which no more was heard of the controverſy. It is remarkable, however, that ſir George's books were turned into Latin, printed at Utrecht in 1689, and then preſented to William-Henry prince of Orange, who thereupon wrote two very obliging letters of thanks to him for his performance.

Among the inſtances of our author's zeal for his country, it is neceſſary to mention his founding of the lawyers library at Edinburgh, in 1689. This goes by the name of the Advocates library, and was afterwards ſtored with variety of manuſcripts, relating particularly to the antiquity of the Scotiſh nation, and with all ſorts of books, in all the ſciences, claſſed in that excellent order, which he preſcribed in an elegant Latin oration, pronounced upon the opening of it, and printed among his works.

We will cloſe our account of ſir George Mackenzie with what Wood and Burnet have ſaid of him. Wood repreſents him as "a gentleman well acquainted with the "beſt authors, whether ancient or modern; of indefatigable "induſtry in his ſtudies, great abilities and integrity in "his

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“ his profeſſion, powerful at the bar, juſt on the bench, an able ſtateſman, a faithful friend, a loyal ſubject, a conſtant advocate for the clergy and univerſities, of ſtrict honour in all his actions, and a zealous defender of piety and religion in all places and companies. His converſation was pleaſant and uſeful, ſevere againſt vice and looſe principles, without regard to quality or authority. He was a great lover of the laws and cuſtoms of his country, a contemner of popularity and riches, frugal in his expences, abſtemious in his diet, &c.” Burnet ſays, that “he was a man of much life and wit, but neither equal nor correct in it. He has publiſhed many books, ſome of law, but all full of faults; for he was a ſlight and ſuperficial man.”

History of his own times, vol. i.

Sir George was twice married, and had children by both his wives. A daughter by his firſt wife was the grandmother of the preſent earl of Bute.

MACLAURIN (Colin), an eminent mathematician and philoſopher, was the ſon of a clergyman, and born at Kilmoddan in Scotland, Feb. 1698. He was ſent to the univerſity of Glaſgow in 1709, where he continued five years, and applied himſelf to ſtudy in a moſt intenſe manner. His great genius for mathematical learning diſcovered itſelf ſo early as at twelve years of age; when, having accidentally met with an Euclid in a friend's chamber, he became in a few days maſter of the firſt ſix books without any aſſiſtance: and it is certain, that in his 16th year he had invented many of the propoſitions, which were afterwards publiſhed under the title of, “Geometrica organica.” In his 15th year, he took the degree of maſter of arts; on which occaſion he compoſed and publicly defended a theſis, “On the power of gravity,” with great applauſe. After this he quitted the univerſity, and retired to a country-ſeat of his uncle, who had the care of his education; for his parents had been dead ſome time. Here he ſpent two or three years in purſuing his favourite ſtudies; but, in 1717, he offered himſelf a candidate for the profeſſorſhip of mathematics in the Mariſhal college of Aberdeen, and obtained it after a ten days trial with a very able competitor. In 1719, he went to London, where he became acquainted with Dr. Hoadly, then bp. of Bangor, Dr. Clarke, ſir Iſaac Newton, and other eminent men; at which time alſo he was admitted a member of the royal ſociety: and in another journey in 1721, he contracted an intimacy with Martin Folkes, eſq; the preſident of it, which laſted to his death.

In 1622, lord Polwarth, plenipotentiary of the king of Great-Britain at the congreſs of Cambray, engaged him to go as tutor and companion to his eldeſt ſon, who was then to ſet out on his travels. After a ſhort ſtay at Paris, and viſiting other towns in France, they fixed in Lorrain; where Maclaurin wrote his piece "On the percuſſion of bodies," which gained the prize of the royal academy of ſciences, for the year 1724. But, his pupil dying ſoon after at Montpelier, he returned immediately to his profeſſion at Aberdeen. He was hardly ſettled here, when he received an invitation to Edinburgh; the curators of that univerſity being deſirous that he ſhould ſupply the place of Mr. James Gregory, whoſe great age and infirmities had rendered him incapable of teaching. He had ſome difficulties to encounter, ariſing from competitors, who had good intereſt with the patrons of the univerſity, and alſo from the want of an additional fund for the new profeſſor; which however at length were all ſurmounted, upon the receipt of two letters from ſir Iſaac Newton. In one, addreſſed to himſelf, with allowance to ſhew it to the patrons of the univerſity, ſir Iſaac expreſſes himſelf thus: "I am very glad to hear, that you " have a proſpect of being joined to Mr. James Gregory, " in the profeſſorſhip of the mathematics at Edinburgh, " not only becauſe you are my friend, but principally be" cauſe of your abilities; you being acquainted as well with " the new improvements of mathematics, as with the for" mer ſtate of thoſe ſciences. I heartily wiſh you good ſuc" ceſs, and ſhall be very glad to hear of your being elected." In a ſecond letter to the lord provoſt of Edinburgh, he writes thus; "I am glad to underſtand, that Mr. Maclaurin " is in good repute amongſt you for his ſkill in mathematics, " for I think he deſerves it very well: and to ſatisfy you " that I do not flatter him, and alſo to encourage him " to accept the place of aſſiſting Mr. Gregory, in order " to ſucceed him, I am ready, if you pleaſe to give me " leave, to contribute 20 l. per annum towards a proviſion " for him, till Mr. Gregory's place becomes void, if I live " ſo long, and I will pay it to his order in London."

Nov. 1725, he was introduced into the univerſity: as was at the ſame time his learned colleague and intimate friend, Dr. Alexander Monro, profeſſor of anatomy. After this, the mathematical claſſes ſoon became very numerous, there being generally upwards of 100 young gentlemen attending his lectures every year; who being of different ſtandings and proficiency, he was obliged to divide them into four or five claſſes, in each of which he employed a full hour every day, from the firſt of Nov. to the firſt of June. In the firſt claſs, he taught the firſt ſix books of "Euclid's Elements," plain trigonometry, practical geometry, the elements of fortification, and an introduction to algebra. The ſecond ſtudied algebra, the 11th and 12th books of Euclid, ſpherical trigonometry, conic ſections, and the general principles of aſtronomy. The third went on in aſtronomy and perſpective, read a part of ſir Iſaac Newton's "Principia," and had a courſe of experiments for illuſtrating them performed: he afterwards read and demonſtrated the elements of fluxions. Thoſe in the fourth claſs read a ſyſtem of fluxions, the doctrine of chances, and the reſt of Newton's "Principia." Beſides the labours of his public profeſſion, he had frequently other employments and avocations. If an uncommon experiment was ſaid to have been made any where, the curious were deſirous of having it repeated by him: if an eclipſe or comet was to be obſerved, his teleſcopes were always in readineſs.

He lived a bachelor to the year 1733; but being very much formed for ſociety, as well as contemplation, he then married Anne, the daughter of Mr. Walter Stewart, ſolicitor-general to his late majeſty for Scotland. By this lady he had ſeven children, of which, two ſons and three daughters, together with his wife, ſurvived him. In 1734, Berkeley, bp. of Cloyne, publiſhed a piece called, "The "Analyſt;" in which he took occaſion, from ſome diſputes that had ariſen concerning the grounds of the fluxionary method, to explode the method itſelf, and alſo to charge mathematicians in general with infidelity in religion. Maclaurin thought himſelf included in this charge, and began an anſwer to Berkeley's book: but, as he proceeded, ſo many diſcoveries, ſo many new theories and problems occurred to him, that, inſtead of a vindicatory pamphlet, his work came out, "A complete ſyſtem of fluxions, with "their application to the moſt conſiderable problems in ge-"ometry and natural philoſophy." This work was publiſhed at Edinburgh in 1742, 2 vols. 4to; and as it coſt him infinite pains, ſo it is the moſt conſiderable of all his works, and will do him immortal honour. In the mean time, he was continually obliging the public with ſome performance or obſervation of his own; many of which were publiſhed in the fifth and ſixth volumes of the "Medical "eſſays" at Edinburgh. Some of them were likewiſe publiſhed in "The Philoſophical Tranſactions;" as the following: 1. "Of the conſtruction and meaſure of curves," No. 356. 2. "A new method of deſcribing all kinds of curves," No. 359. 3. "A letter to Martin Folkes, eſq; on equations with "impoſſible roots, May 1726," No. 394. 4. "Continuation "of the ſame, March 1729," No. 408. 5. "December "the 21ſt, 1732, On the deſcription of curves; with an "account of farther improvements, and a paper dated at "Nancy, Nov. 27, 1722," No. 439. 6. "An account "of the treatiſe of fluxions, Jan. 27, 1742," No. 467. 7. "The ſame continued, March 10, 1742," No 469. 8. "A rule for finding the meridional parts of a ſpheroid "with the ſame exactneſs as of a ſphere, Auguſt 1741," No. 461. 9. "Of the baſis of the cells, wherein the "bees depoſite their honey, Nov. 3, 1734," No. 471.

In the midſt of theſe ſtudies, he was always ready to lend his aſſiſtance in contriving and promoting any ſcheme, which might contribute to the ſervice of his country. When the earl of Morton ſet out, in 1739, for Orkney and Shetland, to viſit his eſtates there, he deſired Mr. Maclaurin to aſſiſt him in ſettling the geography of thoſe countries, which is very erroneous in all our maps; to examine their natural hiſtory, to ſurvey the coaſts, and to take the meaſure of a degree of the meridian. Maclaurin's family affairs, and other connections, would not permit him to do this: he drew, however, a memorial of what he thought neceſſary to be obſerved, furniſhed the proper inſtruments, and recommended Mr. Short, the famous optician, as a fit operator for the management of them. He had ſtill another ſcheme for the improvement of geography and navigation, of a more extenſive nature; which was, the opening a paſſage from Greenland to the South Sea by the North pole. That ſuch a paſſage might be found, he was ſo fully perſuaded, that he has been heard to ſay, if his ſituation could admit of ſuch adventures, he would undertake the voyage, even at his own charge. But when ſchemes for finding it were laid before the parliament in 1744, and himſelf conſulted by ſeveral perſons of high rank concerning them, before he could finiſh the memorials he propoſed to ſend, the premium was limited to the diſcovery of a North-weſt paſſage: and he uſed to regret, that the word Weſt was inſerted, becauſe he thought that paſſage, if at all to be found, muſt lie not far from the pole.

In 1745, having been very active in fortifying the city of Edinburgh againſt the Rebel army, he was obliged to fly from thence to the north of England; where he was invited by Herring, then abp. of York, to reſide with him during his ſtay in this country. "Here," ſays he, in a letter to one of his friends, "I live as happy as a man can do, "who is ignorant of the ſtate of his family, and who ſees "the ruin of his country." In this expedition, however, being expoſed to cold and hardſhips, and naturally of a weak and tender conſtitution, he laid the foundation of an illneſs, which put an end to his life. It was a dropſy in the belly; and he died of it June 14, 1746, aged 48. There is a circumſtance recorded of him during his laſt moments, which ſhews him to have poſſeſſed great philoſophic ſerenity, as well as ſtrength of reaſon; and this was deſiring his friend Dr. Monro to account for a phænomenon he then obſerved in himſelf, viz. "flaſhes of "fire ſeeming to dart from his eyes, while in the mean "time his ſight was failing, ſo that he could ſcarcely diſ-"tinguiſh one object from another."

Mr. Mauclarin is ſaid to have been a very good, as well as a very great man, and worthy of love as well as admiration. His peculiar merit as a philoſopher was, that all his ſtudies were accommodated to general utility; and we find, in many places of his works, an application even of the moſt abſtruſe theories, to the perfecting of mechanical arts. He had reſolved, for the ſame purpoſe, to compoſe a courſe of practical mathematics, and to reſcue ſeveral uſeful branches of the ſcience from the bad treatment they often meet with in leſs ſkilful hands. But all this his death prevented; unleſs we ſhould reckon, as a part of his intended work, the tranſlation of Dr. David Gregory's "Practical Geometry," which he reviſed, and publiſhed with additons, 1745. In his life-time, however, he had frequent opportunities of ſerving his friends and his country by his great ſkill. Whatever difficulty occurred concerning the conſtructing or perfecting of machines, the working of mines, the improving of manufactures, the conveying of water, or the execution of any other public work, he was at hand to reſolve it. He was likewiſe employed to terminate ſome diſputes of conſequence that had ariſen at Glaſgow concerning the gauging of veſſels; and for that purpoſe preſented to the commiſſioners of exciſe two elaborate memorials, with their demonſtrations, containing rules by which the officers now act. He made alſo calculations relating to the proviſion, now eſtabliſhed by law, for the children and widows of the Scotch clergy, and of the profeſſors in the univerſities, intitling them to certain annuities and ſums, upon the voluntary annual payment of a certain ſum by the incumbent. In contriving and adjuſting this wiſe and uſeful ſcheme, he beſtowed a great deal of labour, and contributed not a little towards bringing it to perfection. It may be ſaid of ſuch a man, that "he lived to ſome purpoſe;" which can hardly be ſaid of thoſe, how uncommon ſoever their abilities and attainments, who ſpend their whole time in abſtract ſpeculations, and produce nothing to the real uſe and ſervice of their fellow-creatures.

Of his works, we have mentioned his "Geometria "organica," in which he treats of the deſcription of curve lines by continued motion. We need not repeat what has been ſaid concerning his piece which gained the prize of the royal academy of ſciences in 1724. In 1740, the academy adjudged him a prize, which did him ſtill more honour, for ſolving the motion of the tides from the theory of gravity; a queſtion which had been given out the former year, without receiving any ſolution. He had only ten days to draw this paper up in, and could not find leiſure to tranſcribe a fair copy; ſo that the Paris edition of it is incorrect. He afterwards reviſed the whole, and inſerted it in his "Treatiſe of fluxions;" as he did alſo the ſubſtance of the former piece. Theſe, with the "Treatiſe of "fluxions," and the pieces printed in the "Philoſophical "Tranſactions," of which we have given a liſt, are all the writings which our author lived to publiſh. Since his death, two volumes more have appeared; his "Algebra," and his "Account of Sir Iſaac Newton's Philoſophical diſcove-"ries." His "Algebra," though not finiſhed by himſelf, is yet allowed to be excellent in its kind; containing, in no large volume, a compleat elementary treatiſe of that ſcience, as far as it has hitherto been carried. His "Ac-"count of Sir Iſaac Newton's Philoſophy" was occaſioned in the following manner: Sir Iſaac dying in the beginning of 1728, his nephew, Mr. Conduitt, propoſed to publiſh an account of his life, and deſired Mr. Maclaurin's aſſiſtance. The latter, out of gratitude to his great benefactor, chearfully undertook, and ſoon finiſhed, the hiſtory of the progreſs which philoſophy had made before Sir Iſaac's time: and this was the firſt draught of the work in hand, which not going forward, on account of Mr. Conduitt's duitt's death, was returned to Mr. Maclaurin. To this he afterwards made great additions, and left it in the ſtate in which it now appears. His main deſign ſeems to have been, to explain only thoſe parts of Sir Iſaac's philoſophy which have been, and ſtill are, controverted: and this is ſuppoſed to be the reaſon, why his grand diſcoveries concerning light and colours are but tranſiently and generally touched upon. For it is known, that ever ſince the experiments, on which his doctrine of light and colours is founded, have been repeated with due care, this doctrine has not been conteſted; whereas his accounting for the celeſtial motions, and the other great appearances of nature, from gravity, is miſunderſtood, and even ridiculed to this day. The weak charge of occult qualities has been frequently repeated; foreign profeſſors ſtill amuſe themſelves with imaginary triumphs: and even the polite and ingenious cardinal de Polignac has been ſeduced to lend them the harmony of his numbers.

To the latter of theſe works is prefixed, "An account "of the life and writings of Mr. Maclaurin:" from which, as it is very authentic, we have taken the ſubſtance of the preſent memoir.

MACROBIUS (Ambrosius Aurelius Theodosius), an ancient Latin writer, who flouriſhed towards the latter part of the fourth century. What countryman he was, is not clear: Eraſmus, in his "Ciceronianus," ſeems to think he was a Greek; and he himſelf tells us, in the preface to his "Saturnalia," that he was not a Roman, but laboured under the inconveniences of writing in a language which was not natural to him. Of what religion he was, Chriſtian or Pagan, is uncertain. Barthius ranks him among the Chriſtians; but Spanheim and Fabricius ſuppoſe him to have been a heathen. This however is certain, that he was a man of conſular dignity, and one of the chamberlains, or maſters of the wardrobe to Theodoſius; as appears from a reſcript directed to Florentius, concerning thoſe who were to obtain that office. He wrote "A Commentary upon Cicero's Somnium Scipionis," and ſeven books of "Saturnalia;" which treat of various ſubjects, and are an agreeable mixture of criticiſm and antiquity. He was not an original writer, but made great uſe of other people's works, borrowing not only their materials, but even their language; and for this he has been ſatirically rallied by ſome modern authors. Eraſmus compares him to Æſop's raven, who made himſelf fine with the feathers of other birds; and ſays, that he prates Latin like a little Greek. "Æſopicam corniculam mihi nominas," ſays he to his friend; "ex aliorum pannis ſuos contexuit centones. Itaque ſua lingua non loquitur; & ſi quando loquitur, Græculum Latine balbutire credas." Muretus facetiouſly ranks him with thoſe, "qui ita humani nihil a ſe alienum putant, ut alienis æque utantur ac ſuis:" which, being an alluſion to a paſſage in Terence, cannot be tranſlated ſo as to give the Engliſh reader the turn and ſpirit of the original. However, in the midſt of all this wit and cenſure, we cannot think theſe critics have done that juſtice to Macrobius, which he might reaſonably have expected from any one who had read him. Who would not conclude from Eraſmus and Muretus, that Macrobius was a moſt notorious plagiary? Yet he really was not ſo; for though he has, as they ſay, ſometimes borrowed the materials, and even the language of others, yet he fairly appriſes you of it, at the very entrance of his work. "Don't blame me," ſays he, "if what I have collected from multifarious reading, I ſhall frequently expreſs in the very words of the authors from whom I have taken it: for my view in this preſent work is, not to give proofs of my eloquence, but to collect and digeſt into ſome regularity and order ſuch things as I thought might be uſeful to be known. I ſhall therefore here imitate the bees, who ſuck the beſt juices from all ſorts of flowers, and afterwards work them up into various forms and orders, with ſome mixture of their own proper ſpirit."

In Ciceron.

Ad Senec. iii. de. ben. 18.

Prefat. ad Saturnal.

The "Somnium Scipionis" and "Saturnalia" have been often printed; to which has been added, in the later editions, a piece intituled, "De differentiis & ſocietatibus Græci Latinique verbi."

MADDEN (Samuel), D. D. ("a name," ſays Dr. Johnſon [A], "which Ireland ought to honour,") received his education at Dublin. He appears, however, to have been in England in 1729; and, having witten a tragedy called "Themoſticles, or the Lover of his country," was, as he himſelf ſays, tempted to let it come out by the offer of a noble ſtudy of books from the profits of it. In 1731, he projected a ſcheme for promoting learning in the col-

Anecdotes of Bowyer, by Nichols, pp. 82, 535, 618.

[A] It is on Dr. Madden's authority, that Dr. Johnſon has authenticated the marriage of Swift and Stella.

lege at Dublin by premiums. In 1732, he publiſhed his "Memoirs of the Twentieth Century [B]: being original Letters of State under George the Sixth; relating to the moſt important Events in Great Britain and Europe, as to Church and State, Arts and Sciences, Trade, Taxes, and Treaties, Peace, and War; and Characters of the greateſt Perſons of thoſe Times; from the middle of the eighteenth, to the end of the twentieth Century and the World. Received and revealed in the year 1728; and now publiſhed, for the Inſtruction of all eminent Stateſmen, Churchmen, Patriots, Politicians, Projectors, Papiſts, and Proteſtants. In 6 vols. Lond. 1733," 8vo. In 1740, we find him in his native country, and in that year ſetting apart the annual ſum of one hundred pounds to be diſtributed, by way of premium, to the inhabitants of Ireland only; viz. 50l. to the author of the beſt invention for improving any uſeful art or manufacture; 25l. to the perſon who ſhould execute the beſt ſtatue or piece of ſculpture; and 25l. to the perſon who ſhould finiſh the beſt piece of painting, either in hiſtory or landſcape: the premiums to be decided by the Dublin Society, of which Dr. Madden was the inſtitutor. The good effects of theſe well-applied benefactions have not only been felt to advantage in the kingdom where they were given, but have even extended their influence to its ſiſter country, having given riſe to the ſociety for the encouragement of arts and ſciences in London. In 1743 or 4, he publiſhed a long poem, called "Boulter's Monument;" and an epiſtle of about 200 lines by him is prefixed to the ſecond edition of Leland's "*Life of Philip of Macedon.*" In an oration ſpoken at Dublin, Dec. 6, 1757, by Mr. Sheridan, that gentleman took occaſion to mention Dr. Madden's bounty, and intended to have proceeded in the following manner, but was prevented by obſerving the Doctor to be then preſent. Speaking of the admirable inſtitutions of

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[B] There is ſomething myſterious in the hiſtory of this work, of which only one volume has appeared, and whether any more were really intended is uncertain. A thouſand copies were printed, with ſuch very great diſpatch, that three printers were employed on it (*Bowyer, Woodfall*, and Roberts); and the names of an uncommon number of reputable bookſellers in the title-page. The current report is, that the edition was ſuppreſſed on the day of publication; and that it is now exceedingly ſcarce, is certain. The whole of the buſineſs was tranſacted by Mr. Bowyer, without either of the other printers ever ſeeing the author. On the 28th a number of them was delivered to the ſeveral bookſellers mentioned in the title-page; and in four days after, all that were unſold were recalled, and 890 of them were given up to Dr. Madden, to be deſtroyed.

premiums, he went on, "Whoſe author, had he never "contributed any thing farther to the good of his country, "would have deſerved immortal honour, and muſt have "been held in reverence by lateſt poſterity. But the un"wearied and diſintereſted endeavours, during a long courſe "of years, of this truly good man, in a variety of branches "to promote induſtry, and conſequently the welfare of this "kingdom, and the mighty benefits which have thence re"ſulted to the community; have made many of the good "people of Ireland ſorry, that a long-talked of ſcheme has "not hitherto been put in execution: that we might not "appear inferior in point of gratitude to the citizens of "London, with reſpect to a fellow citizen [c] (ſurely not "with more reaſon), and that like them we might be able "to addreſs our patriot, *Præſenti tibi maturos largimur* "*honores*."

Dr. Madden had ſome good church preferment in Ireland, where he died Dec. 30, 1765. There is a fine mezzotinto of him, a whole length, by J. Brooks, inſcribed:

"SAMUEL MADDEN, D. D.
"Quique ſui memores alios fecere merendo,
"Omnibus his niveâ cinguntur tempora vittâ."
VIRG. Æn. vi. 664.

and a later, by Richard Purcell, from a painting by Robert Hunter, with his arms, and this inſcription:

"SAMUEL MADDEN, D. D. ætatis ſuæ 68, 1755.
"Fortior qui ſe, quam qui fortiſſima vincit moenia."

Tour to London, 1772, vol. II. p. 100.

Monſ. Groſley, a lively French traveller, ſpeaking of a city in the centre of France, "which at the beginning of the "fifteenth century ſerved as a theatre to the grandeſt ſcene "that England ever acted in that kingdom," mentions ſeveral Engliſh families as lately extinct, or ſtill ſubſiſting there. "This city," he adds, "in return, has given the "Britiſh dominions an illuſtrious perſonage, to whom they "are indebted for the firſt prizes which have been there "diſtributed for the encouragement of agriculture and arts. "His name was Madain: being thrown upon the coaſt of "Ireland by events of which I could never hear any ſatiſ"factory account, he ſettled in Dublin by the name of "Madden, there made a fortune, dedicated part of his "eſtate, which amounted to four or five thouſand pounds "a year, to the prizes which I have ſpoken of, and left a

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[c] Sir John Barnard.

“ rich ſucceſſion: part of this ſucceſſion went over to France to the Madains his relations, who commenced a law-ſuit for the recovery of it, and cauſed eccleſiaſtical cenſures to be publiſhed againſt a merchant, to whom they had ſent a letter of attorney to act for them, and whom they accuſed of having appropriated to himſelf a ſhare of their inheritance.”

Anecdotes of Bowyer, by Nichols, p. 639.

MADDOX (Isaac), a famous Engliſh prelate, born at London of obſcure parents, whom he loſt whilſt he was young, was taken care of by an aunt, who placed him in a charity-ſchool, and afterwards put him on trial to a paſtry-cook; but, before he was bound apprentice, the maſter told her that the boy was not fit for trade; that he was continually reading books of learning above his (the maſter's) comprehenſion, and therefore adviſed that ſhe ſhould take him away, and ſend him back to ſchool, to follow the bent of his inclination [A]. He was on this ſent, by an exhibition of ſome Diſſenting friends, to one of the univerſities in Scotland; but, not caring to take orders in that church, was afterwards, through the patronage of biſhop Gibſon, admitted to Queen's College, Cambridge, and was favoured with a Doctor's degree at Lambeth. After entering into orders, he firſt was curate of St. Bride's, then domeſtic chaplain to Dr. Waddington, biſhop of Chicheſter, whoſe niece he married, and was afterwards promoted to the rectory of St. Vedaſt in Foſter-Lane, London. His other preferments are pointed out in his character at large in the epitaph tranſcribed below [B], from the Hiſtorian

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[A] See Dr. Nowell's Anſwer to “Pietas Oxonienſis,” p. 49.

[B] His monument in the South tranſept of the great aile in the cathedral of Worceſter conſiſts of a female figure of white marble, leaning with her right elbow on a ſarcophagus of black marble, on which is the ſtory of the merciful Samaritan, in white baſſo-relievo. In her left hand ſhe holds an inverted torch, behind which riſes a pyramid of grey marble, about twenty-four feet in height, as a back ground; on the top of which are the arms of the ſee of Worceſter. On a tablet is the following inſcription:

“ May this marble record to future times
The excellent endowments and beneficent virtues
of Dr. Iſaac Maddox, biſhop of this dioceſe.
An exact knowledge of the conſtitution
of this national church,
And an active zeal for its ſupport and proſperity,
Manifeſted in a variety of occaſions,
And eſpecially in writing a judicious
vindication of the plan of the
Reformation adopted by
Queen Elizabeth,
Eminently qualified him for the prelacy:
All the extenſive and important duties
of which function
He perfectly underſtood and conſcientiouſly diſcharged
With fervor, prudence, and integrity.
The

Hiſtorian of Worceſterſhire. In 1733 he publiſhed the firſt part of the "Review of Neal's Hiſtory of the Puritans," under the title of, A "Vindication of the Government, "Doctrine, and Worſhip of the Church of England, "eſtabliſhed in the Reign of Queen Elizabeth." He was a great benefactor to the London hoſpitals, and the firſt promoter of the Worceſter infirmary in 1745, which has proved of ſingular benefit to the poor, and a great advantage to medical and chirurgical knowledge in that neighbourhood. He was alſo a great encourager of trade, engaging in the Britiſh Fiſhery, by which he loſt ſome money. He likewiſe was a ſtrong advocate for the act againſt vending ſpirituous liquors.—A gentleman once dining with him at Hartlebury, after a handſome entertainment came ſome tarts; and he very much preſſed the company to taſte his paſtry, ſaying pleaſantly, "that he believed they were "very good, but that they were not of his own making." This was a joke he was fond of repeating.

Biſhop Maddox publiſhed 14 ſingle Sermons, all in 4to, preached on public occaſions between the years 1734 and 1752.

MADOX

The love of his country
(The ruling paſſion of his truly Engliſh heart)
Urged him to promote, with unwearied care,
Loyalty, induſtry, ſobriety,
and whatever might ſecure and increaſe the public welfare.
A father to his clergy—
He directed them by his counſel,
Supported them by his authority,
And aſſiſted them by his liberality:
A rare example!
After many other bountiful donations,
He aſſigned 200l. per ann. during his life,
for the augmentation of the ſmaller benefices of his dioceſe.
A guardian of the poor,
He abounded in private charities,
and encouraged every public one.
Long may the ſick and impotent bleſs the patron,
And thoſe of this county the inſtitutor, of Infirmaries!
Hoſpitality and generoſity,
Enlivened with chearfulneſs, affability, and good-nature,
Were the diſtinguiſhed virtues of the man and the friend;
And the piety and fortitude of the Chriſtian
Were brought to the teſt and ſtood the trial
in two moſt afflicting circumſtances—
The death of a lovely daughter,
In whom, at eleven years of age,
All the graces of the mind,
Dwelling in the moſt elegant form,
Not only began to dawn
But ſeemed to be haſtening to maturity;
And the death of a moſt accompliſhed ſon, at the age of 17,
Whoſe virtuous diſpoſition,
and uncommon attainments in learning,
deſerved and received the favour and applauſe of Eton and Chriſt Church.
Conjugal and maternal affection,
Weeping over the mingled aſhes
of her much honoured and much lamented Lord
and of her dear children,
Erected this monument to their memory.

He was born July 27, 1697; was appointed clerk of the cloſet to queen Caroline, 1729; was made dean of Wells in 1733; was conſecrated biſhop of St. Aſaph, 1736; and was tranſlated to the ſee of Worceſter in 1743. He married in 1731 Elizabeth daughter of Richard Price, of Hayes, in the county of Middleſex, eſq. and died Sept. 27, 1759, leaving to a tender mother's care one ſurviving beloved daughter, ſince given in marriage to the hon. and rev. Mr. Yorke, dean of Lincoln."

Anecdotes of Bowyer, by Nichols, p. 92.

MADOX (Thomas), the learned Exchequer antiquary, and hiſtoriographer royal, with a moſt indefatigable induſtry, collected and explained, at different times, a vaſt number of records relating to the ancient laws and conſtitution of this country; the knowledge of which tends greatly to the illuſtration of Engliſh hiſtory. By his unwearied labours in this way, he obliged the readers as well as the compilers of ſuch hiſtory: for whoever would ſucceed in writing a general hiſtory, ſhould be intimately acquainted with the minuter parts of which it conſiſts, a competent knowledge of which is neceſſary in every reader that ſeeks for more than bare amuſement. Mr. Madox has ſupplied both with a noble apparatus. In 1702, he firſt diſtinguiſhed himſelf in theſe toilſome reſearches; when, under the patronage of the learned and polite lord Somers, he preſented the early fruits of them to the world, in "A "Collection of antique Charters and Inſtruments of divers "Kinds taken from the Originals, placed under ſeveral "Heads, and deduced (in a Series according to the Order "of Time) from the Norman Conqueſt, to the End of the "Reign of King Henry VIII [A]." He was prompted to this work, by conſidering that there was no methodical hiſtory or ſyſtem of ancient Charters and Inſtruments of this nation then extant; and that it would be acceptable to curious perſons, and uſeful to the publick, if ſomething were done for ſupplying that defect. Having entertained ſuch a deſign, and being furniſhed with proper materials from the archives of the late Court of Augmentations, he was encouraged to proceed in it, eſpecially by the above-mentioned lord; and thereupon proſecuted it with ſo much application, that out of an immenſe heap of original charters and writings, remaining in that repoſitory, he ſelected and digeſted the main of this volume. In 1711, our author ſet forth a work of much greater dignity and importance than the foregoing, "The Hiſtory and Anti-"quities of the Exchequer of the Kings of England, in "two Periods, viz. from the Norman Conqueſt, to the "end of the Reign of King John; and from the end of "the Reign of King John, to the end of the Reign of

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[A] Known by the title of "Formulare Anglicanum." It is a folio of 441 pages. The Diſſertation concerning "Ancient Charters and Inſtruments," prefixed to this work, is replete with uſeful learning upon that ſubject.

"King Edward II. Taken from Records. Together "with a correct copy of the ancient Dialogue concerning "the Exchequer, generally aſcribed to Gervaſius Tilbu- "rienſis; and a Diſſertation concerning the moſt ancient "Great Roll of the Exchequer, commonly ſtyled The "Roll of Quinto Regis Stephani," folio; reprinted 1769, in 4to. This was dedicated to Queen Anne; but there is likewiſe prefixed to it a long prefatory epiſtle to the lord Somers; in which he gives that illuſtrious Mæcenas ſome account of this great unprecedented undertaking. He obſerves, that though ſome treatiſes had been written concerning the Exchequer, yet no hiſtory of it had been yet attempted by any man. He tells his lordſhip, that he had purſued his ſubject to thoſe ancient times, to which, he thinks, the original of the Exchequer in England may properly be aſſigned. Thence he has drawn down an orderly account of it through a long courſe of years. And, having conſulted, as well the books neceſſary to be peruſed upon this occaſion, as a very great number of records and manuſcripts, he had endeavoured all along to confirm what he offered by proper vouchers fetched from thence; which vouchers are ſubjoined column-wiſe in each page, except where their extraordinary length made it impracticable. The records which he here atteſts were, as he adds, taken by his own pen from the authentic membranes, unleſs where it appears by his references to be otherwiſe. He has contrived throughout the whole (as far as the ſubject-matter would permit) to make uſe of ſuch memorials as ſerve either to make known or to explain the ancient laws and uſages of this kingdom. For which reaſon, as he notes, this work may be deemed, not merely a Hiſtory of the Exchequer, but likewiſe a Promptuary towards a Hiſtory of the ancient Law of England. He afterwards acquaints his lordſhip in what method he began and proceeded in compiling this work. Firſt, he made as full a collection from records as he could, of materials relating to the ſubject. Thoſe materials being ranged orderly in ſeveral books of Collectanea, he reviewed them, and, weighing what they imported, and how they might be applied, he drew from thence a general ſcheme of his deſign. When he had pitched upon the heads of his diſcourſe, he took materials for them out of the aforeſaid fund, and digeſted them into their proper rank and order. In doing this, it was his practice for the moſt part to write down, in the draught of his book, the reſpective records or teſtimonies firſt of all; i. e. before he wrote his own text or compoſition; and from them formed his hiſtory or account of things; connecting and applying them afterwards, as the caſe would admit. At the end of this hiſtory (as we have expreſſed it in the title), Mr. Madox has publiſhed a copy of the treatiſe concerning the Exchequer, written in the way of dialogue, and generally aſcribed to Gervaſius Tilburienſis. This treatiſe is certainly very ancient, and intrinſically valuable. Our author introduces it by an epiſtolary diſſertation, in Latin, to the then lord Halifax. The dialogue is followed by another epiſtolary diſſertation, in the ſame language, addreſſed to the lord Somers, relating to the Great Roll of the Exchequer, commonly ſtyled the "Roll of Quinto Regis "Stephani." No hiſtorical account has been given, in this volume, of the records repoſited in the Exchequer. Mr. Madox thought that might be more properly done, if there was occaſion for it, hereafter, in a continuation of this work; which he ſeems to have had ſome intention of performing himſelf, when he publiſhed this part; or hoped ſome other hand would ſupply, if he did not. But the laſt chapter of the hiſtory is a liſt of the Barons of this court from the firſt year of William the Conqueror to the 20th of Edward II. The laſt work this laborious Hiſtoriographer publiſhed himſelf, was the "Firma Burgi, or "Hiſtorical Eſſay concerning the Cities, Towns, and "Boroughs of England. Taken from Records." This treatiſe was inſcribed to King George I. The author warns his readers againſt expecting to find any curious or refined learning in it; in regard the matter of it is low. It is only one part of a ſubject, which however is extenſive and difficult, concerning which, he *tells* us, much has been ſaid by Engliſh writers to very little purpoſe, ſerving rather to entangle than to clear it. When he firſt entered upon the diſcuſſion of it, he found himſelf encompaſſed with doubts, which it *hath* been his endeavour, as he ſays, to remove or leſſen as he went along. He has throughout mixed hiſtory and diſſertation together, making theſe two to ſtrengthen and diverſify each other. However modeſtly Mr. Madox might expreſs himſelf concerning the learning of this work, it is in reality both curious and profound, and his enquiries very laudable and uſeful. The civil antiquities of this country would, in all probability, have been farther beholden than they are to this ſkilful and induſtrious perſon, if his life had been of a ſomewhat longer continuance; for it may be preſumed, from two or three paſſages in the prefaces of thoſe books he publiſhed himſelf, that he meditated and intended ſome others to follow them, different from this poſthumous Hiſtory of Baronies, which, we think, his advertiſement of it ſuggeſts to be the only manuſcript left finiſhed by the author. This is compiled much in the manner of his other writings. In the firſt book he diſcourſes largely of Land Baronies: in the ſecond book he treates briefly of Titular Baronies; and in the third of Feudal Tenure in Capite.

Mr. Madox's large and valuable collection of tranſcripts, in 94 volumes in folio and quarto, conſiſting chiefly of extracts from records in the Exchequer, the Patent and Clauſe Rolls in the Tower, the Cotton Library, the Archives of Canterbury and Weſtminſter, the Collections of Chriſt's College, Cambridge, &c. made by him, and intended as materials for a feudal hiſtory of England from the earlieſt times, were preſented by his widow to the Britiſh Muſeum, where they are now preſerved. They were the labour of 30 years; and Mr. Madox frequently declared, that when young he would have given 1500 guineas for them.—59 volumes of Rymer's Collection of Public Acts relating to the Hiſtory and Government of England from 1115 to 1698 (not printed in his Fœdera, but of which there is a Catalogue in vol. XVII.) are alſo depoſited in the Muſeum by an order of the Houſe of Lords.

Meibomii Mæcenas.

MÆCENAS (Caius Cilnius), the great friend and counſellor of Auguſtus Cæſar, was himſelf a very polite ſcholar, but is chiefly memorable for having been the patron and protector of men of letters. He was deſcended from a moſt ancient and illuſtrious origin, even from the kings of Hetruria, as Horace often tells us; but his immediate forefathers were only of the equeſtrian order. He is ſuppoſed to have been born at Rome, becauſe his family lived there; but in what year antiquity does not tell us. It ſays as little about his education; but we know it muſt have been of the moſt liberal kind, and perfectly agreeable to the dignity and ſplendour of his birth, ſince he excelled in every thing that related to arms, politics, and letters. How he ſpent his younger years is alſo unknown to us, any farther than by effects, there being no mention made of him, by any writer, before the death of Julius Cæſar, which happened in the year of Rome 709. Then Octavius Cæſar, who was afterwards called Auguſtus, went to Rome, to take poſſeſſion of his uncle's inheritance;

and then Mæcenas became firſt publicly known, though he appears to have been Auguſtus's friend, and, as it ſhould ſeem, guardian, from his childhood. From that time he accompanied him through all his fortunes, and was his counſellor and adviſer upon all occaſions; ſo that Pedo Albinovanus juſtly called him "Cæſaris dextram," Cæſar's right-hand. Eleg. i.

A. U. C. 710, the year that Cicero was killed, and Ovid born, Mæcenas diſtinguiſhed himſelf by his courage and military ſkill at the battle of Modena, where the conſuls Hirtius and Panſa were ſlain, in fighting againſt Antony; as he did afterwards at Philippi. After this laſt battle, began the memorable friendſhip between him and Horace. Sueton. in vit. Horat. Horace, as Suetonius relates, was a tribune in the army of Brutus and Caſſius, and, upon the defeat of thoſe generals, made a priſoner of war. Mæcenas, finding him an accompliſhed man, became immediately his friend and protector, and afterwards recommended him to Auguſtus, who reſtored him to his eſtate, with no ſmall additions. In the mean time, though Mæcenas behaved himſelf well as a ſoldier in theſe and other battles, yet his principal province was that of a miniſter and counſellor. He was the adviſer, the manager, the negotiator, in every thing that related to civil affairs. When the league was made at Brunduſium between Antony and Auguſtus, he was ſent to act on the part of Auguſtus. This we learn from Horace, in his journey to Brunduſium:

"Hoc venturus erat Mæcenas optimus, atque
"Cocceius, miſſi magnis de rebus uterque
"Legati, averſos ſoliti componere amicos."
Sat. V. lib. 1.

And afterwards, when this league was near breaking, through the ſuſpicions of each party, he was ſent to Antony, to ratify it anew.

U. C. 717, when Auguſtus and Agrippa went to Sicily, to fight Sextus Pompeius by ſea, Mæcenas went with them; but ſoon after returned, to appeaſe ſome commotions which were riſing at Rome: for though he uſually attended Auguſtus in all his military expeditions, yet whenever there was any thing to be done at Rome, either with the ſenate or Hiſt. l. xlix. people, he was alſo diſpatched thither for that purpoſe. He was indeed inveſted with the government, while Auguſtus and Agrippa were employed in the wars. Thus Dion Caſſius, ſpeaking of the year 718, ſays, that Mæcenas "had then, and ſome time after, the adminiſtration "of civil affairs, not only at Rome, but throughout all "Italy." V. Paterculus relates, that after the battle of Actium, Hiſt. l. ii. which happened in the year 724, "the government "of the city was committed to Mæcenas, a man of equeſtrian rank, but of an illuſtrious family."

Upon the total defeat of Antony at Actium, he returned to Rome, to take the goverment into his hands, till Auguſtus could ſettle ſome neceſſary affairs in Greece and Aſia. Agrippa ſoon followed Mæcenas; and, when Auguſtus arrived, he placed theſe two great men and faithful adherents, the one over his civil, the other over his military concerns. While Auguſtus was extinguiſhing the remains of the civil war in Aſia and Egypt, young Lepidus, the ſon of the triumvir, was forming a ſcheme to aſſaſſinate him, at his return to Rome. This conſpiracy was diſcovered at once by the extraordinary vigilance of Mæcenas; who, as Paterculus ſays, "obſerving the raſh coun- Ibid. "cils of the headſtrong youth, with the ſame tranquillity "and calmneſs as if nothing at all had been doing, inſtantly "put him to death, without the leaſt noiſe and tumult, "and by that means extinguiſhed another civil war in its "very beginning."

The civil wars being now at an end, Auguſtus returned to Rome; and, after he had triumphed according to cuſtom, he began to talk of reſtoring the commonwealth. Whether he was in earneſt, or did it only to try the judgement of his friends, we do not preſume to determine: however, he conſulted Mæcenas and Agrippa about it. Agrippa adviſed him to it; but Mæcenas diſſuaded him from it, ſaying, that it was not only impoſſible for him to live in ſafety as a private man, after what had paſſed, but that the government would be better adminiſtered, and flouriſh more in his hands, than if he was to deliver it up to the ſenate and people. The author of the "Life of Virgil" ſays, that Auguſtus, "wavering what he ſhould do, "conſulted that poet upon the occaſion." But this life is not of ſufficient authority to be depended upon: for, though it has uſually been aſcribed to Servius or Donatus, yet the critics agree, that it was written by neither of them. Auguſtus, in the mean time, followed Mæcenas's advice, and retained the government: and from this time Mæcenas indulged himſelf, at vacant hours, in literary amuſements, and the converſation of the men of letters. In the year 734 Virgil died, and left Auguſtus and Mæcenas heirs to what he had. Mæcenas was exceſſively fond of this poet, who, of all the wits of the Auguſtan age, ſtood higheſt in his eſteem; and, if the "Georgics" and the "Æneid" be owing to the good taſte and encouragement of this patron, as there is ſome reaſon to think, poſterity cannot commemorate him with too much gratitude. The author of the "Life of Virgil" tells us, that the poet "publiſhed the "Georgics in honour of Mæcenas, to whom they are "addreſſed;" and adds, that "they were recited to Auguſtus "four days together at Atella, where he reſted himſelf for "ſome time, in his return from Actium, Mæcenas taking "upon him the office of reciting, as oft as Virgil's "voice failed him." Horace may be ranked next to Virgil in Mæcenas's good graces: we have already mentioned, how and at what time their friendſhip commenced. Propertius alſo acknowledges Mæcenas for his favourer and protector:

"Mæcenas, noſtræ pars invidioſa juventæ,
"Et vitæ & morti gloria juſta meæ." Lib i. El. 7.

Nor muſt Varius be forgot, though we have nothing of his remaining; ſince we find him highly praiſed by both Virgil and Horace. He was a writer of tragedies: and Quintilian thinks, he may be compared with any of the ancients. Inſtitut. orat. l. x. c. 1. In a word, Mæcenas's houſe was a place of refuge and welcome to all the learned of his time; not only to Virgil, Horace, Propertius, and Varius, but to Fundanius, whom Horace extols as an admirable writer of comedies; to Fuſcus Ariſtius, a noble grammarian, and Horace's intimate friend; Lib. i. ſat. 10. to Plotius Tucca, who aſſiſted Varius in correcting the "Æneid," after the death of Virgil; Ibid. to Valgius, a poet and very learned man, who, as Pliny tells us, dedicated a book to Auguſtus "De uſu herbarum;" Hiſt. nat. l. xxv, c. 2. to Aſinius Pollio, an excellent tragic writer, and to ſeveral others, whom it would be tedious to mention. All these dedicated their works, or ſome part of them at leaſt, to Mæcenas, and celebrated his praiſes in them over and over; and we may obſerve further, what Plutarch tells us, that even Auguſtus himſelf inſcribed his "Commentaries" to him and to Agrippa.

Mæcenas continued in Auguſtus's favour to the end of his life, but not uninterruptedly. Auguſtus had an intrigue with Mæcenas's wife; and, though the miniſter bore this liberty of his maſter's very patiently, yet there was once a coldneſs on the part of Auguſtus, which however ſoon went off. Mæcenas died in the year 745, but at what age we cannot preciſely determine; though we know he muſt have been old. He muſt have been older than Auguſtus, becauſe he was a kind of tutor to him in his youth: and then we find him often called an old man by Pædo Albinovanus, a contemporary poet, whoſe elegy upon his dead patron is ſtill extant. He made Auguſtus his heir, and recommended his friend Horace to him, in thoſe memorable laſt words, "Horatii Flacci, ut mei, memor eſto, &c." Horace, however, did not probably ſurvive him long, as there is no elegy of his upon Mæcenas extant, nor any account of one having ever been written, which there certainly would have been, had Horace ſurvived him any time. Nay, Father Sanadon, the French editor of Horace, will have it, that the poet died before his patron; and that theſe laſt words were found only in Mæcenas's will, which had not been altered.

Vie d'Horace.

Mæcenas is ſaid never to have enjoyed a good ſtate of health in any part of his life; and many ſingularities are related of his bodily conſtitution. Thus Pliny tells us, that he was always in a fever; and that, for three years before his death, he had not a moment's ſleep. Theſe are his words: "Quibuſdam perpetua febris eſt, ut C. Mæcenati. "Eidem triennio ſupremo nullo horæ momento contigit "ſomnus." Though he was certainly an extraordinary man, and poſſeſſed many admirable virtues and qualities, yet it is agreed on all hands, that he was very luxurious and effeminate. Seneca has allowed him to have been a great man, yet cenſures him very ſeverely on this head, and thinks that his effeminacy has infected even his ſtyle. "Every body knows," ſays he, "how Mæcenas lived, nor "is there any occaſion for me to deſcribe it: the effeminacy "of his walk, the delicacy of his manner, and the pride "he took in ſhewing himſelf publicly, are things too notorious for me to inſiſt on. But what! Is not his ſtyle "as effeminate as himſelf? Are not his words as ſoft and "affected as his dreſs, his equipage, the furniture of his "houſe, and his wife?" Then, after quoting ſome of his poetry, "who does not perceive," ſays he, "that the author "of theſe verſes muſt have been the man, who was perpetually walking about the city with his tunic looſe; and all "the other ſymptoms of the moſt effeminate mind?" Mæcenas, we grant, was effeminate; but yet we think Seneca rather partial, and more unwilling than he ſhould have been to do juſtice to his merit. We are therefore better

Nat. hiſt. l. vii. c. 51.

Epiſt. 114.

Hiſt. Rom. lib. ii.

pleaſed with the picture of him, as it is drawn by V. Paterculus; not that this hiſtorian repreſents him a whit leſs effeminate than Seneca, but only that he has ſhewn himſelf as ready to commend him for his good qualities, as to blame him for his bad ones; which Seneca has not. "Mæcenas," ſays he, "was of the equeſtrian order, but ſprung from a "moſt illuſtrious origin. He was a man, who, when buſineſs required, was able to undergo any fatigue and "watching; who conſulted properly upon all occaſions, "and knew as well how to execute what he had conſulted; "yet a man, who in ſeaſons of leiſure was luxurious, ſoft, "and effeminate, almoſt beyond a woman. He was no "leſs dear to Cæſar than Agrippa, but diſtinguiſhed by him "with fewer honours; for he always continued of the equeſtrain rank, in which he was born: not that he could not "have been advanced upon the leaſt intimation, but he never ſolicited it."

But, let moraliſts and politicians determine of Mæcenas as they pleaſe, the men of letters are under high obligations to celebrate his praiſes, and revere his memory: for he countenanced, protected, and ſupported, as far as they wanted his ſupport, all the wits and learned of his time; and that too, out of a pure and diſintereſted love of letters, when he had no little views of policy to ſerve by their means; whence it is no wonder, that all the protectors and patrons of leaning, ever ſince, have uſually been called Mæcenas's.

MÆSTLINUS (Michael), a celebrated aſtronomer of Germany, whoſe name deſerves to be preſerved. He was born in the duchy of Wittemberg, and ſpent his youth in Italy, where he made a public ſpeech in favour of Copernicus, which brought Galileo over from Ariſtotle and Ptolemy, to whom he had been hitherto entirely devoted. He returned afterwards to Germany, and became profeſſor of mathematics at Tubingen; where he had among his ſcholars the great Kepler. Tycho Brahe, though he did not aſſent to Mæſtlin, has yet allowed him to be an extraordinary perſon, and deep in the ſcience of aſtronomy. Kepler has praiſed ſeveral ingenious inventions of Mæſtlin's, in his "Aſtronomia Optica." He died in 1590, after having publiſhed many things in mathematics and aſtronomy.

MAFFÆUS, the name of ſeveral diſtinguiſhed ſcholars among the moderns. There wsa MAFFÆUS VEGIO, a Latin poet, born at Lodi in Lombardy, in 1407, who wrote ſeveral pieces in verſe and proſe, and was highly admired in his time. He was the author of "Epigrams," and a "Supplement to Virgil," which he called "the 13th book of the Æneid". Julius Scaliger and Gerard Voſſius have declared him a great poet. His proſe works are, "Dialogus de miſeria & felicitate, 1711." "De educatione liberorm, 1611." "Diſputatio inter ſolem, terram, & aurum, 1611;" and "De perſeverantia religionis." He was chancellor of Rome, towards the end of Martin the Vth's pontificate; and died about 1459.

There was BERNARDINE MAFFÆUS, a learned cardinal, who lived betwen the years 1514 and 1553, and diſtinguiſhed himſelf by a "Commentary upon Tully's Epiſtles," and a "Treatiſe upon medals and inſcriptions:" and RAPHAEL MAFFÆUS, who died very old, at Volaterra, in 1521, after having written ſome much-eſteemed pieces. There was JOHN PETER MAFFÆUS, a learned Jeſuit, born at Bergamo, in 1536; and who, after living in high favour with ſeveral popes, died at Tivoli, in 1603. We have of his, "A Latin life of Ignatius Loyola," "A Hiſtory of the Indies," and a "Latin tranſlation of ſome Letters," written by the miſſionaries from the Indies. This Maffæus is ſaid to have been ſo much afraid of hurting the delicacy of his taſte for pure Latinity, as to have obtained a diſpenſation from the pope, for reading his breviary in Greek.

Laſtly, there was MAFFÆUS BARBERINI, afterwards pope Urban VIII. who was born at Florence in 1558, and diſtinguiſhed himſelf greatly ſince by his Latin and Italian poems, as well as by his advancement to the ſee of Rome. He was a great lover of the belles lettres and the fine arts; and yet it was under him, that the illuſtrious Galileo was hardly uſed and impriſoned, for making diſcoveries with his teleſcope, which deſerved to be highly honoured and rewarded; and obliged to renounce and abjure truths, which were known and confirmed to him by ocular demonſtration. It is impoſſible the Muſes ſhould have ſuch an averſion to true philoſophy and ſcience; and therefore we will ſuppoſe the pontiff to have acted rather from the policy of the court over which he preſided, than from the dictates of his own ſentiments and humour. He died in 1644.

MAGELLAN (Ferdinand), a celebrated Portugueſe navigator, who, being out of humour with his own king, becauſe he would not augment his pay, entered into the ſervice of the emperor Charles V. He ſailed with five ſhips from Seville, in 1519, diſcovered and paſſed the ſtreights which have been called by his name, and went through the South-ſea to the iſlands Des Los Ladrones, where, in 1520, he was either poiſoned, or died in a fight in the iſle Maran, after he had conquered the iſle Cebu; or was aſſaſſinated by his own men, on account of his tyrannical behaviour; for all theſe differing particulars are recorded by different writers. However, one of his ſhips ſailed round the globe, and arrived again at Seville Sept. 8, 1521.

MAGIUS (Jerome), an ingenious and learned man of the 16th century, was born at Anghiari in Tuſcany. He had a genius, which was not to be confined to a certain number of ſtudies; he went almoſt through the whole circle of ſciences: for, beſides the belles lettres and law, in both which he became perfect, he applied himſelf to the ſtudy of war, and even wrote books upon the ſubject. In this he afterwards diſtinguiſhed himſelf: for he was ſent by the Venetians to the iſle of Cyprus, with the commiſſion of judge-martial; and, when the Turks beſieged Famaguſta, he performed all the ſervices to the place that could have been expected from a ſkilful engineer. He contrived a certain kind of mine and fire-engines, by which he laid the labours of the Turks in ruins: and in a moment he deſtroyed works which had coſt them a great deal of pains. But they had too good an opportunity of revenging themſelves on him; for the city falling at laſt into their hands, in 1571, Magius became their ſlave, and was uſed very barbarouſly. His comfort lay altogether in the ſtock of learning, with which he was provided; and ſo prodigious was his memory, that he did not think himſelf unqualified, though deprived entirely of books, to compoſe treatiſes full of quotations. As he was obliged all the day to do the drudgery of the meaneſt ſlave, ſo he ſpent a great part of the night in writing. He wrote in priſon a treatiſe upon bells, "De tintinnabulis," and another upon the wooden horſe, "De equuleo." He was determined to the firſt of theſe ſubjects by obſerving, that the Turks had no bells; and to the ſecond, by ruminating upon the various kinds of torture to which his diſmal ſituation expoſed him, which brought to his reflection, that the *equuleus* had never been thoroughly explained. He dedicated the firſt of theſe treatiſes to the emperor's ambaſſador at Conſtantinople, and the other to the French ambaſſador at the ſame place. He conjured theſe ambaſſadors to uſe their intereſt for his liberty; which while they attempted to procure him, they only haſtened his death: for the baſhaw Mahomet, who had not forgot the miſchief which Magius had done the Turks at the ſiege of Famaguſta, being informed that he had been at the Imperial ambaſſador's houſe, whither they had very indiſcreetly carried him, cauſed him to be ſeized again, and ſtrangled that very night in priſon. This happened in 1572, or 1573, it is not certain which.

The books, which he publiſhed before he went to Cyprus, are, 1. "De mundi exitio per exuſtionem libri quinque, Baſil, 1562," folio. 2. "Vitæ illuſtrium virorum, "auctore Æmilio Probo, cum commentariis, Baſil," folio. 3. "Commentaria in quatuor inſtitutionum civilium libros, "Lugd." 8vo. 4. "Miſcellanea, ſive variæ lectiones, "Venet. 1564," 8vo. He alſo publiſhed ſome books in Italian; one particularly with this title, "Della fortificatione delle citta." He wrote ſeveral other treatiſes, which never appeared; and among the reſt a piece, called "Μισοπογισία, or Odium pædiconum."

MAGLIABECHI (Antony), was born at Florence in 1633. His father died when he was but ſeven years old. His mother at firſt had him taught grammar; but, changing her mind, put him apprentice to a goldſmith in Florence, having firſt given him ſome knowledge of the principles of the art of drawing. When he was about ſixteen, his paſſion for learning began to ſhew itſelf. He laid out the little money he had in buying books, which he concealed, with great care; and, when he was unobſerved at night, he ſacrificed a great part of his ſleep to reading. His mother's authority was a great check to his inclination; but, her death having left him at liberty to purſue it, he gave himſelf up entirely to learning. He had the happineſs of being acquainted with Michael Ermini, librarian to the cardinal de Medicis. With the aſſiſtance of this excellent maſter, he ſet to work; and his name ſoon became famous among the learned. Lambecius, in 1665, makes honourable mention of him in his commentaries. Many applied to him as an oracle; and he anſwered every queſtion with ſuch ſolidity and preciſion, as if he had never ſtudied any

Niceron's memoirs, tom. 4.

other ſubject: citing the authors that had treated of it, the different editions of their works, the chapters, and even the paragraphs relating to it. A prodigious memory was his diſtinguiſhing talent. He read every book that came into his hands, and retained not only the ſenſe of what he read, but often all the words, and the very manner of ſpelling, if ſingular. As an inſtance of this, Mr. Spence, in his parallel between him and Robert Hill, tells the following ſtory of him, which indeed ſeems hardly credible. A gentleman, to make trial of the force of his memory, lent him a manuſcript he was going to print. Some time after it was returned, the gentleman came to him with a melancholy face, and pretended it was loſt. Magliabechi, being requeſted to recollect what he remembered of it, wrote the whole, without miſſing a word, or varying the ſpelling.

Spence's parallel, &c.

He generally kept himſelf ſhut up the whole day, and only opened his doors in the evening to men of letters, who came to ſee and converſe with him. His attention was entirely abſorbed by his books and ſtudies; and he often forgot the moſt urgent wants of human nature. Coſmo III. grand duke of Florence, made him his librarian; but this employment did not at all change his manner of life: the philoſopher ſtill continued negligent in his dreſs, and ſimple in his manners. An old cloak ſerved him for a gown in the day, and for bed-cloaths at night. He had one ſtraw chair for his table, and another for his bed; in which he generally continued fixed amongſt his books, till he was overpowered by ſleep. The duke provided a commodious apartment for him in his palace; which Magliabechi was with much difficulty perſuaded to take poſſeſſion of; and which he quitted in four months, returning to his houſe with various pretences, againſt all the remonſtrances of his friends. He is characteriſed by an extraordinary modeſty, by a ſincere and beneficent diſpoſition, which his friends often experienced in their wants. He was a great patron of men of learning, and had the higheſt pleaſure in aſſiſting them with his advice and information, in furniſhing them with all neceſſary books and manuſcripts. Cardinal Noris uſed to call him his Mæcenas; and, writing to him one day, he told him he thought himſelf more obliged to him for his direction in his ſtudies, than to the pope for raiſing him to the purple. He had the utmoſt averſion to any thing that looked like conſtraint. The grand duke knew his diſpoſition, and therefore always diſpenſed with his perſonal attendance upon him; and, when he had any orders to give him, ſent him them in writing. The pope and the emperor would gladly have drawn him into their ſervice, but he conſtantly refuſed their moſt honourable and advantageous offers.

As he led a moſt ſedentary life, and yet arrived to an extreme old age (for he died in his 81ſt year), it may be curious enough to ſubjoin an account of the regimen he obſerved, which is given us by Marmi, who compoſed his elogium. He always kept his head warmly covered, and took at certain times treacle, which he eſteemed an excellent preſervative againſt noxious vapours. He loved ſtrong wine, but drank it ſoberly, and in ſmall quantities. He lived upon the plaineſt and moſt ordinary food. He took tobacco, to which he was a ſlave, to exceſs; but was abſolute maſter of himſelf in every other article.

He died in the midſt of the public applauſe, after enjoying, during all the latter part of his life, ſuch an affluence as very few perſons have ever procured by their knowledge or learning. By his will he left a very fine library, collected by himſelf, for the uſe of the public, with a fund to maintain it; and the overplus of the fund to the poor. It had been uſual for authors and printers to make him a preſent of a copy of every thing they publiſhed.

Though he never compoſed any work himſelf, yet the commonwealth of learning are greatly obliged to him for ſeveral, the publication of which was owing to him; ſuch as the Latin poems of Henry de Settimello, the "Hodaporicon" of Ambroſe Camaldula, the "Dialogue" of Benedict Aretin, and many others.

MAHOMET, or MOHAMMED, a celebrated impoſtor, and founder of a religion, was born in the year 571, at Mecca, a city of Arabia, of the tribe of the Koraſhites, which was reckoned the nobleſt in all that country; and was deſcended in a direct line from Pher Koraiſh, the founder of it. In the beginning of his life, notwithſtanding, he was in a very poor and deſpicable condition; for his father dying before he was two years old, and while his grandfather was ſtill living, all the power and wealth of his family devolved to his uncles, eſpecially Abu Taleb. Abu Taleb, after the death of his father, bore the chief ſway in Mecca, as long as he lived, which was to a very great age; and it was under his protection chiefly, that Mahomet, when he firſt broached his impoſture, was ſufficiently ſupported againſt all oppoſers, ſo as to be able, after his death, to carry it on, and eſtabliſh it, as he did, through all Arabia, by his own power.

After his father's death, he continued under the tuition of his mother till the eighth year of his age; when, ſhe alſo dying, he was taken home to his grandfather, who at his death, which happened the year after, committed him to the care of his uncle Abu Taleb, to be educated by him out of charity. Abu Taleb, being a merchant, took him into his buſineſs, and, as ſoon as he was old enough, ſent him with his camels into Syria; in which employment he continued under his uncle till the 25th year of his age. Then one of the chief men of the city dying, and his widow, whoſe name was Cadiga, wanting a factor to manage her ſtock, ſhe invited Mahomet into her ſervice. He accepted her terms, traded three years for her at Damaſcus and other places, and acquitted himſelf in this charge ſo much to her ſatisfaction, that, about the 28th year of his age, ſhe gave herſelf to him in marriage, although ſhe was twelve years older. From being her ſervant, he was now advanced to be maſter of both her perſon and fortune; and, finding himſelf equal in wealth to the beſt men of the city, he began to entertain ambitious thoughts of poſſeſſing himſelf of the ſovereignty over it.

Among the various means to effect this, none pleaſed him ſo much as the framing of that impoſture which he afterwards publiſhed with ſo much ſucceſs, and ſo much miſchief to the world. For the courſe of trade, which he drove into Egypt, Paleſtine, and Syria, having made him well acquainted with both Chriſtians and Jews, and given him an opportunity of obſerving with what eagerneſs as well they as the ſeveral ſects into which the Chriſtians of the Eaſt were then miſerably divided, engaged againſt each other, he concluded, that nothing would be more likely to gain a party firm to him for the attaining the ends he aimed at, than the making of a new religion. In this, however, he proceeded leiſurely; for it was not till his 38th year that he began to put his project in execution. Then he withdrew himſelf from his former way of living, which, it is ſaid, was very licentious and wicked; and, affecting an hermetical life, uſed every morning to retire into a ſolitary cave near Mecca, called the Cave of Hira, and there continue all day, exerciſing himſelf, as he pretended, in prayers, faſtings, and holy meditations. Thus he went on for two years, during which time he gained over his wife Cadigha, who was his firſt proſelyte, by pretences of viſions which he had ſeen, and voices which he had heard, in his retirement.

Life of Mahomet.

It is to be obſerved, ſays Dr. Prideaux, that Mahomet began this impoſture about the ſame time that the biſhop of Rome, by virtue of a grant from the wicked tyrant Phocas, firſt aſſumed the title of univerſal paſtor. Phocas made this grant in 606, and Mahomet in the very ſame year retired to his cave, to forge that impoſture there, which he began in 608 to propagate at Mecca. And from this time, both having conſpired to found to themſelves an empire in impoſture, their followers have been ever ſince endeavouring by the ſame methods, that is, by thoſe of fire and ſword, to propagate it among mankind: ſo that Antichriſt ſeems at this time to have fixed both his feet upon Chriſtendom together, the one in the Eaſt, and the other in the Weſt; and how much each hath trampled upon the church of Chriſt, the ages ever ſince ſucceeding have experienced abundantly.

In his 40th year, Mahomet began to take upon him the ſtyle of the Apoſtle of God, and under that character to propagate the impoſture which he had now concerted: but for four years he did it only in private, and among ſuch as he either had moſt confidence in, or thought moſt likely to gain. After he had gotten a few diſciples, ſome of which however were the principal men of the city, he began to publiſh it to the people at Mecca, in his 44th year, and openly to declare himſelf a prophet ſent by God, to reduce them from the error of Paganiſm, and to teach them the true religion. On his firſt appearance, he was treated with deriſion and contempt, and called by the people a ſorcerer, magician, liar, impoſtor, and teller of fables, of which he frequently complains in the Koran; ſo that for the firſt year he made little or no progreſs. But perſevering in his deſign, which he managed with great addreſs, he afterwards gained many proſelytes, among which were, as we have obſerved, ſome of the moſt conſiderable men of the city; ſo that, in the fifth year of his pretended miſſion, he had increaſed his party to the number of nine and thirty, himſelf making the fortieth. People now began to be alarmed at the progreſs he made. Thoſe, who were addicted to the idolatry of their forefathers, ſtood up to oppoſe him as an enemy of their gods, and a dangerous innovator in their religion. Others, who ſaw farther into his deſigns, thought it time to put a ſtop thereto, for the ſake of preſerving the government, which would manifeſtly be undermined by him; and therefore they combined together againſt him, and intended to have cut him off with the ſword. But Abu Taleb his uncle, being informed thereof, defeated the deſign; and by his power, as being chief of the tribe, preſerved him from many other attempts of the ſame nature, which were contrived againſt him. For though Abu Taleb himſelf perſiſted in the Paganiſm of his anceſtors, yet he had that affection for the impoſtor, as being his kinſman, and one that was bred up in his houſe, and under his care, that he firmly ſtood by him againſt all his enemies, and would ſuffer no one to do him hurt, as long as he lived.

The main arguments, which Mahomet uſed to delude men into a belief of this impoſture, were his promiſes and his threats, as being thoſe which he knew would work the eaſieſt on the affections of the vulgar. His promiſes were chiefly of paradiſe, which with great art he framed agreeably to the guſt of the Arabians: for they, lying within the torrid zone, were, through the nature of their climate, as well as the then exceſſive corruption of their manners, exceedingly given to the love of women; and the ſcorching heat and dryneſs of the country making rivers of water, cooling drinks, ſhaded gardens, and pleaſant fruits, moſt refreſhing and delightful unto them, they were from hence apt to place their higheſt enjoyment in things of this nature. And therefore, to anſwer the height of their carnal deſires, he made the joys of heaven to conſiſt totally in theſe particulars; which he promiſes them abundantly in many places of the Koran. On the contrary, he deſcribed the puniſhments of hell, which he threatened to all who would not believe in him, to conſiſt of ſuch torments as would appear to them the moſt afflicting and grievous to be borne: as, "that they ſhould drink nothing but boiling and ſtinking "water, nor breathe any thing but exceeding hot winds, "things moſt terrible in Arabia; that they ſhould dwell "for ever in continual fire, exceſſively burning, and be "ſurrounded with a black hot ſalt ſmoke, as with a cover-"lid, &c." And, that he might omit nothing which could work on their fears, he terrified them with the threats of grievous puniſhments in this life. To which purpoſe he ſet forth, upon all occaſions, what terrible calamities had fallen upon the heads of ſuch as would not be inſtructed by the prophets who were ſent before him, viz. how the old world

Koran, paſſim.

was deſtroyed by water, for not being reformed at the preaching of Noah; how Sodom was conſumed by fire from heaven, for not hearkening to Lot when ſent unto them; and how the Egyptians were plagued for deſpiſing Moſes: for he allowed the divinity of both the Old and New Teſtament, and that Moſes and Jeſus Chriſt were prophets ſent from God; but that the Jews and Chriſtians had corrupted thoſe ſacred books, and that he was ſent to purge them from thoſe corruptions, and to reſtore the law of God to that original purity in which it was firſt delivered. And this is the reaſon, that moſt of the paſſages, which he takes out of the Old and New Teſtaments, appear different in the Koran from what we find them in thoſe ſacred books.

He pretended to receive all his revelations from the angel Gabriel, who, he ſaid, was ſent from God, on purpoſe to deliver them unto him. He was, it ſeems, ſubject to the falling-ſickneſs; ſo that, whenever the fit was upon him, he pretended it to be a trance, and that then the angel Gabriel was come from God, with ſome new revelations unto him. His pretended revelations he put into ſeveral chapters; the collection of which makes up the Koran, which is the Bible of the Mahometans. The original of this book was laid up, as he taught his followers, in the archives of heaven; and the angel Gabriel brought him the copy of it, chapter by chapter, according as occaſion required that they ſhould be publiſhed to the people: that is, as often as any new thing was to be ſet on foot, any objection againſt him or his religion to be anſwered, any difficulty to be ſolved, any diſcontent among his people to be quieted, any offence to be removed, or any thing elſe done for the furtherance of his grand ſcheme, his conſtant recourſe was to the angel Gabriel for a new revelation; and out came ſome addition to the Koran, to ſerve his turn therein. But what gravelled him moſt was, that his oppoſers demanded to ſee a miracle from him; "for," ſaid they, "Moſes and Jeſus, and the reſt of the prophets, according to thy own doctrine, worked miracles to prove their miſſion from God; and therefore, if thou be a prophet, and greater than any that were ſent before thee, as thou boaſteſt thyſelf to be, do thou work the like miracles to manifeſt it unto us." This objection he endeavoured to evade by ſeveral anſwers; all of which amount only to this, "that God had ſent Moſes and Jeſus with miracles; and yet men would not be obedient to their word; and there-

Koran, c. ii, vi, xvii, &c.

"fore he had now ſent him in the laſt place without mira-"cles, to force them by the power of the ſword to do his "will." And from hence it hath become the univerſal doctrine of the Mahometans, that their religion is to be propagated by the ſword, and that all true muſſelmen are bound to fight for it. For which reaſon it hath been a cuſtom among them for their preachers, while they deliver their ſermons, to have a drawn ſword placed by them, to denote thereby, that the doctrines they teach are to be defended and propagated by the ſword. Many miracles in the mean time are reckoned up, which Mahomet is ſaid to have wrought; as, "That he clave the moon in two; that trees "went forth to meet him, &c. &c." but thoſe who relate them are only ſuch as are ranked among their fabulous and legendary writers; their learned doctors renounce them all; and when they are queſtioned, how without miracles they can prove his miſſion, their common anſwer is, that inſtead of all miracles is the Koran, for that Mahomet, who was an illiterate perſon, that could neither write nor read, or that any man elſe, by human wiſdom alone, ſhould be able to compoſe ſuch a book, is, they think, impoſſible. And on this Mahomet himſelf often inſiſts, challenging in ſeveral places of the Koran, both men and devils, by their united ſkill, to compoſe any thing equal to it, or to any part of it. From all which they conclude, and as they think infallibly, that this book could come from none other but God himſelf; and that Mahomet, from whom they received it, was his meſſenger to bring it unto them.

That the Koran, as to ſtyle and language, is the ſtandard of elegancy in the Arabian tongue, and that Mahomet was in truth what they affirm him to have been, a rude and illiterate barbarian, who could neither write nor read, are points agreed on all ſides. A queſtion therefore will ariſe among thoſe who are not ſo ſure that this book was brought by the angle Gabriel from heaven, by whoſe help it was compiled, and the impoſture framed? And there will be the more reaſon to aſk this, becauſe this book itſelf contains ſo many particulars of the Jewiſh and Chriſtian religions, as neceſſarily ſuppoſe the authors of it to have been well ſkilled in both; which Mahomet, who was bred an idolater, and lived ſo for the firſt forty years of his life, among a people totally illiterate, for ſuch his tribe was by principle and profeſſion, cannot be ſuppoſed to have been: but this is a queſtion not ſo eaſily to be anſwered, becauſe the nature of the thing required it to have been tranſacted very ſecretly.

And, beſides the ſcene of this impoſture being at leaſt ſix hundred miles within the country of Arabia, amidſt thoſe barbarous nations, who all immediately embraced it, and would not permit any of another religion ſo much as to live among them, it could not at that diſtance be ſo well ſearched into by thoſe who were moſt concerned to diſcover the fraud. That Mahomet compoſed the Koran by the help of others, was a thing well known at Mecca, when he firſt broached his impoſture there; and it was often flung in his teeth by his oppoſers, as he himſelf more than once complaineth. In the 25th chapter of it, his words are: "They ſay, that the Koran is nothing but a lye of thy own "invention, and others have been aſſiſting to thee herein." And what he ſays in the 16th chapter particularly points at one of thoſe who was then looked upon to have had a principal hand in this matter: "I know they will ſay, "that a man hath taught him the Koran; but whom they "preſume to have taught him is a Perſian by nation, and "ſpeaketh the Perſian language. But the Koran is in the "Arabic tongue, full of inſtruction and eloquence." The perſon, here pointed at, was one Abdia Ben Salon, a Perſian Jew, whoſe name he afterwards changed into Abdollah Ebn Salem, to make it correſpond with the Arabic dialect; and almoſt all who have written of this impoſture have mentioned him as the chief architect uſed by Mahomet in the framing of it: for he was a very cunning fellow, thoroughly ſkilled in all the learning of the Jews; and therefore Mahomet ſeems to have received from him whatſoever of the rites and cuſtoms of the Jews he hath ingrafted into his religion. Beſides this Jew, the impoſtor had alſo a Chriſtian monk for his aſſiſtant: and the many particulars in the Koran, relating to the Chriſtian religion, plainly prove him to have had ſuch an helper. He was a monk of Syria, of the ſect of the Neſtorians; his name Sergius; that, I mean, which he had in his monaſtery, and which he has ſince retained among the weſtern writers; though Bahira was that which he afterwards aſſumed in Arabia, and by which he hath ever ſince been mentioned in thoſe Eaſtern parts by all that there write or ſpeak of him. Mahomet, as it is related, became acquainted with this Bahira, in one of his journies into Syria, either at Boſtra as ſome ſay, or at Jeruſalem as others: and receiving great ſatisfaction from him in many of thoſe points which he had deſired to be informed in, did thereupon contract a particular friendſhip with him; ſo that this monk not long after, being for ſome great crime excommunicated, and expelled his monaſtery, fled to Mecca to him, was entertained in his houſe by him, and became his aſſiſtant in the framing of that impoſture, and continued with him ever after; till Mahomet having, as it is reported, no farther occaſion for him, to ſecure the ſecret, put him to death.

Many other particulars are recorded in ancient writers, both as to the forging of the Koran, and alſo as to the manner of its firſt propagation; as, that the impoſtor taught a bull to bring it him on his horns in a public aſſembly, as if it had been this way ſent to him from God; that he bred up pigeons to come to his ears, to make it appear as if the Holy Ghoſt converſed with him; and many other ſtories, which have no foundation at all in truth, although they have been credited by great and learned men. Grotius in particular, in that part of his book "De veritate, &c." which contains a refutation of Mahometiſm, relates the ſtory of the pigeon; upon which our famous Orientaliſt Pocock, who undertook an Arabic verſion of that performance, aſked Grotius, "Where he "had picked up this ſtory, whether among the Arabians, "or the Chriſtians?" To which Grotius replied, that "he "had not indeed met with it in any Arabian author, but "depended intirely upon the authority of the Chriſtian "writers for the truth of it." Pocock thought fit therefore to omit it in his verſion, for fear we ſhould expoſe ourſelves to the contempt and ſcorn of the Arabians; by not being able to diſtinguiſh the religion of Mahomet from the tales and fictions which its enemies have faſtened on it; and by pretending to confute and overthrow the Koran, without knowing the grounds and foundation on which its authority ſtands.

L. vi. c. 5. & Pocockii ſpecimen, Hiſt. Arab. p. 186.

But to go on with Mahomet. In the eighth year of his pretended miſſion, his party growing formidable at Mecca, the city paſſed a decree, by which they forbade any more to join themſelves with him. This however did not affect him much, while his uncle Abu Taleb lived to protect him: but he dying two years after, and the government of the city then falling into the hands of his enemies, a freſh oppoſition was renewed againſt him, and a ſtop ſoon put to the farther progreſs of his impoſture at Mecca. Mahomet, therefore, ſeeing all his hopes in a manner cruſhed here, began to think of ſettling elſewhere; and as his uncle Abbas lived for the moſt part at Tayif, a town ſixty miles diſtant from Mecca towards the Eaſt, and was a man of power and intereſt, he took a journey thither, under his protection, in order to propagate his impoſture there. But, after a month's ſtay, finding himſelf unable to gain even one proſelyte, he returned to Mecca, with a reſolution to wait for ſuch further advantages as time and opportunity might offer. And now his wife Cadigha being dead, after ſhe had lived two and twenty years with him, he took two other wives in her ſtead, Ayeſha the daughter of Abubeker, and Lewda the daughter of Zama; adding a while after to them a third, named Haphſa, the daughter of Omar: and by thus making himſelf ſon-in-law to three of the principal men of his party, he did by that alliance ſtrengthen his intereſt conſiderably. Ayeſha was then but ſix years old; and therefore he did not bed her till two years after, when ſhe was full eight: for it is uſual in thoſe hot countries, as it is all India over, which is in the ſame climate with Arabia, for women to be ripe for marriage at that age, and alſo to bear children the year following.

In the twelfth year of his pretended miſſion is placed the meſra, that is, his famous night journey from Mecca to Jeruſalem, and thence to heaven; of which he tells us, in the 17th chapter of the Koran: for the people calling on him for miracles to prove his miſſion, and finding himſelf unable to feign any, to ſolve the matter, he invents this ſtory of his journey to heaven. The ſtory, as related in the Koran, and believed by the Mahometans, is this: At night as he lay in his bed with his beſt beloved wife Ayeſha, he heard a knocking at his door; upon which ariſing, he found there the angel Gabriel, with ſeventy pair of wings expanded from his ſides, whiter than ſnow, and clearer than cryſtal, and the beaſt Alborak ſtanding by him; which, they ſay, is the beaſt on which the prophets uſed to ride, when they were carried from one place to another, upon the execution of any divine command. Mahomet deſcribes it to be a beaſt as white as milk, and of a mixt nature between an aſs and a mule, and alſo of a ſize between both; but of ſuch extraordinary ſwiftneſs as to equal even lightning itſelf.

As ſoon as Mahomet appeared at the door, the angel Gabriel kindly embraced him, ſaluted him in the name of God, and told him, that he was ſent to bring him unto God into heaven; where he ſhould ſee ſtrange myſteries, which were not lawful to be ſeen by any other man. He prayed him then to get upon Alborak; but the beaſt, it ſeems, having lain idle and unemployed from the time of Chriſt to Mahomet, was grown ſo mettleſome and ſkittiſh, that he would not ſtand ſtill for Mahomet to mount him, till at length he was forced to bribe him to it, by promiſing him a place in paradiſe. When he was firmly ſeated upon him, the angel Gabriel led the way with the bridle of the beaſt in his hand, and carried the prophet from Mecca to Jeruſalem in the twinkling of an eye. On his coming thither, all the departed prophets and ſaints appeared at the gate of the temple to ſalute him; and, thence attending him into the chief oratory, deſired him to pray for them, and then withdrew. After this, Mahomet went out of the temple with the angel Gabriel, and found a ladder of light ready fixed for them, which they immediately aſcended, leaving Alborak tied to a rock till their return.

On their arrival at the firſt heaven the angel knocked at the gate; and informing the porter who he was, and that he had brought Mahomet the friend of God, he was immediately admitted. This firſt heaven, he tells us, was all of pure ſilver; from whence he ſaw the ſtars hanging from it by chains of gold, each as big as mount Noho near Mecca, in Arabia. On his entrance, he met a decrepid old man, who it ſeems was our firſt father Adam; and, as he advanced, he ſaw a multitude of angels in all manner of ſhapes; in the ſhape of birds, beaſts, and men. We muſt not forget to obſerve, that Adam had the piety immediately to embrace the prophet, giving God thanks for ſo great a ſon; and then recommended himſelf to his prayers. From this firſt heaven, the impoſtor tells us, he aſcended into the ſecond, which was at the diſtance of 500 years journey above it; and this he makes to be the diſtance of every one of the ſeven heavens, each above the other. Here the gates being opened to him as before, at his entrance he met Noah; who, rejoicing much at the ſight of him, recommended himſelf to his prayers. This heaven was all of pure gold, and there were twice as many angels in it as in the former; for, it ſeems, the number of angels increaſed in every heaven as he advanced. From this ſecond heaven he aſcended into the third, which was made of precious ſtones, where he met Abraham, who alſo recommended himſelf to his prayers; Joſeph the ſon of Jacob did the ſame in the fourth heaven, which was all of emerald; Moſes in the fifth, which was all of adamant; and John the Baptiſt in the ſixth, which was all of carbuncle: whence he aſcended into the ſeventh, which was all of divine light, and here he found Jeſus Chriſt." However, it is obſerved, that he alters his ſtyle here; for he does not ſay, that Jeſus Chriſt recommended himſelf to his prayers, but that he recommended himſelf to the prayers of Jeſus Chriſt.

The angel Gabriel, having brought him thus far, told him, that he was not permitted to attend him any farther; and therefore directed him to aſcend the reſt of the way to the throne of God by himſelf. This he performed with great difficulty, paſſing through rough and dangerous places, till he came where he heard a vice, ſaying unto him, "O Mahomet, ſalute thy Creator;" whence aſcending higher, he came into a place where he ſaw a vaſt expanſion of light, ſo exceedingly bright, that his eyes could not bear it. This, it ſeems, was the habitation of the Almighty, where his throne was placed; on the right ſide of which, he ſays, God's name and his own were written in theſe Arabic words, "La ellah ellallah Mohammed "reſul ollah;" that is, "There is no God but God, and "Mahomet is his prophet," which is at this day the creed of the Mahometans. Being approached to the divine preſence, he tells us, that God entered into a familiar converſe with him, revealed to him many hidden myſteries, made him underſtand the whole of his law, gave him many things in charge concerning his inſtructing men in the knowledge of it; and, in concluſion, beſtowed on him ſeveral privileges above the reſt of mankind. He then returned, and found the angel Gabriel waiting for him in the place where he left him. The angel led him back along the ſeven heavens, through which he had brought him; and ſet him again upon the beaſt Alborak, which ſtood tied at the rock near Jeruſalem. Then he conducted him back to Mecca, in the ſame manner as he brought him thence; and all this within the ſpace of the tenth part of one night.

On his relating this extravagant fiction to the people the next morning after he pretended the thing to have happened, it was received by them, as it deſerved, with a general hoot; and the impoſture was never in greater danger of being totally blaſted, than by this ridiculous fable. But, how ridiculous ſoever the ſtory may appear, Mahomet had a farther deſign in it, than barely telling ſuch a miraculous adventure of himſelf to the people. Hitherto he had only given them the Koran, which was his written law; and had pretended to be nothing more than barely the meſſenger of God in publiſhing it, as it was delivered to him by the angel Gabriel. But now learning from his friend Abdallah, that the Jews, beſides the written law dictated by God himſelf, had alſo another law, called the oral law, given with it, as they pretend, to Moſes himſelf, while in the mount; and underſtanding that this law, which had its whole foundation in the ſayings and dictates of Moſes, was in as great veneration with them as the other; he had a mind for the future to advance his authority to the ſame pitch, and make all his ſayings and dictates go for oracles among his muſſelmen, as thoſe which were pretended to be from Moſes did among the Jews; and for this end chiefly it was, that he invented this ſtory of his journey to heaven.

The ſtory, however, whatever advantages he might gain by it when the impoſture became more firmly eſtabliſhed, and he then actually did gain all he aimed at, was deemed at preſent ſo groſsly ridiculous, that it occaſioned the revolt of many of his diſciples, and made his ſtay at Mecca no longer practicable. But what he loſt at Mecca he gained at Medina, then called Yathreb, a city lying 270 miles north-weſt from Mecca; which was inhabited, the one part by Jews, and the other by heretical Chriſtians. Theſe two parties, it ſeems, did not agree at all; and feuds and factions roſe at length ſo high among them, that one party, out of ſpite, went over to Mahomet. Thus we are told, that, on the 13th year of his pretended miſſion, there came to him from thence ſeventy-three men and two women. Twelve of theſe he retained a while with him at Mecca, to inſtruct them in his new religion; then ſent them back to Yathreb, as his twelve apoſtles, there to propagate it in that town. In this he laboured abundantly, and with ſuch ſucceſs, that, in a ſhort time, they drew over the greateſt part of the inhabitants: of which Mahomet receiving an account, reſolved to go thither immediately, finding it unſafe to continue any longer at Mecca.

On the 12th day of the month which the Arabs call the Former Rabia, that is, on the 24th of our September, he came to Yathreb, and was received with great acclamations by the party which called him thither. This party are ſuppoſed to have been the Chriſtians; and this ſuppoſition is confirmed by what he ſays of each of them in the fifth chapter of the Koran, which is one of the firſt he publiſhed after his coming to Yathreb. His words are theſe: "Thou ſhalt find the Jews to be very great enemies to the "true believers, and the Chriſtians to have great inclina-"tion and amity towards them." By which we may ſee, what a deplorable decay the many diviſions and diſtractions, which then reigned in the Eaſtern church, had there brought the Chriſtian religion into, when its profeſſors could ſo eaſily deſert it for that groſs impoſture which an illiterate Barbarian propoſed unto them. On his firſt coming to Yathreb, he lodged in the houſe of Chalid Abu Job, one of the chief men of the party that called him thither, till he had built himſelf a houſe of his own. This he immediately ſet about, and erected a moſque at the ſame time, for the exerciſe of his new-invented religion: and having thus ſettled himſelf in this town, he continued there ever after to the time of his death. From this flight of Mahomet, the Hegira, which is the æra of the Mahometans, begins its computation. Hegira in the Arabic language ſignifies flight. It was firſt appointed by Omar, the third emperor of the Saracens, and takes its beginning from the 16th of July, in the year 622. Indeed the day that Mahomet left Mecca was on the 1ſt of the Former Rabia; and he came to Medina on the 12th of the ſame month, that is, on the 24th of our September; but the Hegira begins two months before, from the 1ſt of Moharram: for, that being the firſt month of the Arabian year, Omar would make no alteration as to that, but anticipated the computation fifty-nine days, that he might begin his æra from the beginning of that year, in which the flight of the impoſtor happened from which it took its name.

The firſt thing that Mahomet did, after he had ſettled himſelf at Medina, was to marry his daughter Fatima to his couſin Ali. She was the only child then living of ſix, which were born to him of Cadigha, his firſt wife; and indeed the only one which he had, notwithſtanding the multitude of his wives, which ſurvived him. And now, having obtained the end he had long been driving at, that is, a town at his command, he enters upon a ſcheme intirely new. Hitherto he had been preaching up his religion for thirteen years together; for the remaining ten years of his life he takes the ſword, and fights for it. He had long been teazed and perplexed at Mecca with queſtions, and objections, and diſputes about what he had preached, by which he was often gravelled, and put to ſilence; henceforth he forbids all manner of diſputing, telling his diſciples, that his religion was to be propagated not by diſputing, but by fighting. He commanded them therefore to arm themſelves, and ſlay with the ſword all that would not embrace it, unleſs they ſubmitted to pay a yearly tribute, for the redemption of their lives: and according to this injunction, even unto this day, all who live under any Mahometan government, and are not of their religion, pay an annual tax for a mulct of their infidelity; and are ſure to be puniſhed with death if they contradict or oppoſe any doctrine received to have been taught by Mahomet. After he had ſufficiently infuſed this doctrine into his diſciples, he next proceeded to put it in practice; and, having erected his ſtandard, called them all to come armed thereto. His firſt expeditions were againſt the trading caravans, in their journies between Mecca and Syria, which he attacked with various ſucceſs; and, if we except the eſtabliſhing and adjuſting a few particulars relating to his grand ſcheme, as occaſion required, his time, for the two firſt years after his flight, was wholly ſpent in predatory excurſions upon his neighbours, in robbing, plundering, and deſtroying all thoſe that lived near Medina, who would not come in and embrace his religion.

Thevenot, part i. book i. c. 28.

In the third year of the Hegira, A. D. 624, he made war upon thoſe tribes of the Arabs which were of the Jewiſh religion near him; and having taken their caſtles, and reduced them under his power, he ſold them all for ſlaves, and divided their goods among his followers. But the battle of Ohud, which happened towards the end of this year, had like to have proved fatal to him: for his uncle Hamza, who bore the ſtandard, was ſlain, himſelf grievouſly wounded, nay, and had been ſlain, if one of his companions had not come to his aſſiſtance. This defeat gave riſe to many objections againſt him: ſome aſked, How a prophet of God could be overthrown in a battle by the infidels? Others murmured as much for the loſs of their friends and relations who were ſlain. To ſatisfy the former, he laid the cauſe of the overthrow on the ſins of ſome that followed him; and ſaid, that for this reaſon God ſuffered them to be overthrown, that ſo the good might be diſtinguiſhed from the bad, and that thoſe, who were true believers, might on this occaſion be diſcerned from thoſe who were not. And to ſtill the complaints of the

the latter he invented his doctrine of fate and deſtiny; telling them, that thoſe who were ſlain in the battle, though they had tarried at home in their houſes, muſt nevertheleſs have died at that moment, the time of every man's life being predetermined by God; but in that they died fighting for the faith, they gained the advantage of the crown of martyrdom, and the rewards which were due to it in paradiſe: both which doctrines ſerved his turn ſo well, that he propagated them on all occaſions after. And they have been the favourate notions of the Mahometans ever ſince, and enforced eſpecially in their wars; where, it muſt be owned, nothing can be more conducive to make them fight valiantly, than a ſettled opinion, that, whatever dangers they expoſe themſelves to, they cannot die either ſooner or later than is predeſtinated by God; and that, in caſe this predeſtinated time be come, they ſhall, by dying martyrs for their religion, immediately enter into paradiſe, as the reward of it.

Rycaut's Hiſt. of Ottoman empire, Book ii. c. 8.

In the fourth year of the Hegira, A. D. 625, he waged war with the Nadirites, a tribe of the Jewiſh Arabs in the neighbourhood; and the ſame year fought the battle of Beder, and had many other ſkirmiſhes with thoſe who refuſed to ſubmit to them: in all which he had ſometimes proſperous, and ſometimes dubious ſucceſs. But while his army was abroad on theſe expeditions, ſome of his principal men engaging to play and drinking, in the heat of their cups fell a quarrelling, which raiſed ſuch a diſturbance among the reſt, that they had like to have endangered his whole ſcheme; and, therefore, to prevent any miſchief of this kind for the future, he forbade the uſe of wine, and all games of chance. In the fifth and ſixth years, he was engaged in ſeveral wars, and ſubdued ſeveral tribes of the Arabs. And now, after ſo many advantages obtained, being much increaſed in ſtrength, he marched his army againſt Mecca, and fought a battle near it; the conſequence of which was, that, neither ſide gaining any victory, they agreed on a truce for ten years. The conditions of it were, that all within Mecca, who were for Mahomet, might have liberty to join themſelves to him; and, on the other ſide, thoſe with Mahomet, who had a mind to leave him, might alſo have the liberty to return to Mecca. By this truce Mahomet, being very much confirmed in his power, took on him thenceforth the authority of the king, and was inaugurated as ſuch by the chief men of his army.

On his having thus made a truce with the men of Mecca, and thereby obtained free acceſs for any of his party to come into that city, he thenceforth ordained them to make pilgrimages thither, which have ever ſince with ſo much religion been obſerved, by all his followers, once every year. And now being thus eſtabliſhed in the ſovereignty, which he had long been aiming at, he aſſumed all the inſignia belonging thereto; ſtill retaining the ſacred character of chief pontif of his religion, as well as the royal, with which he was inveſted. He tranſmitted them both together to all his ſucceſſors, who, by the title of Caliphs, reigned after him: ſo that, like the Jewiſh princes of the race of Maccabees, they were kings and chief-prieſts of their people at the ſame time. Their pontifical authority conſiſted chiefly in giving the interpretation of the Mahometan law, in ordering all matters of religion, and in praying and preaching in their public moſques. And this pontifical at length was all the authority the caliphs had left; being totally ſtripped of the reſt, firſt by the governors of the provinces, who, about the 325th year of the Hegira, aſſumed the regal authority to themſelves, and afterwards by others, who gradually uſurped upon them; till at length, after a ſucceſſion of ages, the Tartars came in, and, in that deluge of deſtruction with which they over-ran all the Eaſt, put a total end not only to their authority, but to their very name and being. Ever ſince that time, moſt Mahometan princes have a particular officer appointed in their reſpective dominions, who ſuſtains this ſacred authority, formerly inveſted in their caliphs; who in Turkey is called the Mufti, and in Perſia the Sadre; but they, being under the power of the princes that appoint them, are in reality nothing but tools of ſtate, who make the law of Mahomet ſpeak juſt ſuch language as is neceſſary to ſupport the meaſures of the goverment, how wicked and unjuſt ſoever thoſe meaſures may happen to be.

In the ſeventh year of the Hegira, A. D. 628, the impoſtor led forth his army againſt Caibar, a city inhabited by Arabs of the Jewiſh religion; and, after routing them in battle, he beſieged their city, and took it by ſtorm. Having entered the town, he took up his quarters in the houſe of Hareth, one of the principal inhabitants of the place, whoſe daughter Zainoh, preparing a ſhoulder of mutton for his ſupper, poiſoned it. And here thoſe, who would aſcribe miracles to Mahomet, tell us, that the ſhoulder of mutton ſpake to him, and diſcovered that it was poiſoned; but, if it did ſo, it was, it ſeems, too late to do him any good; for Baſher, one of his companions, falling on too greedily to eat of it, fell down dead on the place. And although Mahomet had not immediately the ſame fate, becauſe, not liking the taſte, he ſpit out again what he had taken into his mouth, yet he let down enough to do his buſineſs; for he was never well after this ſupper, and at three years end died of it. The maid being aſked why ſhe did this, anſwered, that "ſhe had a mind to make "trial, whether he were a prophet or no: for, were he a "prophet," ſaid ſhe, "he would certainly know that the "meat was poiſoned, and therefore would receive no harm "from it; but, if he were not a prophet, ſhe thought ſhe "ſhould do the world good ſervice in ridding it of ſo "wicked a tyrant."

After this, he reduced under his ſubjection Beder, Watiha, and Selalima, which were alſo towns belonging to the Jewiſh Arabs: then, having increaſed his ſtrength by theſe acquiſitions to an army of 10,000 men, he reſolved to make himſelf maſter of Mecca. For this purpoſe, pretending that they had broken the truce, he marched ſuddenly upon them, before they were aware of his deſign: upon which, being utterly incapable of putting themſelves into any poſture of defence againſt him, they found themſelves neceſſitated to ſurrender immediately. As ſoon as it was heard among the neighbouring Arabs, that Mahomet had made himſelf maſter of Mecca, ſeveral other tribes made head againſt him, and in the firſt encounter routed his army, though greatly ſuperior to theirs in number: but the impoſtor having gathered up his ſcattered forces, and rallied them again into a body, acted more cautiouſly in the ſecond conflict, and gave his enemies ſuch a total defeat, that he took from them all their baggage, with their wives and children, and all their ſubſtance. And now, his power being much increaſed, the fame of it ſo terrified the reſt of the Arabs, which had not yet felt his arms, that they all came in, and ſubmitted to him. So that this year, which is the 10th of the Hegira, and the 631ſt of our Lord, his empire and his religion became eſtabliſhed together through all Arabia.

He ſpent the remainder of the year in ſending lieutenants into all his provinces, to govern in his name, to deſtroy

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the idol temples, and all the other remains of the Arabian idolatry, and to ſet up his religion in its ſtead. Towards the end of it, he took a journey in pilgrimage to Mecca, where a great concourſe of people reſorted to him from all parts of Arabia, whom he inſtructed in his law, and then returned to Medina. This pilgrimage is called, by his followers, the pilgrimage of valediction, becauſe it was the laſt he made: for, after his return to Medina, he began daily to decline, through the force of that poiſon which he had taken three years before at Caibar. It had been working in him all the while, and had at length brought him ſo low, that he was forced on the 28th day of Saphar, the ſecond month of their year, to take to his bed; and, on the 12th day of the following month, it put an end to his life, after a ſickneſs of thirteen days. During his ſickneſs, he much complained of the bit which he had taken at Caibar; telling thoſe who came to viſit him, that he had felt the torments of it in his body ever ſince: ſo that it ſeems, notwithſtanding the intimacy he pretended with the angel Gabriel, and the continual revelations he received from him, he could not be preſerved from thus periſhing by the ſnares of a ſilly girl,

Pococke's ſpecim. Hiſt. Arab. p. 180. and Reland. de relig. Mohamm. &c.

He was buried in the place where he died, which was in the chamber of his beſt-beloved wife, at Medina; and there he lies to this day. For as to what many have ſaid and believed, that Mahomet's tomb, being of iron, is ſuſpended in the air, under a vault of loadſtones, it is all a fable; and the Mahometans laugh, when they know that the Chriſtians relate it, as they do other ſtories of him, for a certain matter of fact. Indeed, a king of Egypt formerly attempted to do this, when he had a mind to procure the ſame advantage to a ſtatue of his wife: thus,

Nat. hiſt. l. xxxiv. c. 14.

"Dinocrates the architect," ſays Pliny, "had begun to roof the temple of Arſinoe, at Alexandria, with loadſtone, that her image, made of iron, might ſeem to hang there in the air." But there was no ſuch attempt ever made in regard to Mahomet; who lies in the place where he was buried, without having been moved or diſturbed ever ſince. They have, it is ſaid, built over it a ſmall chapel, joining to one of the corners of the chief moſque of that city; the firſt moſque which was erected to that impious ſuperſtition, Mahomet himſelf being, as hath been related above, the founder of it.

And thus ended the life of this famous impoſtor, who was full ſixty-three years old on the day he died; that is, according to the Arabian account, which makes only ſixty-one of our years. For twenty-three years, he had taken upon him to be a prophet; of which he lived thirteen at Mecca, and ten at Medina. During which time, by his great addreſs and management, he roſe from the meaneſt beginnings to that height of power as to be able to make one of the greateſt revolutions that ever happened in the world: and this revolution immediately gave birth to an empire, which, in eighty years, extended its dominion over more kingdoms and countries than ever the Roman could in eight hundred. And although it continued in its flouriſhing condition not much above three hundred years, yet out of its aſhes have ſprung up many other kingdoms and empires, of which there are three at this day, the largeſt and moſt potent upon the face of the earth, viz. the empire of Turkey, the empire of Perſia, and the empire of the Mogul in India. Mahomet was a man of a proper ſtature and a comely aſpect, and affected much to be thought like Abraham. He had a piercing and ſagacious wit, and was extremely well verſed in all thoſe arts which are neceſſary to lead mankind. In the firſt part of his life, he was wicked and licentious, much delighting in rapine, plunder, and bloodſhed, according to the uſage of the Arabs, who generally followed this kind of life. The Mahometans, however, would perſuade us, that he was a ſaint from the fourth year of his age: for then, they ſay, the angel Gabriel ſeparated him from his fellows, while he was at play with them; and, carrying him aſide, cut open his breaſt, took out his heart, and wrung out of it that black drop of blood, in which they imagined was contained the *fomes peccati*; ſo that he had none of it ever after. His two predominant paſſions were ambition and luſt. The courſe which he took to gain empire abundantly ſhews the former; and the multitude of women which he had to do with proves the latter. While Cadigha lived, which was till his 50th year, it does not appear that he had any other wife: for, ſhe being the origin and foundation of all his fortunes and grandeur, it is probable he durſt not diſpleaſe her, by bringing in another wife upon her. But ſhe was no ſooner dead, than he multiplied them to a great number, beſides ſeveral concubines which he had. They that reckon the feweſt, allow him to have married fifteen; but others reckon them to have been one and twenty, of which five died before him, ſix he divorced, and ten were alive at his death.

But of all his wives, Ayeſha, the daughter of Abubeker, who ſucceeded him, was by far his beſt beloved. He married her, as we have ſaid before, very young, and took care to have her bred up in all the learning of Arabia, eſpecially in the elegance of their language, and the knowledge of their antiquities; ſo that ſhe became at length one of the moſt accompliſhed ladies of her time. She was a bitter enemy to Ali, he being the perſon who diſcovered her incontinency to Mahomet, and therefore employed all her intereſt, upon every vacancy, to hinder him from being choſen Caliph, although, as ſon-in-law to the impoſtor, he had the faireſt pretence to it; and when at laſt, after having been thrice put by, he attained that dignity, ſhe appeared in arms againſt him; and, if ſhe did not prevail, yet ſhe cauſed ſuch a defection from him, as ended in his ruin. She lived forty-eight years after the death of Mahomet, and was in great reputation with her ſect, being called by them the propheteſs, and the mother of the faithful. One of the main arguments which the followers of Mahomet uſe, to ſalve his having had ſo many wives, is, that he might beget young prophets: however, he left neither prophet nor propheteſs long behind him of all his wives. The ſix children which he had by Cadigha, his firſt wife, all died before him, except Fatima, the wife of Ali, who only ſurvived him ſixty days; and he had no child by any of the reſt.

Chap. xxxiii ver. 2. But to conclude this article. As the impoſtor allowed the divinity of the Old and New Teſtament, it is natural to ſuppoſe that he would attempt to prove his own miſſion from both. He did ſo; and the texts uſed for this purpoſe by thoſe who defend his cauſe, are theſe following. In Deuteronomy it is ſaid, "The Lord came down from "Sinai; and roſe up from Seir unto them: he ſhineth forth "from mount Pharan, and he came with ten thouſand of "ſaints: from his right-hand went a fiery law for them." Now by theſe words, according to the Mahometans, are meant the coming down of the law to Moſes, on mount Sinai; of the goſpel to Jeſus, at Jeruſalem; and of the Koran to Mahomet, at Mecca: for, ſay they, Seir are the mountains of Jeruſalem, where Jeſus appeared; and Pharan

ran the mountains of Mecca, where Mahomet appeared. But though our province is rather to relate, than to deſcant and to confute, yet we may juſt obſerve, that they are here out in their geography; for Pharan is a city of Arabia Petræa, near the Red Sea, towards the bottom of the gulph, not far from the confines of Egypt and Paleſtine, and above 500 miles diſtant from Mecca. It was formerly an epiſcopal ſee, under the patriarchs of Jeruſalem, and famous for Theodorus, once biſhop of it, who was the firſt that publiſhed to the world the opinion of the Monothelites. It is at this day called Fara: and hence the deſerts, lying from this city to the borders of Paleſtine, are called the deſerts or wilderneſs of Pharan; and the mountains lying in it, the mountains of Pharan, in holy ſcripture, near which Moſes firſt began to repeat, and more clearly to explain the law to the children of Iſrael, before his death: and it is to that, that the text abovementioned refers.

The Pſalmiſt has written, "Out of Sion, the perfection of beauty, God hath ſhined:" which the Syriac verſion reads thus, "Out of Sion God hath ſhewed a glorious crown." From whence, ſome Arabic tranſlation having expreſſed the two laſt words by "eclilan mahmudan," that is, "an honourable crown," the Mahometans have underſtood the name Mahomet; and ſo read the word thus, "Out of Sion hath God ſhewed the crown of Mahomet." In Iſaiah we read, "And he ſaw a chariot, with a couple of horſemen, a chariot of aſſes, and a chariot of camels." But the old Latin verſion hath it, "Et vidit currum duorum equitum, aſcenſorem aſini, & aſcenſorum cameli;" that is, "And he ſaw a chariot of two horſemen, a rider upon an aſs, and a rider upon a camel." Where, by the rider upon an aſs, they underſtand Jeſus Chriſt, becauſe he did ſo ride to Jeruſalem; and by the rider upon a camel Mahomet, becauſe he was of the Arabians, who uſe to ride upon camels. Our Saviour, in St. John, tells his diſciples, "If I go not away, the Comforter will not come unto you: but if I depart, I will ſend him unto you." By the Comforter, the Mahometans will have their prophet Mahomet to be here meant: and therefore, among other titles, they gave him that of Paraclet, which is the Greek word uſed in this text for the Comforter, made Arabic. They alſo ſay, that the very name of Mahomet, both here and in other places of

Pſalm l. ver. 2.

Chap. xxi. ver. 7.

Chap. xvi, ver. 7.

Pococke's Specim. hiſt Arab. p. 186.

of the goſpel, was expreſsly mentioned; but that the Chriſtians have, through malice, blotted it out, and ſhamefully corrupted thoſe holy writings; nay, they inſiſt, that at Paris there is a copy of the Goſpels without thoſe corruptions, in which the coming of Mahomet is foretold in ſeveral places, with his name expreſsly mentioned in them. Such a copy, it muſt be owned, would be vaſtly convenient, and to the purpoſe; for then it would be no eaſy matter to refute this text in the 61ſt chapter of the Koran: "Remember, that Jeſus, the ſon of Mary, ſaid to the "children of Iſrael, I am the meſſenger of God: he hath "ſent me to confirm the Old Teſtament, and to declare "unto you, that there ſhall come a prophet after me, "whoſe name ſhall be Mahomet."

It is not, as we have obſerved, our buſineſs to confute theſe gloſſes; and, if it was, the abſurdity of them is ſufficiently expoſed by barely relating them. Upon the whole, ſince the Mahometans can find nothing elſe in all the books of the Old and New Teſtament to wreſt to their purpoſe, but the texts abovementioned, it appears to us, that their religion, as well as its founder, is likely to receive but little ſanction from the Bible.

MAHOMET II. the eleventh ſultan of the Turks, born at Adrianople, the 24th of March, 1430, is to be remembered chiefly by us, for taking Conſtantinople in 1453, and thereby driving many learned Greeks into the Weſt, which was a great cauſe of the reſtoration of learning in Europe, as the Greek literature was then introduced here. He was one of the greateſt men upon record, with regard to the qualities neceſſary to a conqueror: for he conquered two empires, twelve kingdoms, and two hundred conſiderable cities. He was very ambitious of the title of Great, and the Turks gave it him; even the Chriſtians have not diſputed it with him; for he was the firſt of the Ottoman emperors, whom the Weſtern nations dignified with the title of Grand Seignior, or Great Turk, which poſterity has preſerved to his deſcendents. Italy had ſuffered greater calamities, but ſhe had never felt a terror equal to that which this ſultan's victories imprinted. The inhabitants ſeemed already condemned to wear the turban: it is certain, that pope Sixtus IV. repreſented to himſelf Rome as already involved in the dreadful fate of Conſtantinople; and thought of nothing but eſcaping into

Provence, and once more transferring the holy ſee to Avignon. Accordingly, the news of Mahomet's death, which happened the 3d of May, 1481, was received at Rome with the greateſt joy that ever was beheld there. Sixtus cauſed all the churches to be thrown open, made the tradeſpeople leave off their work, ordered a feaſt of three days, with public prayers and proceſſions, commanded a diſcharge of the whole artillery of the caſtle of St. Angelo all that time, and put a ſtop to his journey to Avignon. Some authors have written that this ſultan was an atheiſt, and derided all religions, without excepting that of his prophet, whom he treated as no better than a leader of banditti. This is poſſible enough; and there are many circumſtances which make it credible. It is certain, he engaged in war, not to promote Mahometiſm, but to gratify his own ambition: he preferred his own intereſt to that of the faith he profeſſed; and to this it was owing that he tolerated the Greek church, and even ſhewed wonderful civility to the patriarch of Conſtantinople. His epitaph deſerves to be noted: the inſcription conſiſted only of nine or ten Turkiſh words, thus tranſlated: "I propoſed to myſelf the conqueſt of Rhodes and proud Italy."

He appears to be the firſt ſultan who was a lover of arts and ſciences; and even cultivated polite letters. He often read the Hiſtory of Auguſtus, and the other Cæſars; and he peruſed thoſe of Alexander, Conſtantine, and Theodoſius, with more than ordinary pleaſure, becauſe theſe had reigned in the ſame country with himſelf. He was fond of painting, muſic, and ſculpture; and he applied himſelf to the ſtudy of agriculture. He was much addicted to aſtrology; and uſed to encourage his troops by giving out, that the motion and influence of the heavenly bodies promiſed him the empire of the world. Contrary to the genius of his country, he delighted ſo much in the knowledge of foreign languages, that he not only ſpoke the Arabian, to which the Turkiſh laws, and the religion of their legiſlator Mahomet, are appropriated, but alſo the Perſian, the Greek, and the French, that is, the corrupted Italian. Landin, a knight of Rhodes, collected ſeveral letters, which this ſultan wrote in the Syriac, Greek, and Turkiſh languages, and tranſlated them into Latin. Where the originals are, nobody knows; but the tranſlation has been publiſhed ſeveral times; as at Lyons 1520, in 4to. at Baſil 1554, 12mo. in a collection publiſhed

See Guillet hiſtoire de Mahom. II.

publiſhed by Oporinus; at Marpurg, 1604, in 8vo. and at Leipſic 1690, in 12mo. Melchior Junius, profeſſor of eloquence at Straſburg, publiſhed at Montbeliard, 1595, a collection of letters, in which there are three written by Mahomet II, to Scanderbeg. One cannot diſcover the leaſt air of Turkiſh ferocity in these letters: they are written in as civil terms, and as obliging a manner, as the moſt polite prince in Christendom could have written.

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